A COMMENTARY ON QUINTUS SMYRNAEUS POSTHOMERICA XII

BY

MALCOLM CAMPBELL

LUGDUNI BATAVORUM E. J. BRILL MCMLXXXI

The author wishes to thank the Wolfson Foundation and the British Academy for the award of generous subsidies towards the costs of publication.

ISBN 90 04 06502 4

Copyright 1981 by E. J. Brill, Leiden, The Netherlands

All rights reserved. No part of this book may be reproduced or translated in any form, by print, photoprint, microfilm, microfiche or any other means without written permission from the publisher

PRINTED IN THE NETHERLANDS

CONTENTS

Preface vii
Abbreviations and Bibliography ix

Commentary 1

Indexes 195
A. 1. Quintus: (i) Composition; (ii) Q. and Homer; (iii) Language; (iv) Source Material; (v) *Res Romanae* 195
2. *Epica* 196
3. *Mythologica* 196
4. Miscellaneous 197
B. Ancient Authors 197
C. Greek Index 204

Postscript 208

PREFACE

This commentary is designed to be read side by side with the Budé edition of F. Vian; the lemmata diverge from this text only very occasionally in cases where I revert to the transmitted reading. It arose from a desire to know (i) what linguistic and conceptual resources were available to a Greek epic poet of the empire; (ii) whether those resources could be held to be in any way dependent on acquaintance with Roman poetry—for until the relevant data on (i) are to hand we are in no position to argue about let alone pronounce upon (ii); and (iii) whether it was possible to delve deeper into the fascinating tales of Sinon, Laocoon and Cassandra: Q., lacking the dazzling splendour of a Virgil and the inanity of a Triphiodorus, seemed a suitable springboard: he is at least businesslike.

The *Posthomerica* has been called a 'comfortable' poem. It is not comfortable in the sense that it is still possible to offer new lines of approach, and sometimes to raise new questions, about mythical and other elements in the work; and to widen the horizons of the topic of alleged utilisation of Roman poetry—for those who insist on 'Romanisation' (and it is with them that the onus of proof must lie) do so with a vociferousness and confidence wholly out of tune with their partial use or complete disregard of relevant evidence. I hope that they will shake off some very bad habits; and that they will reflect, constantly and earnestly, that our ignorance of trends and developments in Greek epic composition between Apollonius and Quintus is all but total.

There is no formal introduction: I have preferred to deal with questions as they present themselves in the commentary; the indexes are rather fuller and, I trust, more informative than those normally encountered in a work of this nature.

The works of Francis Vian set the study of Quintus on a solid basis. If his name appears less frequently than anticipated in the following pages, it is only because I take his writings to be read. I am indebted to him more particularly for a number of remarks on xii which he has kindly allowed me to incorporate in the commentary.

Professor Hugh Lloyd-Jones examined this work when it was presented as a doctoral thesis to the University of St. Andrews in 1979. I am deeply indebted to him both for specific advice and for general help and encouragement.

M.C.

ABBREVIATIONS AND BIBLIOGRAPHY

A. ANCIENT AUTHORS

1. *Greek.*

(a) As in *LSJ* + *Supplement* (but sometimes more explicitly, e.g. 'Bacch.' not 'B.'), with some exceptions, including:-

A-Ω; α-ω: *Il.*; *Od.*
i-xiv: Q.S.
Christod. + line-number: = *AP* 2...
Gr. Naz.: the *Carmina* are cited from the (very inconvenient) edition of Migne, *Patrologia Graeca* vol. 37, first by page-number then by the line on that page; other material not from vol. 38 but from *AP.*
Man.: by this I mean 'Manethoniana'. References are made with a *single* book-number.
Nonn.: 'Nonn. 2.91' refers to the *Dionysiaca* (but '*D.*' is added where an ambiguity might arise); but: Nonn. *Met.*

(b) Collections. Those marked * are cited by the continuous (line or fr.) numbering.

(i)

CA: J. U. Powell, *Collectanea Alexandrina,* Oxford 1925.
**EpGr*...Page: D. L. Page, *Epigrammata Graeca,* Oxford 1975.
†*GDK*: E. Heitsch, *Die griechischen Dichterfragmente der römischen Kaiserzeit,* Bd. I, 2. Aufl., Göttingen 1963; Bd. II, Göttingen 1964.
**GPh*: A. S. F. Gow and D. L. Page, *The Greek Anthology: the Garland of Philip,* Cambridge 1968.
**HE*: id.,...*Hellenistic Epigrams,* Cambridge 1965.
IEG: M. L. West, *Iambi et Elegi Graeci,* Oxford 1971-2.
**PLF*: E. Lobel and D. L. Page, *Poetarum Lesbiorum Fragmenta,* Oxford 1955.
**PMG*: D. L. Page, *Poetae Melici Graeci,* Oxford 1962.
SLG: id., *Supplementum Lyricis Graecis,* Oxford 1974.

The summaries of *Il. Parv.*, *Il. Pers.* etc. are cited by line-number from A. Severyns, *Recherches sur la Chrestomathie de Proclus,* tome iv, Paris 1963.

'Parke-Wormell' refers to the collection of oracular responses in the second volume of their *Delphic Oracle,* Oxford 1956.

†But Dion.Bass. from E. Livrea, *Dionysii Bassaricon et Gigantiadis Fragmenta,* Rome 1973.

(ii) Metrical inscriptions. Apart from *IG*/*SEG* note:-

EpGr... Kaibel: G. Kaibel, *Epigrammata Graeca ex lapidibus conlecta,* Berlin 1878.
GES: J. Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen,* Abh. Sächs. Akad. der Wiss. Leipzig, Phil.-Hist. Klasse, Band 63 Heft 2, 1972, no. 64.

GVI: W. Peek, *Griechische Vers-Inschriften*, Bd. I: *Grab-Epigramme*, Berlin 1955.
IME: E. Bernand, *Inscriptions métriques de l'Égypte gréco-romaine*, Annales littéraires de l'Université de Besançon, vol. 98, Paris 1969.

2. *Roman.*

As in *The Oxford Latin Dictionary* and/or *Thesaurus Linguae Latinae*. But (i) Petr. + line-number refers to the *Troiae halosis* in *Sat.* § 89. (ii) Claudian's poems: as recommended in Alan Cameron's *Claudian.*

B. BOOKS AND ARTICLES

Periodicals: as in *L'Année Philologique*

The following list is confined to works cited in the body of the commentary on more than two occasions; it does not include references to familiar standard commentaries. Older literature on Q. is catalogued in Vian, *Rech.* 7-15: most is of little, much of no value, and I have in general profited more from a number of able and discerning reviews of the Budé texts.

Arend: W. Arend, *Die typischen Szenen bei Homer*, Berlin 1933.
Bechtel: F. Bechtel, *Lexilogus zu Homer*, Halle 1914.
Bissinger: M. Bissinger, *Das Adjectiv ΜΕΓΑΣ in der griechischen Dichtung*, Diss. München 1966.
Bruchmann: C. F. H. Bruchmann, *Epitheta Deorum...*, Leipzig 1893.
Buttmann: Ph. Buttmann, *Lexilogus...für Homer und Hesiod*, Berlin 1865^{4}.
Castiglioni: *ByzJ* 2, 1921, 33f.
Cauer: P. Cauer, *Grundfragen der Homerkritik*, Leipzig 1921-3^{3}.
Cesareo: *RIFC* n.s. 6, 1928, 231f.
Chantraine: P. Chantraine, *Grammaire homérique*, Paris 1948-53.
Chantraine, *Form.*: *La formation des noms en Grec ancien*, Paris 1933.
Coles: *The Hypothesis of Euripides' Alexandros*, in *BICS* suppl. 32, 1974 [cf. Luppe, *Philologus* 120, 1976, 12f.]
Davreux: J. Davreux, *La légende de la prophétesse Cassandre*, Liège 1942.
Dodds: E. R. Dodds, *The Greeks and the Irrational*, Berkeley & Los Angeles 1951.
Doederlein: L. Doederlein, *Homerisches Glossarium*, Erlangen 1850-8.
Duckworth: *AJPh* 57, 1936, 58f.
Ebeling: H. Ebeling (ed.), *Lexicon Homericum*, Leipzig 1880-5.
Erbse: *Gnomon* 43, 1971, 563f.
Fehling: D. Fehling, *Die Wiederholungsfiguren und ihr Gebrauch bei den Griechen vor Gorgias*, Berlin 1969.
Follet: *REA* 72, 1970, 177f.
Fränkel: H. Fränkel, *Noten zu den Argonautika des Apollonios*, Munich 1968.
Golega: J. Golega, *Der homerische Psalter*, Ettal 1960.
Graz: L. Graz, *Le feu dans l'Iliade et l'Odyssée*, Paris 1965.
Gruber: J. Gruber, *Über einige abstrakte Begriffe des frühen Griechischen*, Meisenheim 1963.
Heinze: R. Heinze, *Virgils epische Technik*, Leipzig 1957^{4}.
Jacobsohn: *Hermes* 45, 1910, 99f.

James: A. W. James, *Index in Halieutica Oppiani Cilicis et in Cynegetica poetae Apameensis,* Hildesheim 1970.
Kakridis: Ph. I. Kakridis, Κόϊντος Σμυρναῖος, Athens 1962.
Kehmptzow: F. Kehmptzow, *De Quinti Smyrnaei fontibus ac mythopoeia,* Diss. Kiel 1891.
Keydell: *Gnomon* 33, 1961, 280f.
Keydell, 1931: *JAW* 230, 1931, 75f.
Kleinknecht: *Hermes* 79, 1944, 66f.
Knight: (W. F. Jackson) *Vergil's Troy,* Oxford 1932.
Kühner-Gerth: *Ausführliche Grammatik der griechischen Sprache,* II Teil besorgt von B. Gerth, Hannover 1898-1904.
Kullmann: W. Kullmann, *Die Quellen der Ilias,* in *Hermes: Einzelschriften* 14, 1960.
La Roche: J. La Roche, *Die homerische Textkritik im Alterthum,* Leipzig 1866.
La Roche, *HU*: *Homerische Untersuchungen,* Leipzig 1869-93.
Lehrs: K. Lehrs, *De Aristarchi studiis Homericis,* Leipzig 1882^3.
Leumann: M. Leumann, *Homerische Wörter,* Basel 1950.
LexfrEp: *Lexikon des frühgriechischen Epos,* Göttingen 1955-
Lloyd-Jones: *CR* n.s. 17, 1967, 274f.
Ludwich: A. Ludwich, *Aristarchs homerische Textkritik,* Leipzig 1884-5.
Noack: *GGA* 2, 1892, 769f.
Page: D. L. Page, *History and the Homeric Iliad,* Berkeley 1959.
Peek: W. Peek (ed.), *Lexikon zu den Dionysiaka des Nonnos,* Hildesheim 1968-75.
Platt: *JPh* 27, 1901, 103f.
Rank: L. P. Rank, *Etymologiseering en verwante verschijnselen bij Homerus,* Assen 1951.
Robert: C. Robert, *Die griechische Heldensage,* Berlin 1923.
Ruijgh: C. J. Ruijgh, *L'élément achéen dans la langue épique,* Assen 1957.
Ruijgh, TE: *Autour de TE épique,* Amsterdam 1971.
Scarcella: *GIF* 24, 1972, 515f.
Schneider: H. Schneider, *Vergleichende Untersuchungen zur sprachlichen Struktur der beiden erhaltenen Lehrgedichte des Nikander von Kolophon,* Wiesbaden 1962.
Schneider, *Call.*: O. Schneider, *Callimachea,* Leipzig 1870-3.
Schwyzer: E. Schwyzer, *Griechische Grammatik,* Munich 1939-50.
Stubbe: *Die Verseinlagen im Petron,* in *Philologus* Suppl.-Bd. 25.2, 1933, 23f.
Svensson: A. Svensson, *Der Gebrauch des bestimmten Artikels in der nachklassischen griechischen Epik,* Lund 1937.
Trümpy: H. Trümpy, *Kriegerische Fachausdrücke im griechischen Epos,* Basel 1950.
Vian: Budé text of Q., tome i. 1963, ii. 1966, iii. 1969; *Notice* refers to the *Notice* to book xii.
Vian*: letter to M.C., 16. v. 1978.
Vian, *Rech.*: *Recherches sur les Posthomerica de Quintus de Smyrne,* Paris 1959.
Wackernagel: J. Wackernagel, *Sprachliche Untersuchungen zu Homer,* Göttingen 1916.
Wernicke: *Triphiodori Ilii Excidium,* rec. F. A. Wernicke, Leipzig 1819.
West: M. L. West, *CR* n.s. 14, 1964, 257f.
West, *PP*: S. West, *The Ptolemaic Papyri of Homer* (*Papyrologica Coloniensia* iii), 1967.

COMMENTARY

1-20

Calchas on the basis of an omen declares that Troy must be taken by trickery.

It is easy to assert[1] that Q. has combined the traditional detail[2] of Odysseus' device of the Horse with Sinon's claim in Virg. *A*. 2. 185f. that Calchas 'ordered' the Greeks to build it. Even if the detail is Virg.'s own[3], in Q. Calchas' intervention is grounded in reality, is based on a wholly different set of circumstances, is strategically necessary (an effective method of crushing the stiff opposition put up by the god-fearing Neoptolemos, a motif certainly not of Q.'s own devising: 66-103n.), and must be viewed against the background of a tradition in which oracles, prophecies and portents abound[4], and in which Calchas came to assume an increasingly dominant role[5]. Q.'s Calchas indeed (for his teaming up with Odysseus cf. the n. on 360-88, § 4 (a) (ii)) is a leading light in decision making both before and after the fall of Troy[6]. His Trojan counterpart Helenos, so popular elsewhere, is virtually driven out of the action: he is a fighter viii. 252f., xi. 348f.; a seer, though not explicitly so, only in the chaotic prophecy of Hera at x. 346f.

Calchas is on the scene at this point in the saga in Dictys 5.7: he predicts that Troy will fall into Greek hands on the basis of an omen involving an eagle carrying a victim's entrails. The doubly inept Triph. 172f. is worth a passing glance: the 'aged' Calchas is in the Horse, and in his capacity as a seer he is well aware (εὖ εἰδώς) that the Greeks were at long last going to take Troy.—Triph.'s work is full of uneasy compromises: at 132f. Odysseus is made to draw an unfavourable comparison between the 'aged' Calchas (he is presumably there listening) who 'put off' the capture of the city and the 'foreign seer' Helenos who was now bringing the Greeks in

---

[1] So, e.g., Kehmptzow 68.

[2] See 21-65n.

[3] Noack (811) astonishingly argues that it cannot be based on a version which made Calchas *actually* suggest the Horse, because we are dealing with a story put into Sinon's mouth.

[4] Kullmann 221f. For Q. himself see Duckworth 66, and id. 75f. on the sharpening and intensification of the theme of Troy's imminent doom from this episode on.

[5] Cf. I. Löffler, *Die Melampodie*, Meisenheim 1963, 24, 46.

[6] See Heinze 65f.

sight of victory. More important, I think, is Petron. 1f.: the war was now ten years old, and

vatis fides
Calchantis atro dubia pendebat metu,
cum Delio profante caesi vertices
Idae trahuntur......

According to Stubbe (32) *Delio profante* is an error prompted by a muddled recollection of Sinon's tale in Virg. *A.* 2. 114 - 121, since *pro Troia stabat Apollo.* The gods of saga do not operate as Stubbe thinks they do. Calchas is Apollo's protégé, and the skills implanted in him are operative in Q. (cf. 4) to set in motion the final stage of the war. It may well be that *Delio profante* specifically is due to Virgilian influence, but it is interesting none the less that Petr., whose account diverges from Virg.'s in a number of acceptable ways[7], forges a direct link between Calchas and the manufacturing of the Horse; in Sinon's rigmarole the oracular response has nothing to do with the Horse, which is already built (112f.).

Odysseus did not enjoy a monopoly for inventiveness. There were other contenders for this, the crowning triumph of the war: the seers Prylis (Lyc. 219f. with schol., see Radke in *RE* 23. 1150) and Helenos (Conon F 34, Dictys 5.9, 11), the latter's claim being a natural consequence of the common statement that Helenos predicted the city's capture (*Il. Parv.* 212, [Apollod.] 5.10 etc.); the sequence Helenos-Neoptolemos-Palladium-Horse is spelled out in rambling fashion by Triph. (51f. cf. 133f.). So too Calchas' prediction that Troy would fall 'in the tenth year' (B 323f., cf. vi. 61-2 and the confused viii. 475-7) was matched in the *Cypria* by a similar one from Anios king of Delos[8].

1-2

The long and weary struggle of the Greeks (cf. the 'tired' Greeks in Catul. 64.366 ~ Hor. *Carm.* 2.4.11, [Sinon in] Virg. *A.* 2.109) and their inability to take Troy are disposed of in a brief preface: so, from the Trojan side of the fence, Virg. *A.* 2.13-4, Petr. 1f. Triph., in contrast, taking as his starting-point the arrival of Helenos on the scene (45f.; with 6 ἤδη μὲν δεκάτοιο cf. the preface in [Apollod.] 5.8 ἤδη δὲ...δεκαετοῦς), exploits the familiar theme of the weariness and discomforts of war (cf. B 134f.; A. *Ag.* 555f.; S. *Aj.* 1185f.) in highly charged and ponderous language.

---

[7] Stubbe 32f. He naïvely posits as a source 'ein mythographisches Handbuch'.
[8] Cf. G. L. Huxley, *Greek Epic Poetry from Eumelos to Panyassis*, London 1969, 139.

Whether the intervention of Calchas is traditional or not (see above), we are dealing here, I think, with a doublet (of which there is an abundance in the Trojan saga as in others[9]) of the command issued by him to fetch the Palladium, an event which Silius Italicus (in a too often ignored passage) introduces in strikingly similar language (13.36-8, 41):

longo miles [cf. αἰχμηταί]..*quateret cum Teucria bello*
Pergama, et ad muros staret sine sanguine Mavors,
sollicitis Calchas...
sed Calchas Danais...

With this may be compared [Apollod.] loc. cit. (...Κάλχας θεσπίζει), and Hyginus' preface to the Horse-episode (108).

Lines 1-2 are acceptable in isolation as a preface to a fresh major episode in the war, but they seem less happy when taken in conjunction with the close of the previous book. μάλα πολλὰ κάμον evidently picks up xi. 500-1 οὐδέ σφιν μάλα δηρόν.../ἔσκε λύσις καμάτοιο (for the unit ἀλλ'ὅτε δή here cf. Mügler, *Hermes* 78, 1943, 27f.; Woodhouse, *CQ* n.s. 2, 1952, 100f.): however, no attempt is made to explain the outcome of the fighting in its own context: an Achaean withdrawal is not so much as hinted at (ctr. ix. 325f.). One may detect a general absence of narrative strategy and a tendency to leave a number of loose ends untied in almost every book of Q. (some striking examples in Vian, *Notice* to x, pp. 14-15). The conclusion that Q. is a sloppy writer who flounders when confronted with a multitude of sources or sinks when he has none readily suggests itself and may be true. But arguably a poet who compares favourably with the majority of his imperial counterparts (he writes passable hexameters[10]) would be capable of avoiding elementary and restricted flaws in plot, and one may at least wonder whether we are dealing with a work that betrays signs of (unavoidably?) premature circulation: cf. Koechly, *Proleg.* xxxi-xxxiii.

1

This line is mirrored by xiii. 78 (Greek penetration of Troy). ἀλλ'...πολλά: a surprisingly rare run: [Opp.] *Cyn.* 1.487 (πολλόν); vi. 498 (πολλοί) Analogous formations are common enough: A. R. 1.655; ix. 125, xiii. 78; [Orph.] *A.* 301 etc. μάλα πολλὰ κάμον: Θ22 οὐδ'εἰ μάλα πολλὰ κάμοιτε (v.l.-ητε)/ ~ x. 18 καὶ εἰ μ.π. κάμωσιν/. Similar wording is employed at xiii. 301-2, 470. Cf. also Homer's μ.π. πάθον (same sedes),

[9] Lit. in B. Fenik, *Iliad X and the Rhesus*, Brussels 1964, 12.2.

[10] Monotonous they may be (cf. Duckworth, *TAPhA* 98, 1967, 77f.), but they are not subliterate. Of the latter category in imperial times καὶ ἰλαδὸν ἔστιν ἑλέσθαι.

and B 255-6 μάλα πολλὰ../ἥρωες Δαναοί.λδ'... **τείχεα Τροίης**: cf. viii.427; xiii.78 (ποτὶ τ.); xi.434 (παρὰ κλυτὰ τ. after Φ 295...'Ιλιόφι κλυτὰ τ.); ix.538-9 κλυτὰ τ.../Τροίης. Homer calls Troy εὐτείχεος, uses Τροίη often enough of the fortress (not much less frequently than Ἴλιος, 75: 118, cf. Page 293), and has at B 691, Δ 378 (πρὸς) τείχεα Θήβης/—but never τείχεα Τροίης/, an expression which is in fact curiously uncommon outside Q.: *Or.Sib.* 11.132 (resumé of fall of Troy) κλυτὰ τείχεα Τροίης/; A. *Ch.* 363-4 ὑπὸ Τρωίας τείχεσι (E. *IA* 762-3 ἐπὶ περγάμων Τροίας ἀμφί τε τείχη) ~ Triph. 437 Τροίης ὑπὸ τείχεσι. Its frequency in Q. *could* be accounted for by the high incidence of the clausula *moenia Troiae* (cf. Stat. *Silv.* 4.4.104 *circa m. T.*/; epithet preceding: V. Fl. 4.58), though no passage in Q. has an obvious point of contact with any of the numerous Latin examples.

2

αἰχμηταὶ Δαναοί (cf. iii. 3): a solitary reproduction of M 419 (²...; τεῖχος 418 ~ τείχεος 420), also a stalemate situation. vii. 112 Δαναῶν στρατὸν αἰχμητάων/ blends Θ 33, 464 with Θ 472. **Δαναοί**: 157n. **πολέμου... τέκμωρ** is based on Π 302 and (Δαναῶν, π...) P 761 πολέμου δ'οὐ γίνετ'ἐρωή/, a hemistich imitated by Theoc. (22.192 μάχης δ'οὐ γίνετ'ἐρωή/) and by Q. himself again at ix. 15 ἀποφθινύθουσι, κακοῦ δ'οὐ γίνετ'ἐρωή/ with help from Hes. *Th.* 876 φθείρουσι, κακοῦ δ'οὐ γίνεται ἀλκή/.—The clausula (-)ετο τέκμωρ is Homeric (N 20 Π 472), but the expression πολ. τέκμωρ is exclusive to Q. (cf. iii. 503, xii. 224-5, 258): it was suggested perhaps by τέλος πολέμου (438n.), τέλος being a common gloss on τέκμωρ in antiquity, cf. Henrichs, *ZPE* 7, 1971, 240f.; a more specific 'way out of' = μῆχος (cf. 22 below; see δ 373 ~ B 343 with H. Fränkel, *Early Greek Poetry and Philosophy,* Oxford 1975, 164.13) would be appropriate here and at iii. 503, xii. 224-5, but hardly at xii. 258. **γίνετο**: this orthography was contemptuously rejected for Homer by La Roche, 219-20 (cf. too Chantraine, 1.12f.), but it is the vulgate Homer and is to be read everywhere in Q. (Vian, *Rech.* 166). See West on Hes. *Th.* 429, 876.

3-7

Q. here (as at vi. 5f.) reflects something of the leisurely pace normally encountered in assembly-scenes in Homer (see Arend 119f.); he dispenses with the preliminaries at xiv. 234.

3

δὴ τότ'ἀριστήων: *Certamen* 127 (-ῆες) cf. A.R.4. 1288. **ἄγυριν**

ποιήσατο: a pretentious, indeed inaccurate (cf. Doederlein 1.44; *Lex fr Ep* s. ἄγυρις) variation on Homer's ἀγορὴν π. (Θ 2, 489, cf. A.R.3.576). For the relatively rare ἄγυρις see *LSJ,* adding Eudoc. *Cypr.* 255.

3-4

Κάλχας/εὖ εἰδώς = Triph. 172-3.

4-7

When a character in Homer is about to make a decisive contribution to the proceedings (particularly in the context of an assembly) he is more often than not accorded a set description, regardless of whether or not we have met him already: A (54f. assembly convened ~) 69f. (Calchas: cf. ᾔδη, ἣν διὰ μαντοσύνην τήν οἱ πόρε Φοῖβος 'Απόλλων, ὅ σφιν...ἀγορήσατο καὶ μετέειπεν); O 281f. (ἔπειτ'ἀγόρευε Θόας...ἐπιστάμενος κτλ.); Σ 249f.; β 157f. (Halitherses the seer; ὄρνιθας γνῶναι...; a truncated version of the same in ω 451f.); η 155f. (...εἰδώς); π 394f. Cf. Virg. *A.* 5.704f. (seer Nantes), 11.336f.; V.Fl. 1.228f. (seer Idmon); and the superb parody of this epic mannerism (along with a host of others) in Claud. *Eutr.* 2.376f.

4

Homer's Calchas εὖ εἰδὼς ἀγόρευε θεοπροπίας 'Εκάτοιο (A 385, used also in ii. 166 and xiv. 365). **εὖ εἰδὼς ἀνὰ θυμόν**: both components of this unit are Homeric, and cf. B 409, [Hes.] F 198.5/ ᾔδεε γὰρ κατὰ θυμόν. Q. may be varying the key concepts of M 228-9; for θυμός, 'the organ of seership', see Dodds 26.99. **ὑπ'ἐννεσίῃς**: ἐννεσί- 24 times in Q., 11 times with ὑπό. A.R. is the first to employ the preposition (1.7, al.); after him it is more commonly present than absent, particularly among Christian versifiers. Of the three archaic instances of ἐννεσί- (E 894; Hes. *Th.* 494; *hDem.* 30 Διὸς -ίῃσι/) Q. imitates only the last (with variations: ii. 508, iii. 762, x. 250; ctr. Ep. adesp. *CA* 1.6; orac. *ap.* Paus. 9.18.5 = Parke-Wormell 409.4; hymn *ap.* Hld. *Aeth.* 3.4.3.), but much of the residue can be paralleled in later verse: e.g.: infr. 148 (~ i. 125, xi. 285) = [Orph.] *A* 268; iii. 475 (-ῃσιν ὑπ') cf. [Apolin.] 111.2; v. 195, viii. 432: cf. [Apolin.] 118.26, Anon. *AP* 9.788.2.—Apollo 'injects', 'implants' (cf.*LSJ* ἐνίημι I. 2, and for the form W. F. Wyatt Jr., *Metrical Lengthening in Homer,* Rome 1969, 94) specialised skills. The word (badly handled in lexica, and forced into two distinct categories by Fränkel, 283-4) bears a remarkable variety of nuances in late poetry.

5

πτήσιας οἰωνῶν: πτῆσιν οἰωνῶν occurs in a list of the departments of μαντική at A. *Pr.* 488. This is the only other verse example of πτῆσις, and perhaps the immediate model; but the word is commonplace in prose discussions of οἰωνοσκοπία, e.g. Clem. Al. *Strom.* 1.16. **ἀστέρας**: Calchas is the οἰωνοσκόπος *par excellence,* and ἀστέρας is surprising; perhaps it would be less surprising if more imperial epic were available to us. Astrological divination[11] is alien to the Homeric world, where celestial τέρατα are kept out of the action[12], and to tragedy[13]. The only unequivocal examples in Greek verse appear to be: [Orph.] *A.* 37, 207f. (but the former of Orpheus, not a full-time seer, cf. Kern *Orphica* 267; the latter of the pilot Ancaeus—the product of an unbalanced mind); Nonn. 6.58f. Astraeus, 38.31f. Idmon, both pieces of mystic nonsense. If we return to the sanity of the heroic world our attention must focus on Roman poets: for Calchas cf. Enn. *Iph.* 185f.; Sen. *Tro.* 345f. (list of mantic activities, including *stella*); in epic e.g. Virg. *A.* 3.359f. (Helenos; list, incl. *sidera, omina pennae*), Stat. *Theb.* 8.177f. (Amphiaraus; list, incl. *sidereos lapsus*).—Ctr. Calchas in Prop. 4.1.109f.

5-6

ἄλλα τε πάντα/..ὅσ': ν 11-12 ἄλλα τε π./δῶρ', ὅσα, sim. iii. 291-2 (ὅσ'), v. 635-6 (ὁππόσα). The unit ἄλλα τε π./is found occasionally outside Homer (also M 285 Ψ 483) and Q. (also vi. 52, xii. 144): Arat. 622, A.R. 1.1209, 4.888, Triph. 688, [Orph.] F167 (b) 4. **πάντα/...πέλονται**: the phraseology owes much to Homer: I 591-2 ἅπαντα/κῆδε', ὅσ' [ctr. φ 110/σῆμαθ', ἃ...ἴδμεν] ἀνθρώποισι πέλει ~ θ 160 [cf. A.R. 1.679] ν 60 (οἷάτ', τάτ'...) ἀνθρώποισι πέλονται/; but the immediate model may have been Arat. 1036-7 ὅσσα πέλονται/σήματ' ἐπ' ἀνθρώπους. For the combination σήμαθ'...θεῶν ἰότητι cf. A.R. 3.545.

6

θεῶν ἰότητι ('Will': the context determines whether benevolence or malevolence is meant. Leumann's speculations [127f.] are countered by Ernst Fränkel, *Gnomon* 23, 1951, 373): cf. ix. 491 and, unusually, vii.

---

[11] See in general A. Bouché-Leclercq, *L'Astrologie grecque,* Paris 1899, esp. 551 *et circa;* Schoemann-Lipsius, *Griechische Alterthümer,* Berlin 1902, 292f.

[12] W. Kullmann, *Das Wirken der Götter in der Ilias,* Berlin 1956, 90f.

[13] H. D. Jocelyn, *The Tragedies of Ennius,* Cambridge 1967, 326-7. Note however S. *OT* 301, where Teiresias [the 'star-man'] is vaguely credited with an interest in οὐράνια.

638^{1}⏑θ. ἰότητι; once in *Il.* (T 9), 6 times in *Od.* (note λ 341 -οισι θεῶν ἰότητι κέονται/), quite often thereafter.

7

καί σφιν ἀγειρομένοισιν: the scribe of P (ει in ras.) perhaps considered ἀγρομένοισιν more 'epic' and may have envisaged an original καί σφισιν ἀγρ- (cf. A.R. 1.1105-6 v.l., Nonn. 36. 429); for ἀγειρ- cf. vi. 8 and, closer still, Nonn.*Met.* 21.9/καί σφιν ἀγειρομένοισι...ἔννεπε. **ἔπος ποτὶ τοῖον ἔειπε**: peculiar to Q. (i. 211 [ἀγρομένοισιν...] + 4), but the basic pattern is Hellenistic: A.R. 4.738, 1097 ἔπος δ'ἐπὶ τοῖον ἔειπεν/(cf. id. 2.144 corr., Campbell *CQ* n.s. 19, 1969, 277); [Theoc.] 25.77 ἔπος δ'ὅγε τοῖον ἔειπεν/. The first certain examples (a poorly supported variant in ρ 100; wrongly conjectured in Bacch. 5.160, cf. Führer op. cit. below on 551, p. 90) of τοῖον/τοῖα, 'the following', in formal speech introductions are Hellenistic (previously τοιάδε, τοιοῦτον). Common in Q.

8

Polite vocatival formulations appear in the subsequent debate. Calchas here gets right to the point. **πὰρ τείχεσσιν** = H 135. **ἐφεζόμενοι πονέεσθε**: excellently rendered by Vian: 'Cessez cette immobile guerre de siège'. Cf. (παρὰ τεῖχος...) ἑζόμενοι at x. 17 (~ H 100), and Ω 403.

9

Cf. x 489-90/μηκέτι...,/ἀλλ' ἄλλην...; *hHerm.* 348 /ἀλλ' ἄλλην τινὰ μῆτιν ἔχων...; X 174 /ἀλλ'...μητιάασθε/. For the clausula φρεσὶ μ. see 51n. In Homer Odysseus assembles his comrades (x 188) and suggests: ἀλλὰ φραζώμεθα θᾶσσον/εἴ τις ἔτ' ἔσται μῆτις (192-3); in A.R. brain is more important than brawn, and appeals for μῆτις occur regularly: 1.653f. (Lemniades in assembly); 2.1046f. (Amphidamas to Argonauts; 1049f. ἀλλά τιν' ἄλλην/μῆτιν...), 1058; 2.1277f.; 3.167f.

9-10

μῆτιν.../ἢ δόλον: A.R. 3.720 /ἢ δόλον ἤ τινα μῆτιν (~Jo.Gaz. 1.80 /μὴ δόλον ἤ τινα μῆνιν) cf. id. 781. Koechly, feeling himself bound by infr. 20, 48, 226, changed ἤ to καί. But Calchas is confronting ἀριστῆες and treads warily at first: it is only *after* reporting the portent, which sanctions the application of trickery, that he feels emboldened to specify δόλος καὶ μῆτις (20), with δόλος first. A dash should be printed after μητιάασθε in 9.

10

νήεσσι καὶ ἡμῖν: 'the ships and us' (and, by implication, the Greek armament as a whole). Mention of the ships, so far from being 'peu opportune' (Vian, *Rech.* 159) is entirely natural, as they constituted the army's lifeline and were just as vital to the Greeks as city-walls were to the Trojans (who were not defeated yet). On the importance of this theme in *Il.* see Schadewaldt, *Iliasstudien* 67. Cf., *inter alia,* I 423-4 (ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω/ἥ κέ σφιν νῆάς τε σαῷ καὶ λαὸν 'Αχαιῶν), K 45, M 155-6, Ξ 56 = 68 (νηῶν τε καὶ αὐτῶν εἶλαρ ἔσεσθαι/); vii. 142, 416, viii. 211. **ἔσσετ' ὄνειαρ**: Ep. adesp. *CA* 2.67, [Orph.] *L.* 343; cf. vi. 417 σοὶ ἔσσετ' ὄνειαρ, after X 485-6 οὔτε σὺ τούτῳ/ἔσσεαι...ὄνειαρ...οὔτε σοὶ οὗτος.

11

A fierce battle has been raging, and Calchas' portent has not been allowed to cut in on the action (cf. iv. 95 / ὣς χθιζῇ μοι ἔειπεν..., a conversation first heard of at that point). So in Stat. *Theb.* 10.198f. the seer Theiodamas claims to have seen a portent (*equidem haec..Marte diurno....vidi*), and that claim is followed by an attack involving *dolus*, wherein Capaneus, a less scrupulous counterpart of Q.'s Neoptolemos (cf. his defiance of Zeus' thunder in A. *Th.* 428f.), refuses to participate, *ipse haud dignatus in hostem/ire dolo superosque sequi* (10.258-9). **ἦ γὰρ ἔγωγε** (~ ii. 311 ἔγωγ'): clausular elsewhere in hexameters: N 744 (...τὸ χθιζόν), Antip. Thess. *GPh* 673, Gr. Naz. 551.384; at the beginning of a pentam. in Thgn. *IEG* 780. **χθιζόν**: adjectival at ix. 5 χθιζὸν...τέρας..θαυμάζεσκον/, here almost certainly adverbial, as at xiv. 237 *codd.,* where, however, Rhodomann's correction derives support from iv. 95 (Vian*). χθιζόν for χθές may have been regarded as recherché prior to the imperial period: T 195 (Call. *HE* 1242 is adj., see the previous line, and A.R. 4.1397 should be written εἰς ἔτι [not εἰσέτι] που χθιζόν with Wackernagel, *Vorlesungen über Syntax,* Basel 1924, 2.194; not enough of Euph. *CA* 75 survives to reveal its grammatical status). Subsequent examples: Antip. Thess. *GPh* 268, Greg. Naz. 1453.17 [after Hom.], Colluth. 331, al., Maced. *AP* 11.61.1 and Metrod. 14.141.2; cf. the fragmentary 'Pampr.' *GDK* 35.1 *r* 22;; Anon. id. suppl. 10.27.

12-18

Hawk-dove portents occur in o 525f. (portending destruction of suitors); A.R. 3.540f.; Sil. 4.103f. (with a set description of a seer; on this episode see H. Juhnke, *Homerisches in römischer Epik flavischer Zeit,* München 1972, 199f.); Nonn. cited in next note. There may be a remote point of contact

with Neoptolemos (the 'sacker' of Troy [e.g. Pi. F 104] and the most prominent butcher therein): he is compared to a κίρκος in E. *Andr.* 1140f., Antim. (?) F 84.2. Homer's men in the Horse are described as Τρώεσσι φόνον καὶ κῆρα φέροντες/ (δ 273 θ 513), cf. infr. 18.

12

Asyndeton occurs regularly at the start of portent stories: cf. B 308 /ἔνθ' ἐφάνη μέγα σῆμα· δράκων...; A.R. 4. 1364-5; esp. Nonn. 42.535f. /ἔνθ' ἐφάνη μέγα σῆμα...·/κίρκος...ἐδίωκε πελειάδα, τὴν δέ... For the δέ- series of 12-17 cf. e.g. Θ 247f., M 205f., β 152f.

13

χηραμὸν ἐς πέτρης: a detail from the main model, Φ 493-4 'Artemis fled before Hera ὥς τε πέλεια,/ἥ ῥά θ' ὑπ' ἴρηκος κοίλην εἰσέπτατο πέτρην,/χηραμόν'. For the expression cf. Ps.-Phoc. *Sent.* 172 πέτρης κοίλης κατὰ χηραμόν. A.R. (4.1298-9) has πέτρης (πέτρης,?)/χηραμοῦ, cf. perhaps viii. 42 (*lacuna praeeunte*). **χηραμὸν...κατεδύσατο**: χηραμός is glossed κατάδυσις in schol. D Φ 495 and elsewhere, see Erbse ad loc. **κατεδύσατο** *codd.*, the predominant form in Q. (Vian, *Rech.* 165): -σετο Vian. See in general Leumann, *Glotta* 32, 1953, 204f. = *Kl. Schr.* 234f. (bibl.); Erbse on schol. B 35*a*. -σετο was the form preferred by Aristarchus, though apparently he did not alter -σατο wherever he found it (cf. schol. Γ 262*a*[1-2]; Ludwich 2.123). Ptolemaic papyri give -σατο (-σετο vulg.) at Ψ 212, φ 5 (West, *PP* 184, 278), the medieval tradition vacillates. A.R. among others allows both forms (van Krevelen, *Mnemosyne* 4.6, 1953, 63), and with Erbse (566) I should prefer to leave the transmitted text alone.—Vian* regards -σετο as *lectio difficilior.* **τῇ δὲ χολωθείς**: Rhodomann's τῇ δ'ὁ, accepted by Zimmermann, involves an easy fault (microscopic ο latched on to following χ, subsequently disappears from view), and seems all but certain [Vian* agrees]: note κείνη 12, ἡ and ὁ 15, ἡ 16, ὅς 17. One may compare the sequence of S. *Ph.* 371f., ὁ δ'...κἀγὼ χολωθεὶς...ὁ δ'...

13-14

χολωθείς/ἀργαλέως: cf. 215-6n., and xiv. 309. ἀργαλέως, widespread in Q., is seldom found elsewhere: Thgn. *IEG* 1091, Man. 5.33, Anon. *AP* 9.499.1.

14

μάλα...χρόνον: μ 407 (οὐ μ.), vii. 458, ix. 281. Cf. 59n. **ἀγχόθι μίμνε**: Hom. αὐτόθι μίμν-/(ς 245 etc.), cf. i. 442 (ἔνδοθι); infr. 284n.

15

ἐνθέμενος δόλον: sc. φρεσί (370n.), cf. Opp. *Hal.* 3.479 δόλον ἐν φρεσὶ θέσθαι/, of a fish. **δόλον αἰνόν**: Vian's correction (χόλον *codd.*) is clearly as vital here (despite X 94) as is that of Rhodomann at v. 457. Erbse's argument for the retention of χόλον [566] seems to me to amount to a mere paraphrase of an unsatisfactory text. The two words are often confused, e.g. λ 439, Hes. *Th.* 562, and note χολ- in 13.—For αἰνόν cf. infr. 392, xi. 62-3; the only example of this combination outside Q. (who uses αἰνός for most things) seems to be *GVI* 740.3 (Amnisos, ii-iii).

16

θάμνῳ ὑπεκρύφθη: cf. P 677 /θάμνῳ ὑπ'; and [Theoc.] 25.227 θάμνοισιν...ἐκρύφθην/(~ S. *El.* 55). Similar in form is viii. 469, which goes against Zen./vulg. at O 626. **ἡ δ' ἔκθορεν ἀφραδίῃσιν**: ρ 233 ἔνθορεν ἀφραδίῃσιν/; one of the variants in Φ 18 ὁ δ' ἔσθορε is ἔκθορε. The Trojans in the event are ἀφραδέοντες (545).

17

Presumably a reworking, and a poor one, of iii. 175 ἐλπόμενοί μιν ἔτ' ἔμμεν ἀνούτατον, ὃς δ' ὑπὸ πότμῳ: μιν thus postponed nowhere else in Q. **ἐπαερθείς**: cf. ἀρθείς/N 63, of an ἴρηξ attacking his prey.

18

δειλαίῃ τρήρωνι: Antip. Sid. *HE* 300 /δειλαί...πέλειαι/. δείλαιος of animals (cf. iii. 172) often in Babrius, e.g. 95.41, of a victim pursued by a lion ἐφορμήσας. Q.'s portent reflects the limpidity of a Babrian fable. **τρήρωνι φόνον**: cf. *Or. Gr.* 163 (b) Hendess: (τρήρωνες) φρίσσουσι φονῆα/sc. κίρκον. **φόνον στονόεντ' ἐφέηκε**: so (ἐφέηκα) v. 185, viii. 142, xiii. 359. This unit, peculiar to Q. (who found the epithet στονόεις irresistible, 63n.) has the status of a 'formula' which displays variation of terminal verb: τίθησιν, φέρουσα, -σαι, βαλέσθαι (3x), νόησε. The rigidity of the pattern is breached only twice: v. 510, vi. 405.

19

τῶ νῦν μή: Ω 568 χ 251, cf. infr. 70. **βίῃ πειρώμεθα**: suggested perhaps by M 341. **Τρώιον**: in Q. also with ἵπποι (i. 351, = Trojan); οὖδας (6x, cf. Colluth. 210, and Ov. *Trist.* 2.404, 5.14.40; *Ep.* 13.94); πεδίον (vi. 428, see below); υἷες (45n.). See next note. **Τρώιον ἄστυ** = xiv. 9; ποτὶ T. i. 52, iii. 339, xii. 421. The same phrase in Triph. 174, Colluth. 141. I suspect that it is a creation of the late Hellenistic or imperial

epoch. Τρώιος in Homer never (unlike Τρωικός) refers to what belongs to *all* the Trojans (P. Chantraine, *Études sur le vocabulaire grec,* Paris 1956, 105). Early poets appear to respect the distinction: E. *Alexandr.* F 43.42 Snell ἄστυ...Τρωικόν ~ S. *Ph.* 1423-4 τὸ Τρωικόν/πόλισμα; S. *Aj.* 862-3 τὰ Τρωικά/πεδία cf. Κ 11 ἐς πεδίον τὸ Τρωικόν, Ψ 464 /Τρωικὸν ἄμ πεδίον, 'Simon.' *EpGr.* 225 Page Τρωικὸν ἐς [v.l. ἄμ] πεδίον/, and: Pi. F 172.4 Τρώων†ἄμ πεδίον: Τρώιον Boeckh, edd., read Τρωικόν (ctr. Q. vi. 428 /Τρώιον ἄμ πεδίον). [At E. *El.* 440 Τρωίας, if right, will be gen. sing.; E. *Andr.* 305 is a hopeless muddle]. The practice of later poets is different, e.g.: Antiph. *GPh* 925-6 τεῖχος../Τρώιον (E. *Or.* 246 Τρωικῶν...τειχέων); Bass. id. 1615 πύργος ὁ Τρώιος (E. *Tr.* 720 πύργων...Τρωικῶν); Triph. 531-2 Τρώιον.../λαόν (Hom. Τρωικόν).—The earliest example of the type **-ιον** (ethnic) **ἄστυ** is, according to Pfeiffer on Call. F 75.74, Phryn. Trag. F 9.1 Snell; other contenders are Simon. (?) *IEG* 10.3; Bacch. 11.57 (cf. Robertson, *CR* n.s. 1, 1951, 16). It is widespread in later verse.

19-20

Τρώιον ἄστυ/περσέμεν: cf. Β 660 /πέρσας ἄστεα; xiv. 9 πέρσαντες...Τρώιον ἄστυ/; Antim. (*Theb.*) F 28.2 διεπέρσατε Δύμιον ἄστυ/(for Wyss' citation of Q. there consult Vian's app. crit. ad loc.). The closest Homer comes to this expression is Φ 584 (cf. ix. 279-80).

20

εἰ: i.e. πειρώμεθα εἰ, a common locution from Homer on. **δόλος καὶ μῆτις**: in reverse order infr. 48. Q. breaks away from the Homeric prototype, ι 422 δόλους καὶ μῆτιν ὕφαινον/, unlike [Orph.] *A.* 842, Nonn. 37.316.

21-65

Odysseus suggests a trick, and Calchas lends his support

Q. allies himself with the most popular account: the Horse is the brainchild of Odysseus. He devised the Horse (Polyaen. *Strat.* 1, *proem.* 9, Philostr. *Her.* 11.4-5, Lib. *Enc.* 8p. 231 and *Eth.* 8p. 433; one is surprised to find no mention of this in the list of Odysseus' achievements in Sid. *Carm.* 9. 151f.), and either suggested that Epeius should build it ([Apollod.] 5.14; implied in Pl. *Bac.* 940 *Ulixes, quoiius consilio haec gerunt* ~ *Epius* 937) or issued a general command that was taken up by Epeius (Tz. *Posth.* 631f., perhaps an abridgement of a debate akin to the Sinon-story in Q.). The ascription of the scheme to Odysseus will go back to the archaic

period: but Homer (θ 494-5) is imprecise (Odysseus however clearly masterminds the whole operation[14]); the bald summary of *Il. Parv.* (222f.: καὶ 'Επειὸς κατ' 'Αθηνᾶς προαίρεσιν τὸν δούρειον ἵππον κατασκευάζει) is unhelpful; of *Il. Pers.* we know nothing[15]; on Stesichorus see below on 83; 218-259.

Laocoon in Virg. *A.* 2.44 automatically assumes that the Horse is due to Odysseus. The sequence of ideas there suggests a tragic source: *sic notus Ulixes?...timeo Danaos...*invites comparison with Hector's words in *Rhesus* 861f.: 'What Greek other than Odysseus would have perpetrated or planned such deeds? δέδοικα δ' αὐτόν...' (cf. id. 704f., 952f., where anything smelling of deceit is attributed without hesitation to Odysseus).

The present speech substantially prefigures the exhortation of 220f., but here Odysseus does not say why the Trojans will actually be prepared to take in the Horse (ctr. 237). And nobody in the world of the Heroic Digest thinks to ask now. The bare and bland 'let us construct a Horse' (28) is all right if you know the story already.

21

ὣς ἄρ' ἔφη followed by δέ Β 265 etc., and of course often in Q. φρεσὶ τεκμήρασθαι: Opp. *Hal.* 5.123 (τοῦ δ'...ἐνὶ) φρεσὶ τεκμαίρονται/.

22

ἄλκαρ ὀιζυροῖο μόθου: variations in i. 160, ii. 11. Cf. [Orph.] *L.* 3 ὀιζύος...ἄλκαρ/, and for ὀιζ. μ. Γ 112 (πολέμοιο); xi. 498 (δῆρις); infr. 87 (ὑσμίνης). μόθου: regularly in Q. a neutral word for 'war', 'fray', as in Η 117, cf. Trümpy 158. δίζοντο: again iv. 16, vii. 26, 258, x. 447. An idea of the spread of this verb may be gained from Livrea's note on Colluth. 80.

22-3

μῆχος/εὑρέμεναι: from Β 342-3 = μ 392-3, cf. the similar pattern of ii. 74-5, x. 11-12, and Ι 249-50. The phrase is rare outside epic: Theoc. 2.95, Gr. Naz. 1231.51 (both with verb first).

23

μοῦνος δὲ...: for 'but only' after 'all' cf. e.g. Nonn. 32.281-2, 38.30f., and

---

[14] Cf. Heinze 65. Odyssean accounts of the Horse are eclectic and subject as one would expect to manipulation: Andersen, *SO* 52, 1977, 5f.

[15] A. Severyns, *Le cycle épique dans l' école d'Aristarque*, Liège 1928, 355, guesses that Odysseus played the dominant rôle.

μοῦνος δ' in A.R. 3. (555-) 556. One might have expected here an ὀψὲ δέ-routine, for which see Bühler, Mosch. *Eur.* pp. 64f. **σαοφροσύνῃσι**: Homeric δὶς λεγ. (ψ 13 sing.; ψ 30 plur. ~ iii. 426 [sing.]). The sing. is widespread in post-Homeric verse, the plur. (also vii. 47, xiii. 180) extremely rare: *GVI* 1726.5 (Pisidia, 'vor 212 n. Chr.'); Opp. *Hal.* 3.359; 'Pampr.' *GDK* 35.1*r*16. For Odysseus' sagacity cf. Lib. *Enc.* 2.14: 'people say τὴν ἐκείνου σοφίαν ἐμπλῆσαι τὸν ἵππον τῶν ἀρίστων ἀνδρῶν'.

24

υἱὸς Λαέρταο: χ 191; iv. 592 δαΐφρονος ~ θ 18 / υἱὸν Λ. δαΐφρονα; v. 129 (καὶ...); v. 238 ~ [Hes.] F 198.3; vii. 404 πύκα φρονέων = infr. 219. **καὶ...μῦθον**: for the pattern cf. Φ 393al. καὶ...φάτο μῦθον/, and Zen.'s reading at Z 54: καὶ ἀντίον ἔπος ηὔδα/. The chief model here is A.R. 3.565 οὐδ' ἄρα τίς οἱ ἐναντίον ἔκφατο μῦθον/. He and Q. are the only ones to employ the unit ἔκφατο μῦθον(/): clausular 4 times in Q. (cf. infr. 552 with A.R. 4.410), infr. 205 + 3 the run / τοῖον δ' ἔκφατο μῦθον after A.R. 2.10, al.

25

Apparently the sole epic instance of the address 'o you who are honoured' familiar from tragedy, e.g. S.*OT* 1223 ὦ...τιμώμενοι. Seneca's Oedipus addresses Teiresias with the words *sacrate divis* (*Oed.* 291). **ὦ φίλ'**: γ 103 and often thereafter. **ἐπουρανίοισι...θεοῖσιν**: cf. Z 527; Z 129, 131. **τετιμένε..θεοῖσιν**: [Orph.] *H.* 45.5, 54.2 τετιμένε πᾶσι θεοῖσιν/(cf. *PMG* 880), after Ω 533 θεοῖσιν τετιμένος. Variants of this expression: (ἀθανάτοις appended to θ.) Hes. *Th.* 415, *GVI* 1843.5 (= *IME* 68), i-ii; (ἀθαν. alone) iii. 116, reversing the order of *hAphr.* 205, sim. *hDem.* 397, *Certamen* 220.

26

εἰ ἐτεόν: cf. viii. 475, xiii. 513; and iii. 190, iv. 83, 103 / ὦ φίλοι (-ος), εἰ ἐτεόν...; the *incipit* εἰ ἐτεόν (without δή, γε) also B 300 v.l., ω 352, A.R. 2.325, Gr. Naz. 669.21, 1282.15, Nonn. *D.* 3.160 + 5. Exactly as in A.R. 3.549 (Mopsos' reaction to an omen), 'das...εἰ ἐτεόν drückt..keinen echten Zweifel aus' (Fränkel 359.39). **εὐπτολέμοισιν Ἀχαιοῖς** = xi. 150, cf. infr. 218 ~ vi. 301. ἐυπ(τ)όλεμος, alien to early epic so far as we know, makes a brief appearance in classical epitaphs (*GVI* 20.4, Athens 432 and 1564.2, Athens v), is unknown in Hellenistic verse, but reemerges subsequently: to the examples in *LSJ* εὐπτολ-πολ- may be added Nonn. 5.98, Paul. Sil. *Ecphr.* 967, 971, and the attractive conjecture of Unger at

Colluth. 150. Q. himself uses the word for a number of repetitive noun-epithet combinations (cf. on 52 below). It replaces the Homeric φιλοπτολ- were metre demands an initial vowel (e.g. ἑ-ου Ἀχιλῆος/ 5x ~ φ-ου Ἀχ./ 3x; ἑ-ων Ἀργείων / 1x ~ φ-ων Ἀργ./ 2x), but it is interchangeable with φιλο- in the sequences Τρώεσσι, Τρωσὶ φιλ- ~ Τρώεσσιν, Τρωσὶν ἐυ- (see e.g. v. 174 against viii. 240); cf. 50n.—The epithet is studiously chosen: as we shall see, for Odysseus trickery (see the next line) is in no way incompatible with prowess.

27

ἐκπέρσαι Πριάμοιο..πόληα: A 19 / ἐκπέρσαι Πριάμοιο πόλιν. Further mutations: iii. 652-3, xi. 288. δολοφροσύνῃσι: again vii. 275 (sing.), v. 210, 645 (plur.). One of a galaxy of words uncommon in archaic epic but done to death by later versifiers: sing.:- T 112, *hHerm.* 361 — Nonn. 20.290, 48.685, [Apolin.] 34.43, Colluth. 321; plur.:- T 97 — A.R. 4. 687, Opp. *Hal.* 3.156, [Apolin.] 63.10, Colluth. 369, Christod. 175.

28

ἵππον τεκτήναντες: cf. 81, 378. ἀριστέες...ἄνδρες: see 71 and n. ἀριστ- ἄν. first A.R. 1.70 + 4, then Colluth. 272; the reverse, Homeric order, represented in i. 164 / ἄνδρες ἀριστῆες, is marginally commoner: O 489 + 3 / ἀνδρὸς -ῆος = A.R. *CA* 12.17, *GVI* 670.2 (pentam.; Mysia, ii-iii); ξ 218 / ἄνδρας -ῆας; E. *IA* 28 (conj. id. *Med.* 5); Mnasalc. *HE* 2625.—For the commonplace association of ἀριστῆες / ἄριστοι with a λόχος cf. e.g. ξ 217-8 (ἄνδρας ἀριστῆας); N 276-7 (ἐς λόχον); θ 512 (ἵππον ὅθ' ἥατο πάντες ἄριστοι/); *Il. Parv.* 230f.; Triph. 308, 382; infr. 234, 268-9, 344.

28-9

ἐς λόχον../βησόμεθ': echoed in 279-80 infr.

29

ἀσπασίως: 'gladly', a wry detail from Odysseus: he is determined that he will meet with no opposition.

29-31

λαοὶ....κλισίας: the text has been badly mauled at 30-1, πάντα ἐς κλισίην; ἐς from 30 and 32 init., an error which has extended to 337 infr., ἐς κλισίην perhaps from I 90 etc. Available parallels support Koechly rather than West's ingenious λαούς, πάντα, ἣν κλισίην: (a) nom. λαοί: ε 350 κ 528 (f.) αὐτὸς δ' ἀπονόσφι τραπέσθαι/ [imit. [Orph.] *L.* 739]; (b) plur. κλισίας: infr. 337; Nonn. 36.145 κλισίας ἐμπρήσατε; cf. also Triph. 215.

30

ἐς Τένεδον: γ 159. This and other details in Odysseus' speech will be dealt with when his suggestions are translated into actuality. **σὺν νηυσίν** = Σ 213 etc. Cf. B 236 al. σὺν νηυσὶ νεώμεθα.

31

ἀπ' ἄστεος: ii. 98 (Τρώιοι υἷες/..ἐσκοπίαζον ἀπ') and often. This unit, unknown to early epic, occurs in [Theoc.] 25.56, *GVI* 1192.1 (Thrace, ii-iii), [Opp.] *Cyn.* 1.487, Nonn. *D.* 18.324 and *Met.* 7.95, 11.63.

32

ἐς πεδίον προχέωνται: B 465 (-οντο) = Nonn. 22.145 and (πρ. κατηφέες) 34.129. The same phrase is used to describe the Trojans' egress by Triph. (239, claus.). **ἀταρβέες**: this *hapax Hom.* (N 299 κρατερὸς καὶ -ής / ~ iv. 274 κρατεροὶ καὶ -έες) is popular with Q., who has it most often in noun-epithet combinations (74n.). For its predicative use cf. iv. 238; vi. 116 (Τρῶες); x. 57 (cf. N 299 again) ἀ. ἀμφ- ~ infr. 64.

32-3

ἀνήρ / θαρσαλέος: η 51 -έος...ἀνήρ; cf. Diosc. *HE* 1545-6, Opp. *Hal.* 5.395, Christod. 232.

33

Cf. (Vian) Arat. 64 τὸ μὲν οὔτις ἐπίσταται (after E 665); E 9 K 314 / ἦν δέ τις ἐν Τρώεσσι...—τὸν δ' of YD might be retained if τὸν...Τρώεσσι could be held to constitute a parenthesis (ἐπίσταται vividly 'know' = 'is going to know'), but the correction τ' (or ῥ'?) is preferable: cf. infr. 238. δ' may have been prompted (if any prompting was needed) by τ 87 / Τηλέμαχος· τὸν δ' οὔτις ἐνὶ...

34

μιμνέτω..ἵππου: Nonn. 39.118-9 / ἔκτοθεν...χυδοιμοῦ/μιμνέτω...θρασύς (v. 33 supr.). For ιπποῦ see Vian, tome ii, p. 211. **ἀρήιον..κῆρ**: cf. 239 infr., viii. 283-4 ὑπέρβιον ἐνθέμενοι κῆρ/μίμνον; x. 291 ~ I 639. ἀρήιον κῆρ here only.

35-6

In like vein Triph. 285 (Priam to Sinon) ἔφυγες...ἀνάρσιον ὕβριν 'Αχαιῶν/.

35

βίην ὑπέροπλον: in xiv. 550 followed by a participle, as in all the other instances of this phrase: Hes. *Th.* 670 and F 43 (a) 59 ~ Mimn. *IEG* 9.3; [Theoc.] 25.152.

36

ῥέξαι ὑπέρ: A 443-4 ἑκατόμβην / ῥέξαι ὑπὲρ Δαναῶν. λιλαιομένων† μιν ἀλύξαι: a similar clausula in vi. 387. Castiglioni's ὑπαλύξαι (p. 50), accepted by Vian, introduces a verb used by Sinon at 251, 383, and cf. *Scut.* 304 ἱέμενοι ὑπαλύξαι/; once the preverb had vanished an incompetent would have inserted μιν to plug up the gap. Just as easy, and not, I suspect, too clumsy for Q. would be Zimmermann's μέγ' ἀλύξαι: cf. i. 214, ii. 283, iv. 36, vii. 489 etc.

37

τόν ῥ' ἐκάμοντο: how Erbse (566) can argue, given infr. 379, that Q. is here lapsing into direct speech (so *codd.*, δ') I do not know. Vian's ῥ' is certain: cf. E 735 Θ 386; A.R. 2.718; epigr. *ap.* Cougny, *App. Anth.* 191.2, p. 323. ἐκάμοντο: λ 523 ἵππον..ὃν κάμ' Ἐπειός/, cf. infr. 111 and Triph. 99.

38

Τρώων ὑπὲρ αἰχμητάων: our only echo of an isolated Homericism, A 152 Τρώων ἕνεκ'..αἰχ./.

39

καὶ...ὥς: a frequent sequence in Q., particularly in the formula...ὥρμαινε(ν), after Φ 64 etc. ἐπὶ δηρόν: only in this sedes in Q. (iii. 524, iv. 348, vi. 18) as in v.l. ant. P 41; [v.l. β 285]; A.R. 1.870, 2.517, 3.950; Mosch. *Eur.* 18; Doroth. *Cat.Cod.Astr.* 6.325; Triph. 246. Internally in other sedes: I 415 ~ Eudoc. *Cypr.* 2.338; A.R. 1.615 ~ Procl. *H.* 4.11. It is most commonly clausular: A.R. 2.757, [Orph.] F 288 (c) I 4 (= Ammon 4), Gr. Naz. *AP* 8.46.3; ἀλλ' ἐπὶ: Doroth. *Cat.Cod.Astr.* 6.328, Paul. Sil. *AP* 7.609.3 [Viansino 9; = *GVI* 273]; οὐδ' ἐπὶ: A.R. 1.1072, Musae. 291, Max. 378; οὐκ ἐπὶ: A.R. 3.1049, *Or. Sib.* 13.27, 14.336, Gr. Naz. 1395.21, 1517.153. πιφαύσκειν: πιφάσκ- PQ, ix. 226 πιφαύσκων P^{sl}: πιφάσκ- PH. -ασκ- (the reading of *codd.* in [Orph.] *L.* 763: πιφαυσκ- Hermann) is a frequent v.l., e.g.: Hom. often; Hes. *Th.* 655, where see West; A. *Pers.* 662; A.R.: see Vian, Budé i, p. lxxvi; D.P. 173; Opp. *Hal.* 2.213 (cf. Thompson, *CQ* n.s. 21, 1971, 511); [Orph.] *A.* 10; Nonn. *Met.* 18.161; [Apolin.] *proem.* 9.

40

ἀταρτηροί περ ἐόντες: cf. iv. 223; 'brutal', 'cruel and unyielding', see *Lex fr Ep* s.v., Gow on Theoc. 22.28. Q. has this Homeric δὶς λεγ. 12 times (adv. -ῶς vi. 360, not recorded in *LSJ*; not a *hapax* [Vian *Rech.* 195], cf. Eudoc. *Cypr.* 1.1), notably in recurrent noun-epithet combinations (πολέμοιο 2x; κυδοιμοῦ 4x).

41

Sinon is the 'beggar Odysseus' (see n. on 360-88, § 2 (b)): ρ 10 / τὸν ξεῖνον δύστηνον ἄγ' ἐς πόλιν (cf. ν 323, ρ 201); τ 253 ἐὼν ἐλεεινός/. **ἐς δὲ πόλιν**: *hAp.* 477 / ἔς τε π. **θοῶς**: that is, after he had convinced them (40). Odysseus only hints at what a volunteer might expect both here and infr. 239. Sinon in the event has no illusions.

42

ἀλεγεινὸν..ἄρεα: cf. viii. 239, from N 568-9 (a warrior wounded) ἔνθα μάλιστα / γίνετ' Ἄρης ἀλεγεινὸς ὀϊζυροῖσι βροτοῖσιν—a vigorous turn of phrase dampened down by Q. as by most moderns (cf. Cauer 352). **ἄρεα**: this form is no stranger to hexameters, cf. e.g. A.R. 1.1024; *GVI* 102.3 (iii-ii; ἐς ἄρεα); Anon. *P. Oxy.* 2818.11; Nonn. *D.* see Peek; Anon. encom. *GDK* S 10.7; Colluth. 58. **πένηται**: πέληται *codd.* is probably a mere mechanical error (cf. A. *Eu.* 431 v.l.; at i. 457 only R preserves the correct πένονται) rather than a learned importation of Zen.'s reading at μ 15 ἵνα σῆμα πέλοιτο/(for which cf. Opp. *Hal.* 5.124, [Opp.] *Cyn.* 2.506).

43

Sinon carries out this instruction at xiii. 23, δὴ τότ' ἄρ' αἰθαλόεντα Σίνων ἀνὰ πυρσὸν ἄειρε. For the language cf. (a) orac. in Porph. *ap.* Eus. *PE* 6.3 (Parke-Wormell 470.9) / αἰθαλόεις...πυρσός/; (b) A.R. 4.1552 ἀνὰ βῶλον ἀείρας/(after X 399); xiii. 446 θοῶς ἀνὰ κάλπιν ἀείρας/; (c) Gr. Naz. 1576.325, Nonn. 6.46 πυρσὸν ἀείρας/, cf. id. 4.240 and earlier A.R. 4.482-3, Lyc. 1295.

44

ἐποτρύνας: see xiii. 35f. **εὐρέος** is no doubt a traditional epithet of the Horse, cf. infr. 283, 566, 584; Triph. 104.

45

Τρώιοι υἷες: used by Q. alone:- (a) In this sedes, cf. infr. 64 + 10x. Most adopt a rigid pattern, /ὣς ἄρα T. υἷες 5x,/καὶ τότε,/δὴ τότε,/μή ποτε once

apiece; (b) Claus., infr. 482 + 9x (ἄλλοι Τ᾽ υἷες twice, αὐτοὶ once). Hom. Τρώων υἷες. **ἀκηδέες**: this word assumes an even more sinister tone at infr. 574.

46

The statement that Odysseus' plan of campaign met with *universal* approbation flies in the face of Neoptolemos' protests of 66f.: he is against trickery, and we can hardly be meant to imagine that he has had a change of heart in the course of Calchas' back-up speech, or that he was initially impressed but was incensed by the assertion that the Trojans could be χάρτιστοι (62). The motif of Neoptolemos' opposition has been foisted in as an afterthought without the required patching-up of the surrounding context (see the note on 1-2, fin.). [A.R. 3.555-6 (see 23n.) is much easier]. **ὣς...ἐπῄνεον**: after Ψ 539 etc. (= [Orph.] *A.* 293) /ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον. **ἔξοχα δ' ἄλλων**: i. 814, ii. 106; first in A.R. (1.858), then Nonn. *D.* 8.334 + 4, [Apolin.] *proem.* 53 (ἐθάμβεεν), Jo. Gaz. 1.239, 2.270.

47

ὅπως: *LSJ* θαυμάζω 6a, c; Kühner-Gerth 2.2.370 Anm. 2. Cf. infr. 149. **ὑπεθήκατ'**: Y's offering presumably arose from a dittography (καθ-κατ').

47-8

ὑπεθήκατ'...ὅς: reminiscent of Θ 36 (= 467) βουλὴν δ' Ἀργείοις ὑποθησόμεθ' ἥ τις ὀνήσει (~ 28 /ὣς ἔφαθ', οἱ δ' ἄρα πάντες...) and Hes *Th.* 175 (Earth to Cronus, set λόχῳ 174) δόλον δ' ὑπεθήκατο πάντα/.

48

μῆτιν καὶ δόλον: 20n. **δόλον ἐσθλόν**: perhaps suggested by Antiph.*GPh* 1002 δόλος...ἐσθλότερος, of the Horse; but Q. allows words denoting 'good' to run riot in his verses, cf. on 49. **ἐσθλόν, ὅς Ἀργείοισιν** is based on the Homeric runs ἐσθλός, ὅς Ἀργείοισιν (T 122), πατέρ' ἐσθλόν, ὅς...(τ 395). **ἔμελλε**: 'was going to' as a matter of certainty: Vian's 'promet' is too weak. On the use of μέλλειν in Q. see Duckworth 60.

49

ἔμμεναι ἄλκαρ: ἄλκαρ here = 'help towards', 'means of securing', normally 'help against', 'help in averting'. ἔμμεναι ἄ. elsewhere closes the

verse, i. 160, xi. 452 conj., A.R. 2.1074, suppl. Dion. Bass. F 20 *v* 11, [Apolin.] 132.9 (ctr. [Opp.] *Cyn.* 4.153). Homer has ἄλκαρ ἔσεσθαι/(E 644); ἄλκαρ../ἔσσεται (Λ 823-4 cf. Nic. *Ther.* 698-9), which Q. reverses at ii. 11 ἔσσεται ἄλκαρ (= [claus.] *Or. Gr.* 169.3 Hendess; Opp. *Hal.* 5.385 ἔσσεται...ἄλκαρ/). **ἀτὰρ...πῆμα**: the Homeric models (see also 256n.) are Θ 175-6 (Hector loq.) 'Zeus has granted me νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα', Z 282-3, Paris reared by Zeus μέγα...πῆμα / Τρωσί (sim. X 421-2), and these are used again at i. 650, ii. 360 (in reverse), x. 392. Despite Vian, *Rech.* 248, Hermann's conjecture (*Orphica* 820), adopted by Zimmermann, Τρωσὶν μέγα πῆμα (Τρωσίν was misplaced, and a crude attempt was made to forge a pattern –υυ) seems to me to be compelling: Τρώεσι is found nowhere else in Q., and cf. x. 392 Τρωσὶ...μέγα πῆμα/. [Vian*however points out that Q. is fond of -εσι endings (Koechly *Proleg.* p. lii), and that Τρωσίν is normally scanned –υ (ctr. xii. 60); for μέγα...πῆμα he compares iv. 486; xii. 585]. **μέγα..πῆμα**: this Homeric combination (cf. below 545, 585) is found 17 times in Q., cf. Bissinger 168-9, who elsewhere (346) points out that μέγας occurs most often, relatively and absolutely, in this poem (note e.g. a run of three at 252-4; of two 265-6), and that the range of usages is not as wide as it might be. It is regrettable that Bissinger deliberately excluded from consideration (among others) the Christian versifiers who furnish a relatively large quantity of late poetry. There is a high incidence of μέγας in, e.g., some stretches of *Or. Sib.* and in Gr. Naz., and it is worth considering how far Q. was a man of his times. Other equally colourless epithets (e.g. ἐσθλός, ἐύς, ἠύς, ἀπειρέσιος) flood the verse of this epoch.

50

ἐυπτολέμοισι μετηύδα: ctr. T 269 Ψ 5 -σι φιλοπτολέμοισι μετηύδα/(see 26n.). For -σιν ἐυ(υυ)οισι μετ./cf. X 449 ζ 238; for -εσσι (υ–$^{\cup\cup}$)οισι μετ./ θ 96al.

51

μηκέτι νῦν: xiv. 166; often in Homer, and cf. A.R. 4. 190 (..φίλοι), 856, Argentarius *GPh* 1411, Dion. Bass. F 19 *v* 22. **δόλον...μητιάασθε**: Calchas is now prepared with Odysseus' backing to press unequivocally for δόλος, which is now intimately fused with μῆτις; cf. 10n. For the language cf.: (a) (i) κ 380, Nonn. *D.* 35.313 (/μηδὲ..δόλον ἄλλον ἐπεντύνῃς) + 3 δόλον ἄλλον; (ii) β 93 ω 128 δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε/, *hHerm.* 66 δόλον (αἰπὺν) ἐνὶ φρεσίν. (b) (i) xi. 62 δόλον..μητίσασθαι/; A.R. 4.7 (Livrea ad loc.) δόλον..ἐπὶ σφίσι μητιάασκεν/; [Apolin.] 11.4 δόλους φρεσὶ μητιόωντες/; (ii) iii. 655, ix. 11 φρεσὶ μητιόωσα (-ωντα)/; supr., 9.

52

ὦ φίλοι: B 79etc., ii. 10 etc. Common everywhere. **ἀλλὰ πίθεσθε**: A 274 (/ἀλλά), λ 345 (π./;/ὦ φίλοι 344). **ἐυπτολέμῳ** 'Οδυσῆι = v. 320. For hiatus after πίθεσθε cf. ii. 59, v. 152; Vian, *Rech.* 215. West conjectured φιλοπτολέμῳ (ἐυπτολ- 50 above), which Erbse (564) supports, suggesting as an alternative μενεπτολ- [*iam* Tychsen]; for φιλο- cf. v. 158, and viii. 258 -εσθε φιλο-. Elimination of unimaginative repetition is in general pointless, see below on 521-2. Determination to eradicate such tendencies can lead to gruesome results: Pauw, a worse poet than Q., suggested e.g. ὅλως for θοῶς 41; καὶ τάχ' ἔπειτα in 139.

53, 54, 56

Successive γάρ clauses are not uncommon in epic: cf. my note *ap.* Vian, *REA* 75, 1973, 87.10.

53

οὐ...ἄπρηκτον: abridgement of γάρ before οἱ is not all that uncommon (e.g. [Orph.] *A.* 868; yet cf. the pap. reading at *Scut.* 15, previously conjectured by Hermann; see too West on Hes. *Op.* 526), but this coupled with the shortening of the initial syllable of ἄπρηκτον, which is unique in Q. and is highly unusual (cf. La Roche, *HU* 1.9, 32) led to a number of attempts to emend the line (Vian, *Rech.* 155.1), none of which looks convincing. Deletion of the copula (cf. ε 113, but sc. ἐστί) seems precluded by the following ἤδη (54); Homer at any rate offers no real parallel, cf. C. Guiraud, *La phrase nominale en grec...*, Paris 1962, 323f.; and in favour of its retention is Opp. *Hal.* 2.300 ἄπρηκτον δὲ πέλει κείνοιο νόημα/. **ἐυφρονέοντι**: of sharpness of intellect, cf. infr. 287n., and v. 253f., where Odysseus boasts that he was picked for a dangerous mission (μέγα ἔργον 255) because he was ἐυφρονέων. At 244-5 infr. identical terminology is applied to Sinon, less appropriately: we are witnessing there a vestige of the Odysseus-Sinon character-duplication. **ἐυφρονέοντι νόημα**: υ 82 ἐυφραίνοιμι ν./.

54

Cf. A 456 (ἐέλδωρ 455)/ἤδη νῦν Δαναοῖσιν; ν 40 ἤδη γὰρ τετέλεσται ἅ μοι φίλος ἤθελε θυμός; xiv. 310 / ἤδη γάρ...τελέσσομεν. **θεοὶ τελέουσιν** = φ 286, A.R. 1.488, vii. 9. **τελέουσιν ἐέλδωρ**: cf. vii. 482, viii. 213 θεοὶ τελέεσχον ἐέλδωρ/, xiii. 527 τελέουσι θεοὶ..ἐ./. A similar clausula in Gr. Naz. 1003.446, 1513.99 τελέσειας ἐ./, after the pattern of [Hes.] F 195 ~ *Scut.* 36 τέλεσεν δ' ἄρ' ἐ./ (cf. [Apolin.] 39.19). Nonnos (*Met.* 4.157-8,

6.153-4) switches the order of verb and noun, as does [Orph.] *L.* 333 in the related ἑ. ἐκτελέσωσιν/(cf. φ 54; but (καὶ) ἐκτελέσωμεν (ἐξετέλεσσεν) ἑ./ ix. 280, Gr. Naz. 501.41). ἐέλδωρ itself was very much in vogue among the Christian poets.

55-8

Possibly Q. means us to think that the portents are manifesting themselves in ratification *as Calchas speaks*; if so, the dry 'because...' sounds faintly ludicrous, lacking the liveliness and spontaneity of the comparable passages in Virg. *A.* 1.393f., Stat. *Theb.* 3.536f. ~ Sen. *Her.O.* 324f. (cf. S. *OC* 1456, 1462f., 1477f.). It may be however that the portents have already begun and that a report is made on them in the interests of concision. A.R. shows a tendency to draw strictly narrative elements into the mouths of speakers (a notable example is 3.891f., Medea confronts a 'chorus' of handmaidens, cf. Fränkel 399, and Bühler, Mosch. *Eur.* pp. 145-6). Maybe Q. would have considered I 236-7 a legitimate precedent.

55

The language is, as often, strongly Aratean in flavour: 411-12 τὰ δ' ἄλλοθεν ἄλλα πιφαύσκει/σήματ'. **σήματα δ' οὐκ ἀτέλεστ'**: for the form cf. [Opp.] *Cyn.* 2.496 / σήματα δ' οὐκ ἀΐδηλα (sq. γάρ), for οὐκ ἀτ. Δ 168 τὰ μὲν (destruction of Troy) ἔσσεται οὐκ -α/(sim. *Or. Sib.* 3.699, cf. id. 571); σ 345 ἅ ῥ' οὐκ -α γένοντο/ ~ Bion F 17.2 καὶ οὐκ -α γένοιτο (conj. -οντο)/. **σήματα...ἀναφαίνεται**: in a different sense, [Orph.] *A.* 461 ἀνεφαίνετο σῆμα/; Nonnos has the active in the same sense, 38.79. **ἄλλοθεν ἄλλα**: v. 408, xiv. 522 (...δούρατα ~ Opp. *Hal.* 4.408-9). The same clausula in Emp. F 35.6, Opp. supr., Cyrus *AP* 9.808.10, Anon. *APlan.* 274.3.

56-7

Ζηνὸς.../ **βρονταί**: υ 121 / Ζηνὸς..βροντῇ.

56

ἃ del. Bonitz. The author of ἃ links σήματα Ζηνός: then, faced with a stop at Ζηνός, indulges his gross stupidity. **μέγα κτυπέουσι**: Q. is predictably fond of this unit. It is used by Homer of Zeus' thunder. Cf. infr. 510n., and 198 (Ο 377 = *Scut.* 383), viii. 69-70. **δι' αἴθρης**: i. 692 (Zeus' στεροπαί and κεραυνοί) θαμέες (~ xii. 199) ποτέοντο δι' αἴθρης/. The same clausula in Arch. *GPh* 3606 (-ρας); Lucill. *AP* 11.106.1 (ἐποτᾶτο); Man. 2.131.

57

βρονταὶ ὁμῶς στεροπῇσι: ii. (348-) 349, infr. 198 (viii. 381 ὁμοῦ στ.); sim. Hes. *Th.* 690-1 κεραυνοί/.. ἅμα βροντῇ τε καὶ ἀστεροπῇ. On Q.'s love of '*x* plus (ὁμῶς) *y*' see T. Mommsen, *Beiträge zu der Lehre von den griechischen Präpositionen,* Berlin 1895, 231-2.

58

δεξιοὶ ὄρνιθες: ctr. ω 311-12 ὄρνιθες../δεξιοί; N 821 al. δεξιὸς ὄρνις/.-αίσσουσι in the previous line is suggested by Ω 320 al. **τανα῀ῃ ὀπί** is an unparalleled expression, but the pattern already exists in Homer's ὀλίγῃ ὀπί (ξ 492) and A.R.'s ἀγανῇ, ἀδινῇ, λιγυρῇ, μεγάλῃ. ταναός here = τεταμένος, 'high-pitched' (cf. xi. 110 γεράνοισι τανυφθόγγοισι, 'screeching'); along similar lines i. 681 ταναοῖο..ἠέρος ~ E. *Or.* 322 ταναὸν αἰθέρ' (Di Benedetto ad loc. aptly compares Hes. *Op.* 549), cf. Men. *Sam.* 326 from E.; [Orph.] *L.* 11. **κεκλήγοντες**:-ότες H. -ῶτες and/or the unmetrical -ότες are attested as variants in Homer (M 125 etc.) as elsewhere (cf. *Scut.* 379, 412; Arat. 1004; ix. 307 -ότες *vel* -ῶτες *codd.*). See Schneider, *Call.* 1.150f.; Cauer 74; Erbse on schol. M 125.

59f.

Calchas harks back to his initial recommendation of 8f.

59

ἀλλ' ἄγε μηκέτι: ν 296 (..λεγώμεθα), υ 314. **πολλὸν ἐπὶ χρόνον**: in this sedes ο 494 (= Call. F 260.63), xiv. 219; in others: x. 23, xii. 365; Anon. *AP* 9.574.3. Cf. 14n.

60

Τρωσὶν γάρ: similarly K 421.../εὕδουσιν· Τρωσὶν γάρ...

60-1

ἐνέπνευσεν.../θάρσος: cf. ι 381 θάρσος ἐνέπνευσεν μέγα δαίμων/, viii. 327 Τρώεσσι δ' ἐνέπνευσεν μέγα θάρσος/—but 373 infr. Ἥρη γὰρ ἐνέπνευσεν μέγα κάρτος/. For the interchange of θάρσος and κάρτος (99n.; cf. κάρτιστοι in 62) cf. ii. 275-6 (Nestor to Thrasymedes) ἀλλ' ἄγε δὴ πονεώμεθ', ἐπεὶ μέγα κάρτος ἀνάγκη/πολλάκι μαρναμένοισι καὶ οὐτιδανοῖσιν ὀπάζει ~ xiii. 121-2 (they forgot their fear) ἐπεὶ μέγα θάρσος ἀνάγκη/ὤπασεν. ἐνέπνευσεν..ἀνάγκη finds an echo in xiv. 564. **μέγ'../θάρσος**: cf. iii. 597, x. 99, infr. 254 corr.; Bissinger 161.—The form of these lines is mirrored in Odysseus' words at 232-3.

61

ὅ...ἐγείρει is no doubt an echo of Hes. *Op.* 20 ἥ τε καὶ ἀπάλαμόν περ ὁμῶς ἐπὶ ἔργον ἐγείρει (West, *Philologus* 113, 1969, 5; in his edition he opts for the v.l. ἔγειρεν). Cf. also the formulaic ἐγείρομεν... Ἄρηα/(Δ 352al.), καὶ (ὑπνώοντας) ἐγείρει/(Ω 344al.). **καὶ οὐτιδανόν περ**: Nic. *Ther.* 483 (-νοῦ); ctr. vi. 415 οὐτιδανός περ ἐών with ι 515 ἐὼν...οὐτιδανός.

62

κάρτιστοι υυ ἄνδρες: [Apolin.] 58.6 (Golega 71). For the remainder of the line cf. vii. 519 and iv. 158. **ἐπὶ μόθ-**: see Rzach, *SBWW* 95, 1879, 719.

62-3

θυμόν / παρθέμενοι: γ 74al. (cf. *SEG* 16.497.14, Chios iii-ii), β 237 παρθέμενοι κεφαλάς suggest here 'risk'. But at ix. 352 παρθ- clearly = ἐνθ-, as at i. (409 ~)413 and ix. (275 ~) 279 (rather than 'sans ménager notre vie', Budé; Vian* feels that παρθ- i.q. ἐνθ- would merely repeat 275, whereas on his interpretation it would look forward to τεθναίην at 283); the sequence of ideas here (θάρσος, κάρτιστοι) suggests the same interpretation, despite ἀφειδ. ὀλέθρου. At *IEG* 12.18 ψυχὴν καὶ θυμὸν τλήμονα παρθέμενος Tyrtaeus, a gauche versifier, meant, I think, 'risk' (so B. Snell, *Tyrtaios und die Sprache des Epos, Hypomnem.* 22, Göttingen 1969, 13-14, with more appreciation of T.'s powers of expression than I can muster); Q. may have understood it differently. as does D. A. Campbell, *Greek Lyric Poetry*, London 1967, 181, on [his] 9.18.—Lloyd-Jones* agrees with Vian.

63

στονόεντος...ὀλέθρου: cf. viii. 153, x. 352, xiii. 463. στονόεις is hard-worked by Q., who occasionally uses Homeric prototypes (xi. 436: cf. λ 383 ~ A.R. 4. 1005; xi. 370: cf. Θ 159al. [vi. 530, xiii. 335 = *hHom.* 27.6]; x. 207: cf. φ 12, 60), but more often different (many of them recurrent) noun-epithet combinations: cf. 18, 204nn. Of these I can parallel only two, σ. πόλεμος (6x, already A.R. 1.1052); σ. πόνος infr. 296n. **ἀφειδήσωσιν**: Kost on Musae. 303.

64

Τρώιοι υἷες : 45n. **ἀταρβέες**: 32n.

64-5

ἀμφιμάχονται / ἄστυ περί: the same clausula in Π 73 (νῦν...), Σ 20; cf. -ωνται / Σ 208 ~ x. 32, and for ἄστυ περί Β 801 vulg., Π 448, ε 106. Calchas

must mean 'are fighting in defence of Troy' and not 'around the walls of Troy': he is expressing himself very obscurely and with scant regard for Homeric usage (on ἀμφιμάχεσθαι sim. in Homer see J. La Roche, *Homerische Studien,* Vienna 1861, 109; Bolling, *AJPh* 81, 1960, 77).

65

ἄστυ περὶ σφέτερον = [Apolin.] 47.2. Cf. 440n., and X 173, 230 /ἄστυ περὶ Πριάμοιο. μέγα δέ σφισι: the same run in M 416, Opp. *Hal.* 1.456. μέγα...ἦτορ: cf. 532 infr., and Θ 413 τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ; /; and for μέγα μαίνεσθαι (Q. only) ii. 234, vii. 360, 588, x. 69-70; and an attractive conjecture (Koechly) at ix. 347, see Keydell, *Gnomon* 40, 1968, 573.

66-103

Neoptolemos objects to the use of trickery; Philoctetes takes his side. The dispute is resolved by the intervention of Zeus, and the leaders retire to the ships.

Q.'s Neoptolemos is cast in the mould of the Neoptolemos of Sophocles' *Philoctetes*[16]. Just as he there declares that he is ready to take Philoctetes πρὸς βίαν...καὶ μὴ δόλοισιν (90-1)—deceit is wholly repugnant to his nature (79f., 88f.)—so here he reacts violently to the suggestion that βίη should be sacrificed to δόλος (cf. Calchas at xii. 19f.); violently, but courteously, dealing as he is with a θεοσεβής (for N.'s piety cf. esp. vii. 704; ctr. Tydeus in A. *Th.* 382f.). He is a man not of words[17], but of action, and confident of success by prowess (note esp. ix. 275f.), who shares with Philoctetes (xi. 490f.; similarly Numanus in Virg. *A.* 9.598f., Caesar in Lucan 2.494f.) the view that the Trojans are cowards to skulk within their ramparts.

---

[16] Q. certainly read Sophocles' play: but whether he would have found it appetizing is another matter. I agree with R. Carden, *The Papyrus Fragments of Sophocles,* Berlin 1974, 107, that a prose mythographos is hardly likely to have supplied Q. with much detail on character-drawing. At the same time, Q. had plenty of material of a kindred nature to draw upon: the kind of drivel marketed by Dictys (cf. his sententious Neoptolemos, 4.15-16) or the rhetors (ἠθοποιίαι: 'how do you think Neoptolemos would have reacted to Odysseus' suggestion that he should play a trick on Philoctetes?' [sub-Homeric verse efforts must have been rampant in the imperial epoch, cf. Parsons in *POxy.* 42, 1974, 13]; ἐκφράσεις taking account of ἦθος; συγκρίσεις etc.). And draw upon them he certainly did, for the poem is a Digest that could only have appealed to a world nourished on commonplace rather than vibrant poetic creativity (cf. W. B. Stanford, *The Ulysses Theme,* Oxford 1963², 149). It is clear that Q. *had* dipped deeply into his vast poetic heritage; but *how* deeply he did so, we are not in much of a position to say: a florid turn of phrase, even if it can be paralleled in verse, does not necessarily indicate a poetic source, cf. W. Schmid's *Atticismus,* esp. 4.660f.

[17] Cf. Vian, *Notice* to vii, 103-4.

For heroic defiance of δόλος cf. Idas in A.R. 3.555f. (sanctioned—in a roundabout way—by an omen involving a hawk and a dove); and Sil. 5.77f.: Corvinus addresses the Romans, advises them on the basis of omens not to fight yet, rather *bellandum est astu* (100); Flaminius objects, refusing to fight within a rampart (121f.), and appealing to *virtus* (126).

The motif of Neoptolemos' opposition is unexampled in the (woefully few) treatments available to us. It may be stated with absolute confidence that it is not new[18]:-

Should Troy be taken by force or by intelligence? A story of a disagreement on this very topic is alluded to by schol. I 347, θ 77[19]—between *Achilles* and Odysseus; cf. Hor. *Carm.* 4.6.13f.: Achilles would never have deceived the Trojans by allowing himself to be shut up in a horse, he would have acted *palam*[20]. In λ 528f. Odysseus tells the gleeful shade of Achilles that Neoptolemos was the only member of the Horse not to weep and quake with fear; he earnestly implored Odysseus to let him emerge, and thirsted for Trojan blood—which is to say, only Odysseus cannot say it, that he wants action: δόλος is not to his liking. When Seneca takes up the theme the δόλος-motif is made explicit: *Ag.* 636f. *fremuit male subdolo/parens Pyrrhus Ulixi.* Philostratus (*Her.* 4.3) portrays Sthenelus as an exact equivalent of Q.'s Neoptolemos: καὶ τὸν ἵππον δὲ τὸν κοῖλον παρῃτεῖτο Σθένελος, οὐ τειχομαχίαν [cf. 90n.] τοῦτο φάσκων εἶναι, ἀλλὰ κλοπὴν τῆς μάχης.

The objectors obey καὶ οὐκ ἐθέλοντε (100), and Neoptolemos is certainly not comfortable at λ 528f., Sen. *Ag.* 636f. Q. settles the question differently. Neoptolemos enters the Horse with good grace (275f.) and we hear no more of him until he embarks upon his trail of carnage (xiii. 213f.).

66

For the general shape cf. γ 189 'Αχιλῆος..φαίδιμος υἱός /; E 179al. (τὸν δ' αὖτε) προσέειπε Λυκάονος ἀγλαὸς υἱός, Λ 605, 837. ὣς φάμενον... is a heavily repeated sequence in Q. Apart from vi. 429 and xiii. 532 (cf. Nonn. 31.228) always /ὣς -ον (-ην) προσέειπε(ν), with a variety of repetitive patterns:- (i)xii. 66 = vii. 219 + 3; 'Αχιλλέος ὄβριμος υἱός/ 3 further times, accus. viii. 195. (ii) 73 infr. -ε μένος Λαερτιάδαο/, see n. (iii) 274 infr. -ε πάις ξανθοῦ 'Αχιλῆος/ = vii. 667. (iv) v. 165, 427 -εν ἐυμμελίης 'Αγαμέμνων/: cf. 339n. (v) vi. 84 -ε πύκα φρονέων Μενέλαος/ = (φαμένην)

[18] Cf. Vian, *Notice* to xii, 83f.

[19] See on these K. Rüter, *Odysseeinterpretationen, Hypomnem.* 19, Göttingen 1969, 250.

[20] Of course reflection after the event that Troy was taken not by force of arms but by treachery is commonplace: e.g. Turnus in Virg. *A.* 9.152-3, the chorus in Sen. *Ag.* 614f.

xiv. 165: cf. 219n. Sim. v. 559 -ε φίλα φρονέων Ἀγαμέμνων/; φ.φρ. Homeric, and cf. vii. 207, viii. 148. (vi) xiii. 198 -ε κραταιοῦ Τυδέος υἱός/: cf. 326n.—In addition to the above, Q. has /ὣς φαμένη 1x, -οι 1x; -οιο 3x, -ης 3x. The following tables show the relative frequencies of this unit outside Q. in (a) nomin. and (b) oblique cases. The later popularity of (b) brings to mind popular Roman runs of the type *haec fantem...*, *talia dicentem...*, *talia dicenti...ait* etc., which could conceivably have influenced both Q. and Nonnos.

(a)	/ὣς -ος	-η Dor. -α	-οι -αι
Hom.	E 290	E 835al., cf. ν 429	κ 446
Call.		*Lav. Pall.* 131	
Theoc.		24.10	
A.R.		2.291	
Mosch.		*Eur.* 108	
Triph.	152	463, 497	
Gr. Naz.			1372.263
Nonn.	*Met.* 18.1; *D.* 7x	*D.* 39x	
Musae.		194	
Paul. Sil.	*Ecphr. Soph.* 255	id. 243	

(b)	-ου -οιο; -ης	-ον -ην	-ῳ
[Pind.			Cf. *I.*6.49 ταῦτ' ἄρα οἱ -ῳ...]
Call.		Cf. F 260.62 /τὴν ...ὣς -ην...	
Dion. Bass.		F19*v*49 ὣς φάμενον	
Nonn.	*Met.* 11.176 -ου; *D.*: -ου 37x; -οιο 1x; -ης 10x	*D.*: -ον 1x; -ην 6x	*D.*: 2x

67-8

A similarly expressed sentiment in *Rhesus* 510f.

67f.

Κάλχαν: so A 86; Κάλχα reportedly Zen. (cf. Chantraine 1.208): ctr. 275n. **δηίοισι...μάρνανται**: but Λ 190, 205 / μάρνασθαι δηίοισι. **καταντίον**: first in S. *Ant.* 512. Common in Q., it is well established in later verse: Damag. *HE* 1433, then *Or.Sib.* 1.234, Man. 5.230, Gr. Naz. 596.236, 1473.303, Claud. *Gig.* (2)20 [cf. 166n.], [Orph.] *A.* 1214, Nonn. 2.385, Jo.Gaz. 1.207. **ἄλκιμοι ἄνδρες** = *AP* 3.16.3; cf. Φ 586 ἄλκιμοι ἀνέρες $-^{x}$ (v.l. ant. ἄνδρες); Π 689 = P 177 -ον ἄνδρα (^{2}...) ~ iv. 258 (^{4}...;

cf. iv. 482); ix. 224 -ος ἀνήρ/ = [Opp.] *Cyn.* 2.475, *Or. Sib.* 11.145, orac. in *Inscr. Magn.* 17.36 (Parke-Wormell 381). The reverse order is much less frequent: Pi. *N.* 5.15, S. *Ph.* 326, Damag. *HE* 1397-8 (= *GVI* 1464).

68-9

Neoptolemos in stilted language counters Calchas' observations on οὐτιδανοί at 61: they may be desperate enough to offer resistance, but cooped up as they are inside the city they are still by definition οὐτιδανοί and will fight according to type, i.e. they will ultimately succumb. Odysseus in turn counters N.'s ἄλκιμοι ἄνδρες with ...ἀλκῇ (77) and his πόνῳ with... πονεύμενοι (79), and later, with considerable irony, presses home his contention that the end justifies the means (225f., see Vian there).

68

ἀλευάμενοι: -όμενοι Pauw, 'in an effort to avoid <direct confrontation>'. It is true that *codd.* are not always reliable (cf. i. 21, x. 212; variants at iii. 361, xi. 317), and that vii. 517 has a present (/μάρνασθ' ἔνδον ἐόντες ἀλευόμενοι...). But Neoptolemos' point is that the Trojans *have* disappeared behind their ramparts and are going to conduct operations within them: cf. infr. 159; Vian, *Rech.* 161, where examples of pres. and aor. partics. are classified and discussed. (But -όμενος must not be viewed solely against the background of *variae lectiones* in Hom. Examples in post-Hellenistic verse: Bühler on Mosch. *Eur.* 77, Kost on Musae. 36: add orac. in *AppAnth.* 255.1; the Oppians, see James s.v. ἀλέονται; Gr. Naz. 978. 115 (v.l. aor.); Paul. Sil. *AP* 9.764.4 [Viansino 12]). **ἀπὸ πύργων**: M 154 /οἱ δ'...ἀπὸ πύργων/ ~ xi. 336-7 οἱ δ' ἀπὸ πύργων/μάρναντ'; cf. also Triph. 338, 644, Nonn. 35.266.

69

δεῖμα: common in Q., normally = δέος. Once only in Homer, but widespread in later epic. A.R. in particular is fond of it.

70

In spite of N 230 (/τῶ νῦν μήτ') and K 249 Φ 288 (μήτ'...μήτε τι [...γάρ]) I believe that Koechly's μήτε δόλον should be abandoned in favour of the transmitted μήτι, which is more vigorous ('let us not under any circumstances') and finds a parallel at i. 472-3 οὔτι...οὔτ'. Cf. 19 above, τῶ νῦν μήτι, which Neoptolemos is evidently recalling here.—Vian* concurs. **δόλον φραζώμεθα**: an uncommon expression: cf. Gr. Naz.

1320. 180, 1504.331, and earlier (in reverse order) A.R. 3.20. τι μῆχος: x. 11; iv. 68 οὐδέ τι μῆχος / = B 342al., A.R. 2.444.

71

ἀριστέας: short-stem forms of substantives in -εύς are used in archaic epic mainly, though not by any means exclusively, for proper names: see the useful survey in G. P. Shipp, *Studies in the Language of Homer*[2], Cambridge 1972, 65f. Later poets are in general much stricter (e.g. Triph.: Ὀδυσσέα 475 cf. Weinberger *WS* 18, 1896, 127f.; [Orph.] *A*.: Πηλέα 130, cf. Dottin's edition, p. cvii; there is a rich collection of examples in K. Lehrs, *Kleine Schriften*, Königsberg 1902, 121), but Q. admits τοκέες (2) -έων (4) -έεσσι (2); and ἀριστέες (1) -έας (3). This last is the reading of Ar. at I 89 (: ἀολλέας), cf. Ludwich 1.300, who notes: 'de Aristarchea lectione sane ex Quinto nihil omnino sequitur'. Examples of this form in earlier verse: Pi. *I*. 8.55; Soph., Eur. - Call. *Iamb*. F. 194.51, Lyc. 298; Theoc. 18.17; Mnasalc. *HE* 2625; epic. (?) adesp. *CA* 9.6.12. ἀριστέας..ἄνδρας: cf. 28n., and σ 261 μαχητὰς ἔμμεναι ἄνδρας/. The text, much vexed by older scholars (e.g. ἀτειρέας for ἀριστέας Hermann; lacuna after ἀρ. Koechly) is sound: ἀρ. ἄνδρας must be taken together, so we have to supply ἡμέας (Vian): cf. Γ 44 (Leaf ad loc.) /φάντες ἀριστῆα πρόμον ἔμμεναι sc. σε.

72

δορί: this dative (not in early epic) again in viii. 366, xi. 80 (and C. L. Struve's δορί is tempting at i. 256, cf. West 258), occurs also in Colluth. 177, where Livrea seems to me to quote the wrong parallels. It is widespread in the epigram from the Alexandrine era on (e.g. Leon. *HE* 2031; *GPh* 594 [Antip. Thess.], 2105 [Diod.], 3530 [Alph.]; *GVI passim*) and had no doubt made inroads into straight hexameters well before Q.'s day. I doubt whether the notion 'unhomeric' would have entered his head (or, for that matter, the heads of the audience listening to E. *Andr*. 105). θαρσαλέοι...φῶτες: cf. iv. 323, 434-5, and for the sentiment η 50-1 (Athene to Odysseus as he enters Scheria): 'do not be afraid, θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων/ἔργοισιν τελέθει [~ iv. 435]'. ἐν δαΐ φῶτες: vii. 554corr. ἐν δαΐ φῶτα/~ 'Simon.' *EpGr*. 153 Page φωτῶν/. Q. is partial to ἐν δαΐ; cf. N 286al.; Hes. *Th*. 650, 674; Theoc. 22.79; Antip. Sid. *HE* 178. Nowhere else in post-Hellenistic verse.

73

See on 66. μένος Λαερτιάδαο: sim. v. 363 μ. Τελαμωνιάδαο/. Homer has μ. Ἀκτορίδαο/(Π 189), Ἀτρεΐδαο/(Λ 268, 272). For this kind of periphrasis in a speech introduction cf. η 178, al.

74

ὦ τέκος ὀβριμόθυμον = vii. 294, xiii. 226 (ἐυπτολέμου Ἀχιλῆος/), cf. vii. 642. For the *incipit* ὦ τέκος (Q. 4x) cf. Ω 425 η 22; [Hes.] F 248.1; A.R. 2.420; Gr. Naz. 548.349, 1542.282; Nonn. *D.* 18.316 +4. For ὀβριμόθυμον, 220n. **ἀταρβέος Αἰακίδαο**: again iii. 522 + 3. Q. uses the Homeric hapax ἀταρβής (32n.) in noun-epithet combinations of Achilles (cf. ix. 46; i. 101, iii. 513), Eurypylus (vii. 622), Heracles (vi. 137). Of Homer's formulaic ποδώκεος Αἰακίδαο/ (often), ἀμύμονος (2), A. δαΐφρονος (K 402 P 76) he has only the last (iii.16 + 4), but uses this model to indulge his craving for -φρων compounds: θρασύφρονος A./ i.4 + 3 (reversed at i. 766, vii. 708), κρατερόφρονος A./ iii. 212, ix. 236 (= anon. ep. *PSI* 722.2, pap. iii *p.*).

75-6

ταῦτα...μάλα πάντα διίκεο: a combination of β 306 /ταῦτα...μάλα πάντα and T 186 πάντα διίκεο, cf. also πάντα διίξομαι I 61, *hDem.* 416 = D.P. 650, Nonn. 48.422; and A.R. 2.411 /ὦ γέρον...διίκεο. μάλα πολλά (*codd.*) is from 79 below. For the lacuna in H see Vian, *Histoire de la tradition manuscrite de Q.S.*, Paris 1959, 104.

75

ταῦτα...ἐπέοικεν: /ταῦτ]α μὲν ὡς ἐπέοικε is the obvious supplement in Rhian. (?) *POxy.* 2883. i. 8 (Luppe, *Gnomon* 46, 1974, 647). For ὡς ἐπ. cf. Gr. Naz. 996.348 and (-ε) A.R. 3.991, Dion. Bass. F 19 *v* 50; more commonly at the close of the verse (ii. 135): υ 293 ω 481, and v.l. (pap.) Ω 595; Cleanth. *CA* 1.37; Damag. *HE* 1429; Gr. Naz. 581.31, 1524.35. **ἀμύμονι...ἐσθλῷ**: cf. x. 119 ἀμύμονε φῶτε; Pi. *I.* 8.60 ἐσλόν..φῶτα. ἀμύμων is generally used by Q. of 'heroic' individuals whose attributes no one could or would fault—a complex of attributes (cf. iii. 423f.) or more often supreme courage and/or strength. For a discussion of the term see A. A. Parry, *Blameless Aegisthus, Mnem.* Suppl. 26, 1973 (with some examples from Q., 272f., but the notion of 'physical flawlessness' is given undue emphasis).

76

Cf. [Apolin.] 135.23 (Golega 73). **θαρσαλέως** in Homer is linked only with ἀγορεύειν; none of the numerous instances in Q. furnishes a parallel. **χερσὶ πεποιθώς**: Π 624.

77-8

οὔτ'...ἀλκή/ἔσθενεν...: so vii. 590-1 οὐδέ οἱ ἀλκή/...σθένει; x. 355-6 /οὐδὲ γὰρ οὐδὲ θεῶν τις.../ἔσθενεν ὄλβιον ἄστυ διαπραθέειν Πριάμοιο, suggested no doubt by A.R. 2.1052-3 / οὐδὲ γὰρ Ἡρακλέης...ἔσθενε. These lines have the ring of a topos: cf. Virg. *A.* 2.196f. ~ Sen. *Ag.* 614f.; Diosc. *AP* 5.138; Agath. id. 9. 152 [Viansino 29]. Seneca's Neoptolemos is made to insist that Achilles *did* capture Troy (*Tro.* 204f.).

77

ἀκαμάτοιο: an epithet that is given no rest in this poem. In Homer applied only to πῦρ, rarely so in Q. (v. 387, xi. 94, xiv. 455). Cf. here iii. 130 ἑοῦ πατρὸς ἀκαμάτοιο/, and below on 152, 195. Achilles is *impiger* in Hor. *Ars* 120-1; *Aetna* 592-3. **τεοῦ πατρός**: vii. 194, = Achilles; Homer πατὴρ τεός (Ω 739al., often later). Cf. xiii. 219 (Neopt.) πατρὸς ἑοῦ καταειμένος ἀλκήν/. **ἄτρομος**: 465n.

78

ὄλβιον ἄστυ διαπραθέειν: cf. x. 356 (cited on 77-8), iii. 29 διέπραθε δ' ὄλβιον ἄστυ/, sim. iv. 478. ὄλβιον ἄστυ is rare outside Q., but it could have been in current use in his day: cf. Ibyc. *SLG* 151.1-2 Πριάμοιο μέ-/γ' ἄσ]τ̣υ...ὄλβιον ἠνάρο̣ν (the first example, if the piece really is by Ibycus, of ὄλβιος used in this way: C. De Heer, ΜΑΚΑΡ-ΕΥΔΑΙΜΩΝ-ΟΛΒΙΟΣ-ΕΥΤΥΧΗΣ, Amsterdam 1969, 37), Anon. *ap.* St. Byz.s. Ταρτησσός (= Schneider, Call. *fr. anon.* 316), and two verse inscriptions of the late empire: *IME* 140.3, 145.3. **ἄστυ διαπραθέειν υυ–x**: v.l. (vulg.) Λ 733. **ἄστυ...Πριάμοιο**: a common unit in Homer, but never in this sedes.

79

μάλα πολλὰ πονεύμενοι: I 348 (πονήσατο). **ἀλλ' ἄγε θᾶσσον**: T 68 Υ 257; at vii. 423 and (θ. ἑὰς ἐπὶ νῆας ἰόντες/παυσώμεσθα) viii. 455[1ᵘˢ] ἀλλ'..., cf. x 44; *Batr.* 23.

80

θοάς: this indispensable Homeric tag is common in Q. Cf. here e.g. x. 349; A 12, τ 238.

81-3

This whole sequence is inspired by O 411-12 /τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε...'Αθήνης/.

81

ἵππον τεκταίνωμεν: 28n. **ὑπαὶ παλάμῃσιν Ἐπειοῦ**: the same pattern in [Orph.] *L.* 646 ὑπαὶ -ῃσι Κρόνοιο/; cf. earlier Hes. *Th.* 866 ὑφ' Ἡφαίστου -ῃσιν/.

81-2

Ἐπειοῦ /...τέτυκται: cf. A 90-1 Ἀγαμέμνονα../ ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι, Z 7 / ἄνδρα..ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο/, B 274 (cf. anon. ep. *GDK* 18 *r* 4) ἄριστον ἐν Ἀργείοισιν.

82

ὅς ῥά τε: for this and related units see Ruijgh, TE 439f. This *incipit* also X 23, χ 403; Arat. 226; Euph. *CA* F 64; D.P. 25, 230, 800; Man. 3.413.

83

εἵνεκα τεκτοσύνης: cf. vii. 651 / εἵνεχ' ὁμοφροσύνης (which closes a pentam. in *EpGr.* 555.2 Kaibel). This formation appears from time to time in the hexameter: [Hes.] F 132 /εἵνεκα μαχλοσύνης; A.R.2. 180 μαντοσύνης; Man. 6.207 κλεπτοσύνης; it opens a pentam. in *GVI* 662.2 (Rome, i-ii), 2055.2 (Athens, ii-iii).—εἵνεκα may mean just 'in the sphere of', 'in'; but it is tempting to think that Odysseus (never one to boast about other people's merits: note that it is not he who reacts to Sinon's show of gallantry, infr. 254f.) is thinking of Epeius' deficiencies in other areas (108n.): 'ἄριστος as far as...goes'. **τεκτοσύνης**: Homeric hapax, ε 250 εὖ εἰδὼς τεκτοσυνάων/~ viii. 296 δαήμονι τ./(after π 253). Otherwise only in sing., E. *Andr.* 1015; Nicharch. *HE* 2749 (= *GVI* 1727); Man. 4.323al.; *GVI* 2052.2 (Rome, ii-iii); epigr. *ap.* Robert *Hellen.* 4, p. 73.6 (Ephesus, iii *p.*). **δέδαεν...Ἀθήνη**: δέδαεν is regularly used of divine instruction, see Pfeiffer on Call. F 701. For the language here cf. υ 72 /ἔργα δ' Ἀθηναίη δέδαε; ζ 233f. = ψ 160f. ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη/τέχνην (ἔργα 234/161); θ 448 μιν δέδαε. The same verb is employed with reference to Epeius in Stesich. *SLG* 89.7-8 θ]ε̣ᾶς ἰ[ό]τατι δαεὶς σεμν[ᾶς Ἀθάνας/μ̣ε̣τ[ρα] τε καὶ σοφίαν...

84

ὡς...ἄρα: often in Homer, e.g. Δ 208. For the remainder of the line cf. i. 163-4 τοὶ δ'...πεπίθοντο/ἄνδρες ἀριστῆες; Theoc. 22.99 οἱ δ' ἅμα πάντες ἀριστῆες κελάδησαν/; K 117 πάντας ἀριστῆας (same sedes).

84-5

πάντες.../νόσφι: similarly vii. 432-3 πάντας.../νόσφι Νεοπτολέμοιο θρασύφρονος, cf. iv. 274-6; α 19-20; *hAp.* 92-5.

85

Νεοπτολέμοιο δαίφρονος: elsewhere N. θρασύφρονος, vii. 433 (above), 524, 615. Q. may have had in mind δ 687 Τηλεμάχοιο δαίφρονος, οὐδέ..., and cf. Z 161-2 cited on 85-6 below. **οὐδὲ μὲν ἐσθλόν**: viii. 356 (-ή), ix. 205 (-οῖς), cf. ii. 297 οὔτε μὲν -οῦ/; so Hes.*Op.*214 (-ός). At the source stands the Homeric formula / οὐ κακὸν οὐδὲ μὲν ἐσθλόν (= Gr. Naz. 1005.473; varied by id. 558.484 = Antioch. Astr. 1.109.21; Ps. Phoc. 2.5).

85-6

οὐδὲ.../ πεῖθε..νόον..φρονέοντος: Q. borrows key words from Z 161-2 ἀλλὰ τὸν οὔτι/πεῖθ' ἀγαθὰ φρονέοντα, δαίφρονα Βελλεροφόντην, α 42-3 / ὣς ἔφαθ'..ἀλλ' οὐ φρένας Αἰγίσθοιο/πεῖθ' ἀγαθὰ φρονέων. Cf. also *Scut.* 450, [Orph.] *A.* 293-6, and for οὐδὲ...M 173. **ἐσθλόν /...νόον**: with the exception of this and Thgn. *IEG* 792 the substantive comes first: [Orph.] *H.* 86.7; η 73, Thgn. *IEG* 223, Anon. *ap.* Phil. *Incorr. Mund.* 500; [Apolin.] 106.45; N 732-3, Thgn. *IEG* 1054, 1271, *Trag. Adesp.* 296.3 Nauck, *Or. Sib.* 1.304, *EpGr.* 874.3 Kaibel (Sparta, ii-iii).

86

κρατερὰ φρονέοντος: vi. 216 κρ. -οντε/; only in Q. For νόον...cf. I 554 νόον (πύκα περ) φρονεόντων/, v.l. -οντος.

87

Neoptolemos thirsts for war on his departure for Troy (vii. 356f.). We may well believe that he is 'still unglutted' here, but the same notion savours of the ridiculous in vii. 602f., his first entry into combat. **ὑσμίνης...ἀκόρητοι**: the four allied Homeric units are these: (i) N 621 δεινῆς ἀκόρητος ἀυτῆς/ (ii) N 639, Υ 2 μάχης ἀκόρητοι (-ον) ᴗ-x (iii) H 117 μόθου..ἀκόρητος/ (iv) M 335 πολέμου ἀκορήτω/. All found imitators: (i) *Scut.* 459 δεινῆς -ος ἀυτῆς / and, without δεινῆς, 346, 433 (cf. G. P. Edwards, *The Language of Hesiod in its Traditional Context,* Oxford 1971, 63), Anon. ep. *ap.* schol. Pi. *N.* 3.64, Anon. hex. (imperial) *POxy.* 2524F8.4; so probably Tyrt. *IEG* 19.4. (ii) vii. 664; *EpGr.* 993.5 Kaibel (Thebes, imperial). (iii) Nonn. 13.171, 21.262, 30.297. (iv) *Or. Sib.* 13.15, 92. Variations are found in tragedy (cf. A. *Pers.* 999 αἰχμᾶς ἀκόρεστον and A. Sideras, *Aeschylus Homericus, Hypomnem.* 31, Göttingen 1971, 191), and in

Q. (ὁμοκλῆς i. 561, vii. 602-3; ὑσμίνης here and infr. 279, cf. Nonn. 32.166). **ὀιζυρῆς**: 22n. **ἀκόρητοι**: put a comma, not a stop, after this word.

88

ὥρμαινον..μάχεσθαι: this verb rarely takes the infin. (*LSJ* s.v. I4; add Bacch. F 20 (B)3); cf. Φ 572 ὁρμᾶτο...μάχεσθαι/. **μάχεσθαι ἀνὰ κλόνον** = xi. 140; ~ Π 713 μάχοιτο κατὰ κλόνον. **ἀμφὶ δὲ λαούς**: similar clausulae: (i) λαοί Q. 7x: X 408; λ 136 = ψ 283; A.R. 3.885; Nonn. 37.583. (ii) λαῶν iii. 603 = A.R. 1.238.

88-9

λαούς / σφωιτέρους: A.R. 4.273-4 λαῶν / σφωιτέρων. This is an assembly of chieftains: whence this duo's 'troops' appear, we are not told: ἀμφί presumably means that they are thronging round about, not too far away to be called up should the need arise.

89

ἀπειρέσιον..τεῖχος: cf. xiv. 651, and 212n. **περὶ τεῖχος**: clausul. in X 168 (cf. κ 3), [Hes.] F 33 (a) 20, i. 801. Cf. further vii. 415 (~ Z 327-8), 454 (cf. M 177), 577 (~ Dem. Bith. *CA* 4.3, cf. M 178), 605.

90

Q. (cf. τειχομαχία in Sthenelus' complaint, 66-103n.) is hinting at siege-engines [how did he interpret I 573f., M 36f.?], an anachronism in which the Roman poets were happy to indulge: Ovid introduces a *ballista*-simile into his story of the Calydonian boar-hunt (*Met.* 8.357f.); Seneca includes in Hippolytus' tirade against modern life a criticism of war-engines (*Phaed.* 534f.); Statius goes so far as to make Pylos and Messene contribute *murorum tormenta* to the Greek war-effort (*Ach.* 1.422). **πάντα φέρειν ὅσα**: cf. vii. 55. **δῆριν...ὀφέλλει**: a Hesiodic expression, *Op.* 14 (Ἔρις) πόλεμον...καὶ δῆριν ὀφέλλει/, id. 33; varied in v. 575, vii. 168. Q. uses a number of repetitive patterns involving δῆρις, a δὶς λεγ. in Homer, P 158, ω 515, the former copied in iv. 271, adapted in v. 419; cf. below, 92, 230 (nn.). ὀφέλλει here = 'advances'; Vian sees the verb as a direct synonym of ὠφελῶ, and some of the examples adduced by *LSJ* s.v. ὀφέλλω certainly come very close to such a sense. **ἐνὶ πτολέμοισιν**: *GVI* 1149.3 (= *IME* 4, ii *a.*), i. 567, 711 (δάμησαν/) ~ *Or. Sib.* 14.114 (δαμέντες/). Equally often –⏑ ἐνὶ...: A.R. 1.467; *GVI* 944.1 (= *IME* 66, ii-i); iii. 254, 384; Nonn. 20.219 (but ἐνὶ πλεόνεσσι acutely West, *CQ* n.s. 12, 1962, 225).

91

ἐλπόμενοι...ἐξαλαπάξαι: N 813 ἐέλπεται ἐξαλαπάξειν/, v.l. -άξαι. **πτολίεθρον ἐύκτιτον ἐξαλαπάξαι**: this and xiii. 352-3 are variations on Δ 33 = Θ 288; Φ 433 [cf. Bacch. 11.120f.]. Any or all of these passages may have given birth to Ω's ἐυκτίμενον here. (The shorter form has remained intact at xiii. 59 Τρώων πτολίεθρον ἐύκτιτον). This *iunctura* is peculiar to Q., but cf. [Hes.] F 211.5 πό]λιν [ἀ]λάπαξεν ἐύκτιτον (Vian, *REG* 74, 1961, 271).

92

Cf. vii. 190, 220; ix. 325f. ~ Pi. *P.* 1.55; S. *Ph.* 841, 990. **βουλῇσι θεῶν**: Hes. *Th.* 993; ii. 567. **ἐς δῆριν ἵκοντο**: cf. Nonn. 45.92 ἐς..δῆριν ἱκάνει /, [Orph.] *L.* 579 ἐς δῆριν ἰόντα/. It comes as no surprise to see δῆριν here hard on the heels of δῆριν two lines above.

93-100

The thunder sequence here and at infr. 196-201 follows thoroughly traditional lines: e.g. Θ 75-7 (μεγάλ' ἔκτυπε; πάντας...δέος εἷλεν/); Θ 131 (/καί νύ κε...)-8; E. *Ph.* 1181-2 (ὥστε δεῖσαι πάντας); *Batr.* 285-9 (βαλὼν..κεραυνόν /; ἐλέλιξεν/; /πάντας...ἐφόβησε); V. Fl. 3.249f.; Claud. *Rapt.* 2.228f. ~ 232f. *invitae cessere...*

93-4

καί νύ κεν.../εἰ μὴ...: the function of this sequence is well described by Ruijgh, 59: 'νυ indique le moment ou l'intervention d'un dieu ou un événement a détourné le cours naturel des choses' (cf. id., TE 186, 436). *Il.* and *Od.* yield 25 examples [wrong figures in West on Hes. *Th.* 836, taken over by Richardson on *hDem.* 310-3]; Q.'s shorter poem as many as 24, and Nonnos too overworks the routine, cf. Peek s.v. νυ. The present lines are full of self-repetition: cf. on the one hand iii. 752-3, ix. 403-4 (also ix. 24 αἶψ' ἐτέλεσσεν; viii. 400 ἤθελε θυμός/, Homeric clausula) with λ 317 /καί νύ κεν ἐξετέλεσσαν (sim. *Batr.* 268); and on the other i. 689-90, xiv. 419-21 with *hDem.* 310, 313 /καί νύ κε.../εἰ μὴ Ζεὺς ἐνόησεν...

93

[Theoc.] 25.53 πᾶν ὃ θέλεις αἶψα χρέος ἐκτετέλεσται/; ν 40 τετέλεσται ἅ μοι φίλος ἤθελε θυμός/.

94

ἀπ' αἰθέρος: Ξ 258 etc., and often later; cf. here v. 207; viii. 351-2; xiii.

559. ἀμφὶ δὲ γαῖαν = epigr. *ap.* Merkelbach, *ZPE* 20, 1976, 82.3. Hesiod has the clausula ἀμφὶ δὲ γαῖα/ with reference to Zeus' thunder (*Th.* 839 ~ ii. 640, cf. [Hes.] F 54 (a) 4, 7-9 with West's ingenious supplements). ...γαῖα/ also *hHom.* 28.10, ii. 200 (corr.); *incipit*: v. 486; internally: Hes. *Th.* 693 (thunder); xi. 127, 160. ...γαίῃ/: Hes. *Th.* 176; Nonn. *D.* 18.130 + 8.

95

ἐλέλιξεν ὑπαὶ ποσί: cf. 398 infr., and ὑπαὶ ποσί in ii. 225. σὺν δ' ἐτίναξεν: xiv. 570; cf. P 595 τὴν δ' ἐτίναξεν/.

95-6

σὺν....ὕπερθε = 196-7 (corr.), where see note. Similar sequences in xi. 418f., xiv. 570f., for which cf. Υ 57f., [Hes.] F 30.14f.

96

ἠέρα πᾶσαν ὕπερθε = 197 corr., claus. xiv. 461 (splendidly emended by Rhodomann and Koechly), cf. xi. 248-9 πᾶσαν ὕπερθεν/ἠέρα. πᾶσαν/ἠέρα, 'the whole atmosphere', is found in A.R. 4.1666-7, = suppl. in Anon. encom. *GDK* 35.6-7. ἀκάμαντα κεραυνόν: here only.

97

ὑπεσμαράγησε: 176n.

97-8

πᾶσα / Δαρδανίη: xiv. 406-7, where, as here, the Troad is meant: Vian, *Rech.* 122.

98

αἶψα: γ 147...τ' αἶψα θεῶν τρέπεται νόος. μετετράπετ'..νόημα: cf. xi. 274-5; Parmen. *GPh* 2602 μετέτρεψε νόημα/('turned in another direction', 'diverted'). ἠὺ νόημα: the same expression in 190 infr., and viii. 351 (αἰπύ [*olim*] Lloyd-Jones, 274); similarly xiv. 227 νόος...ἠύς, vii. 262, xiii. 561 ἐὺς νόος. Suggested perhaps by Homer's νοήματος...ἐσθλοῦ / (η 292) and νόον ἐσθλόν (85-6n.), though Q. probably needed no excuse for employing ἠύς ἐύς, which for him evidently reeked of archaism.

99

ἐς φόβον: cf. O 310 ἐς φόβον⁻ˣ, O 666 τρωπᾶσθε φόβονδε/. The same *incipit* in Opp. *Hal.* 2.264; Nonn. *D.* 2.711 + 13. ἐκ δ' ἐλάθοντο = Opp.

Hal. 4.139, cf. Π 601-2 οὐδ'.../ἀλκῆς ἐξελάθοντο (~ [Apolin.] 105.43); [Apolin.] 77.137 /ἐκ δὲ βίης ἐλάθοντο; xiii. 119-20. **βίης καὶ κάρτεος**: θάρσεος Lehrs, comparing 261 infr. and ix. 228-9; perhaps rightly, but θάρσος and κάρτος, though combined in vii. 565, are often used as alternatives in repetitive expressions (cf. 60-1 n.), and βίη + κάρτος here seem apt with reference to the 'strong-arm' tactics of Neoptolemos and Philoctetes. For the expression cf. iii. 314 μεγάλῃ τε βίῃ καὶ κάρτεϊ$^{-\times}$ ~ [Apolin.] 58.23$^{1\smile}$βίῃ μεγάλῃ καὶ κάρτεϊ; A.R. 4.273, Opp. *Hal.* 3.281 τε βίῃ καὶ κάρτεϊ$^{-\times}$; ν 143 = σ 139 βίῃ καὶ κάρτεϊ$^{-\times}$; iv. 317 βίην καὶ κάρτος$^{\smile-\times}$ = Theoc. 4.8.

100

καὶ οὐκ ἐθέλοντε: cf. 385 (n.), and Υ 87 καὶ οὐκ ἐθέλοντα κελεύεις/, Φ 48 καὶ οὐκ -οντα νέεσθαι/ ~ v. 340 καὶ οὐκ -ουσαν ἄγεσθαι/.

101

For a return to the ships after an assembly cf. vi. 94 ~ Α 305f., Τ 276f., β 257f. **ἐς...ἵκοντο** = vii. 96; cf. Τ 3; δ 255. In early epic ἐς is rarely kept far away from its accusative: one may compare here *hDem* 450 /εἰς δ' ἄρα 'Ράριον ἷξε. **καὶ ἄλλοις**: a clausula at π 264 etc., but here the equivalent of καὶ ἄλλοις 'Αργείοισι, as i. 808 ~ iii. 727 (cf. xiii. 95); x. 22; x. 383.

102

μάντιν ἀγασσάμενοι: for the form cf. Ι 431, 694 /μῦθον ἀγασσάμενοι; φ 64 /ὕβριν ἀγασσάμενος. -αμένοις Vian(*), supported by Follet 178; but there seems no good reason why Neoptolemos and Philoctetes could not be said to 'marvel at' the seer whose stratagem had been ratified by a frightening omen; particularly as ἄγαμαι is often used of grudging admiration. They obeyed Calchas 'unwillingly' (100), but, from this point on, without opposition (103 πίθοντο...μάλα πάντα). **ἄρ' ἐκ Διός** is lifted from Θ 251; no need for Zimmermann's ῥ'. **ἔμμεν ἔφαντο**: cf. ix. 415, xiii. 502.

103

ἢ Διός: ἐκ Δ. Pauw, more elegantly than Q.—a rare event. **πίθοντο...πάντα**: a very common construction, e.g. ρ 21 πάντα πιθέσθαι/, Maced. Thess. *AP* 5.243.3 / πείθετό μοι ξύμπαντα.

104-121

Athene appears to Epeius in a dream with instructions to build the Horse. In the morning he informs a delighted audience.

Odysseus has already intimated that Epeius will be the one to build the Horse (81f.). Athene, the mentor (83), now confirms the choice. A dream-visitation is an obvious and easy method of direct contact and is probably not new: Athene is said to appear to him in a dream at a later stage in his career with instructions to dedicate his tools[21]. Triph., who makes Odysseus declare that the Horse was built 'by human hands, ἀτὰρ βουλῇσιν Ἀθήνης' (121, cf. 57), is, as one would expect from a writer of a scrappy epyllion, short on details: this does not mean that further details were lacking, any more than the fact that the dream-sequence in Q. leans heavily on Homeric prototypes indicates that Q. is responsible for its presence in the story[22]. Other versions mention Athene; all are hurried or imprecise: θ 493 (~ Polyaen. *Strat.* 1, *proem.* 9; Philostr. *Her.* 11.4-5) τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ/; *Il. Parv.* 222f.; E. *Tr.* 10 μηχαναῖσι Παλλάδος, sim. Virg. *A.* 2.15 ~ Prop. 3.9.42, Hyg. 108; Ov. *Fast.* 3.825f.; the Horse is the 'work' of Athene in E. *Tr.* 561, Triph. 2, cf. id. 137; 388 (figurative).

The account of the dream incorporates (as do those of i. 124f., xiv. 180f.) many of the features of set routines in Homer[23], notably:- (i) B 6f. (time-reference A 605f.): the θεῖος ὄνειρος (56) goes θοὰς ἐπὶ νῆας (17), στῆ δ' ἄρ' ὑπὲρ κεφαλῆς...ἐοικώς (20); the dreamer rises from his sleep (41), day dawns (48f.), and the dream is reported to the chieftains, who take immediate action. (ii) δ 795f. (εἴδωλον sent by Athene): cf. the rising from sleep and the dreamer's reaction: φίλον δέ οἱ ἦτορ ἰάνθη (839-40). (iii) ζ 15f. Athene visits Nausicaa: 21-2 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν,/εἰδομένη κούρῃ; 32: she promises to help the girl; 48f.: dawn arrives, and the dream is reported; see also on 107f.—Homeric treatments of dreams and visions of course attracted a host of imitations, both Greek and Roman, not only in structural terms but also in individual details, as Virg. *A.* 4.558 *omnia Mercurio similis*; 'standing above the head': e.g. V. Fl. 4.24, Claud. *Gild.* 1.329, Nonn. 20.42; the dreamer's joyful reaction: Pi. *O.* 13.74, Virg. *A.* 3. [169f. ~] 178f.—The chief subsequent elaboration (at

---

[21] See H. Fränkel, *De Simia Rhodio*, Diss. Göttingen 1915, 68.

[22] Noack, passim, ever anxious to establish innovation, crudely appeals to stock scenes—the stuff of epic—as definitive proof that Q. is giving free rein to his imagination.

[23] On these cf. Arend 61f.; J. Hundt, *Der Traumglaube bei Homer*, Greifswald 1935, passim; Björck, *Eranos* 44, 1946, 306f.

least in the 'epic' dream/vision) naturally lay in the prefatory *Zeitangaben*[24]. Q. mentions stars, and the forgetting of all the hard work of the daytime. The former figure in [Orph.] *A.* 536f. (cf. also Nonn. 20.23f.). Colluthus 316 (transposed, reading νύξ[25]) introduces a dream with νύξ..πόνων ἄμπαυμα (though his point *appears* to be a different one); but the notion of 'forgetfulness of toil'[26] seems to occur in formal *Zeitangaben* elsewhere only in Roman verse:-dream: Sil. 4.727f. *dabant oblivia curis* (cf. *quies* in Virg. *A.* 2.268; *requies curarum* Ov. *Pont.* 3.3.7; night *coeperat humanos..sopire labores* Claud. *Ruf.* 2.324); in other connexions: Virg. *A.* [4.528? stars 524] 9.225; Stat. *Theb.* 1.341. Fortuitous, maybe: cf. the highly stylised sequences in A.R. 4. 1058f., 1629f. Other passages in Q. in similar vein[27]:-iv. 64, night gives men a short respite from toil (cf. Lucan 5.505?); vi. 72 ~ x. 437, brings to men λύσιν καμάτοιο (cf. *solverat* in Ov. *Met.* 10.368, Lucan 5.504?); viii. 490 ἀπέτραπε.. ἀνέρας ἔργων cf. A.R. 4. 1058-9 and earlier E. *Or.* 175.

109-116: it looks from 111*a* as if Athene herself will be present axe in hand (as she was at the building of Argo, cf. her partnership with Argos in A.R. 2.1187f.) or at least be directing operations (cf. 112, and perhaps Antiph. *GPh* 999-1000[28]). 111*b* is puzzling: one would expect it to mean 'she personally, she said, would go right (ἄφαρ) inside <it, the Horse>, so urging <him/them> on to work'. But, the oddity of this apart[29], Athene is in fact nowhere in sight during the building-operations, she is elsewhere, and Epeius has to deliver a prayer to her (151f.). What Q. must mean, I think, is that she will (a) work with him by (b) getting *right inside <him>*, thus spurring him on to get the job done[30]. The goddess is not said to leave. That is because she is inside Epeius in the form of τέχνη which pervades his soul (116): he 'recognises' the goddess not by any visible token (cf. schol. B 791) but by the infusion of her τέχνη within him. This is the only feasible interpretation of a text that has proved notoriously inhospitable to emendation; it is disturbing, but not necessarily damaging,

---

[24] A number of the Roman examples mentioned here are assembled in J. B. Stearns, *Studies of the Dream as a Technical Device in Latin Epic and Drama*, Diss. Princeton 1927, 21.65.

[25] Cf. recently West, *Gnomon* 42, 1970, 660.

[26] See Pease on Virg. *A.* 4.528.

[27] Cf. Kost on Musae. 232-3.

[28] See Robert 1227.1.

[29] Follet (181) seems to me to skip past the difficulty.

[30] One may compare v. 344 [eagle devouring liver of Prometheus] κατὰ νηδύος ἔνδοθι βαίνων: δύνων Koechly, cf. λ 579, but βαίνων is more vigorous. Spitzner's ἄφαρ ἐν φρεσὶ θεῖναι simply cuts the knot.—Vian* suggests δῦναι here; βῆναι is certainly odd, but so is the whole context.

that Q. cuts back on this idea somewhat at 146f.: Athene *gave* him τέχνη; and from that she slides back into the anthropomorphic pose adopted at the dream's inception.

All this looks suspiciously like a motif familiar enough in Roman[31], but not to my knowledge attested in Greek poetry, though given the fact that the notion that a god (or the faculty or gift with which he is associated) may be inside you is common enough in Greek it would be rash to assert that the passage must necessarily be viewed against a Roman background. (i) Ov. *Met.* 8.819f. The goddess *Fames* visits Erysichthon in a dream, *seque viro inspirat* etc. (ii) Sil. 2.515f. The goddess *Fides* instils herself into the hearts of men, thus filling them with the quality she represents. (iii) Stat. *Theb.* 10.632f. The goddess *Virtus* can penetrate men (635) and does so by descending from heaven in human disguise; approaching Menoeceus *sese..in corde reliquit* (673). (iv) Stat. *Silv.* 3.1.89f. This passage differs from the above in two respects: it is concerned with a personage of canonical myth, and it views that personage in two incongruous aspects: Hercules *Polli corda subit,* promising *ipse adero et conamina tanta iuvabo* (112); *dixit mentemque reliquit* (116); he fulfils his promise by taking part personally.

104

ἦμος δ' αἰγλήεντα: cf. i. 826 cited in next note. **αἰγλήεντα..οὐρανόν**: first in Alcm. *PMG* 3.66-7 αἰγλά[ε]ντος...ὠρανῶ, conceivably from an epic model, though Homer has a very small stock of formulaic expressions involving οὐραν(ός) (cf. Page, 230f.) and Hesiod(ea) add nothing that is substantially new (A. Dihle, *Homer-Probleme,* Opladen 1970, 124). Later examples:- (a) Epithet first: A.R. 4.958-9; [Apolin.] 113.50, both genit. (b) Substantive first: (i) [Orph.] F 168.12 /-ὸς -ήεις. (ii) xii. 516 /-οῦ -ήεντος; claus. ix. 9 ~ *Or. Sib.* 2.36, 11.31. (iii) A.R. 4.615, Triph. 515, Jo. Gaz. 1.183 /-ὸν -ήεντα; claus. *IG* 12(5)739.140 (Andros, i *a*?) κατ'... ~ Q. v. 131 ἀν'...—Q. avoids the only Homeric application of this epithet (with 'Ολύμπου, 3x), but has it in other combinations, none of them novel:- (i) i. 826-7 /ἦμος δ' αἰγλήεσσα.../'Ηώς ~ A.R. 1.519 / αὐτὰρ ὅτ' αἰγλήεσσα...'Ηώς/ (cf. orac. in *AP* 14.72.3 'Ηριγένεια). (ii) iv. 497 / ἀργύρου -ήεντος: cf. Man. 6.387, Max. 581, orac. in Porph. *ap.* Eus. *PE* 5.15; and (iii) v. 623 /χρυσόν τ' -ήεντα = Eudoc. *Cypr.* 2.266, cf. Anon. *PMG* 927, conj. id. 988.1, Sim. *CA* 3.1. **περιστέφει οὐρανόν**: Y has -στέφετ', H -στρέφετ'. The active (Vian) is confirmed by ε 303-4 and viii. 52. The terminations -ει/-ετ' are constantly confused in manuscripts, as are

---

[31] Discussion and bibliography in M. von Albrecht, *Silius Italicus,* Amsterdam 1964, 58f.

στεφ/στρεφ (cf. West's excellent περιστέφεται for -στρέφεται at Opp. *Hal.* 3.539: *CQ* n.s. 13, 1963, 59). For the tense see Bühler, Mosch. *Eur.* pp. 210-11. **οὐρανὸν ἄστρα**: cf. ix. 66.

105

πάντοθε μαρμαίροντα = (of τεύχη) viii. 24, cf. ii. 207. μαρμαίρειν is used of the sun at viii. 48 (cf. orac. *ap.* Phleg. *Mir.* 3.32 [Cougny 294.7] ὄμμασι -οντα/), of the sun's horses xi. 331; there is only one early instance of its association with stars (A. *Th.* 400-1 νύκτα...ἄστροισι -ουσαν) but it was probably very commonly so used in later verse: cf. Man. 2.3-4 /ἄστρα.../-οντ'; ἀστήρ: D.P. 328-9, Jo. Gaz. 1.182; individual stars: Man. 3.181, 208, Nonn. 47.253 [cf. Peek s.v.]; meteors: Nonn. 2.199. **πάντοθε**: the first definite attestation of this 'open' form (see 197n.) is Theoc. 17.97, cf. id. 2.122 v.l. Thereafter: Lucill. *AP* 11.85.2, [Opp.] *Cyn.* 2.141, Gr. Naz. 760.66, 1318.156; Q., 6 times in all.

106

δὴ τότ' Ἀθηναίη: γ 343 (ἐπὶ νῆα 344), χ 297. For δὴ τότ' after ἦμος δ' (104) cf. ι 560-1, vii. 1, 3 etc. **μακάρων ἕδος αἰπὺ λιποῦσα**: *certae correctiones.* The trouble started, perhaps, with the banalization of ἕδος to γένος (μακάρων γένος is a tag); one might have hoped that somewhere along the line a scribe would have endeavoured to come to grips with the monster ἀμφιλιποῦσα—though *LSJ* accord the word an entry. D wrote originally ἀμφιπολιποῦσα, for which see Vian op.cit. (on 75-6 above), 57. **μακάρων ἕδος**: iii. 51; cf. (?) Ω 544 Μάκαρος ἕδος v.l. ant. μακάρων. [Peek manufactures this unit on two occasions in *GVI* (909.7, 1646.4), whether on any authority, I do not know]. Archaic epic has θεῶν/ἀθανάτων ἕδος of Olympus (cf. Edwards, op.cit. 87 above, 180, adding *Scut.* 203, expunged by Goettling; for λιποῦσα cf. Ω 144; *hDem.* 341), but note Hes. *Th.* 128 /ὄφρ' εἴη μακάρεσσι θεοῖς ἕδος...; and [Orph.] *H.* 19.3 /παμμακάρων ἕδρανον (~ Call. F 119.1 μακάρων ἕδρανον, in a different sense). **ἕδος αἰπὺ λιποῦσα**: Theoc. 7.115-6 λιπόντες/...ἕδος αἰπὺ Διώνας/.

107f.

The language is strongly Homeric in texture: δ 122 (Helen leaving chamber) /ἤλυθεν Ἀρτέμιδι ..εἰκυῖα/; η 20-1 (Athene confronting Odysseus) /παρθενικῇ εἰκυῖα νεήνιδι...,/στῆ δὲ...; Ψ 65-6 (Patroclus coming to Achilles in his sleep) /ἦλθε δ' ἐπὶ ψυχὴ.../πάντ' αὐτῷ...εἰκυῖα/, 68 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν — woodcutting scene.

107

ἀταλάφρονι: for discussion of this much-vexed epithet see C. Moussy, *Mélanges...offerts à P. Chantraine,* Paris 1972, 160; Richardson on *hDem.* 24. ἀταλόφρ- (p[sl] M) is unlikely to be right (cf. ἀπαλόφρ- in PM[γρ]) though this spelling is attested in *GVI* 2026.14 (Thasos, ii*p.*) ἀδμήτην (sc. παρθενικήν) ἀταλόφρονα, and was brilliantly conjectured by Platt in [Orph.] *L.* 309 (*JPh* 33, 1914, 268). This *hapax Hom.*, Z 400 / παῖδ'...ἀταλάφρονα, νήπιον αὔτως/(~ *AP* 1.119.10 ἀταλάφρονας..παῖδας/) is conjectured in Q. at xiii. 122 ἀταλάφρονας.../νηπιάχους (Rhodomann: δὲ κατὰ φρένας *codd.*; δὲ καὶ ἄφρονας cleverly West; closer to the *ductus litterarum,* but this prefigures what is said in 123*b*). Cf. further Σ 567 /παρθενικαὶ..καὶ ἠίθεοι ἀταλὰ φρονέοντες/; λ 39; *hDem.* 24; Mosch. *Eur.* 78; vii. 340 corr. Lehrs (but see Lloyd-Jones, 274). **πάντ' εἰκυῖα**: cf. above on 107f., and ii. 131 (clausula modified from Λ 613, Φ 600, δ 654, ω 446); v. 527.

108

ἐς νῆας καὶ λαόν: Homer links these nouns in the formula νῆας...καὶ λαὸν υ-x, reproduced in vii. 142. Cf. also vii. 416, xiv. 245. **ἀρηιφίλου...'Επειοῦ**: for this pattern cf. Γ 430al. ἀρηιφίλου Μενελάου/; and P 10-11 ἄγχι δ' ἄρ' αὐτοῦ / ἔστη, καὶ προσέειπεν ἀρηίφιλον Μενέλαον. ἀρηιφίλου is interesting. The description of Epeius at iv. 327-8 runs:

πολέμοιο δ' οὐ πάγχυ δαήμων
ἔπλετο λευγαλέου, ὁπότ' Ἄρεος ἔσσυτο δῆρις.

For this tradition see Pfeiffer on Call. F 197.2; there is presumably a reference to the unmartial Epeius in Stesich. *SLG* 89.9-10. He cuts a different picture here, and cf. xiii. 41 (ἐυμμελίης). In fact, in the episode of the Horse Epeius is no less a chieftain than the others and Athene deals directly with him, not with Odysseus. This is likely to be his original role in the saga: G. Beckel, *Götterbeistand in der Bildüberlieferung griechischer Heldensagen,* Waldsassen/Bayern 1961, 95.108; Robertson, *ABSA* 62, 1967, 6f.

109

ἔστη ὑπὲρ κεφαλῆς = xiv. 181, cf. A.R. 4.1350 /ἔσταν ὑπὲρ κ. The ultimate model is of course Homer's /στῆ δ' ἄρ' ὑπὲρ κ., 8 times in a dream-sequence. **ἐν ὀνείρατι**: A. *Ch.* 531 (corr.) ἐν τὠνείρατι. I know of no evidence for a form ὀνείραϊ (*codd.*), but I should not like to assert that it is impossible. **καί μιν ἀνώγει**: cf. E 509, N 329 ὅς (ἥ) μιν ἀνώγει/, A.R. 1.47 (τῆς).

110

τεῦξαι: see 330 (n.); Agath. *AP* 9.152.4 [Viansino 29] (Epeius) τεῦξαι δουρατέαν παγίδα/. **δούριον ἵππον**: xiv. 106 δούριος ἵππος/. Not Homeric (ctr. 139n.), but it must go back to the cyclic epic (Wackernagel 171f.); Aristarchus' version of λ 526 (cf. Ludwich 1.592) ran: ἔνθ' ἄλλοι πάντες κατὰ δούριον ἵππον 'Αχαιοί. The only other instance of the expression in a hexameter appears to be Lucill. *AP* 11.259.3.

110-11

ἐγκονέοντι/..συγκαμέειν: S.*Aj*. 988 ἐγκόνει, σύγκαμνε.

111

αὐτῇ συγκαμέειν: cf. A.R. 1.111 / αὐτῇ...κάμε, and earlier E 735 Θ 386; ο 105.

112

ἔργον ἐς ὀτρύνουσα: *codd.* offer *simplex ordo*: for the position of the preposition cf. O 59 (modified i. 162) ὀτρύνῃσι μάχην ἐς; for ἐς itself viii. 58, xiii. 37. **θεῆς**: Q. has θεῆς 4x, θεῇ 2x, θεήν 1x, see Vian on v. 563 (p. 209). The form θεή is often impugned by modern critics in a variety of authors, Q. included. Existing surveys (Schneider *Call.* 1.146; Ardizzoni, *RFIC* 84, 1956, 364f.) are lamentably incomplete for all periods. (A) Archaic period: (i) The new Archilochus, *SLG* 478.13: θεῆς. (ii) θεῆς is offered by M in *hDem.* 183, 279, where Richardson adopts θεᾶς; but the hyper-Ionism is far less remarkable than e.g. the Hesiodic δίη, Μαίη, cf. West, Hes. *Th.* p. 80. (B) Later examples, in descending order of frequency: **θεῆς**: Call., see Pfeiffer *Index* s.v.; Alex. Aet. *CA* 4.7; A.R. 3.252, 4.241; Nic. *Ther.* 16; Man. 2.317; Triph. 57 + 3; Musae. 55 + 2; *anonyma*: 'Sim.' *HE* 3312; (epic) *PSI* 1386.32; *EpGr.* 1046 *a* 2, p. xxiii Kaibel (Hermione, ii *p.*?); *SEG* 11.304.1 (Argos, ii*p.*). **θεή**: Antim. F 186; Call., Pfeiffer *Index*; Mel. *HE* 4496; Antist. *GPh* 1105; *EpGr.* 1046.51 Kaibel (Rome, ii*p.*); Triph. 649; orac. in Cougny, *AppAnth.* 201.3, p. 505. **θεῇ**: A.R. 3.549; Rhian. *HE* 3240; D.P. 828; Anon. *EpGr.* 5899 Page. **θεήν**: Nic.*Ther.* 487; orac. in Cougny, 197.2, p. 504. **μῦθον ἀκούσας**: Homeric clausula (4x; ἄκουσας 2x), also [Hes.] F 165.4, 280.24; Parm. F 2.1, 23.11; [Theoc.] 25.162; Nonn. *Met.* 1.206, 11.14, *D.* 33.283.

113

καγχαλόων ἀνὰ θυμόν: sim. Christod. 173-4 ἐνὶ θυμῷ/-όων, cf. xiv. 232; iii. 136 = xiv. 403; iii. 200 ~ ix. 527. **καγχαλόων...ἔκθορεν**: cf.

[Opp.] *Cyn.* 1.523 καγχαλόων..θόρεν, id. 4.110, 363. **ἔκθορεν ὕπνου**: so in a dream-sequence Nonn. 34.99-100 ἐξ ὕπνου θόρε...ἐνόησεν. ἐκθρῴσκειν is commonly so used in late prose, e.g. Philostr. *Her.* 1.10. For the form cf. Π 427 ἔκθορε δίφρου/, Claud. *Gig.* (2) 70 πόντου/.

114

ἔγνω δ'...: cf. α 420 ἀθανάτην θεὸν ἔγνω/; *Or. Sib.* 3.693 γνώσονται θεὸν ἄμβροτον, Procl. *H.* 4.7 γνοίην θεὸν ἄμβροτον. **ἀθάνατον θεὸν ἄμβροτον**: the same combination in *Carm. Aur.* 71 ἀθάνατος θεὸς ἄμβροτος. Archaic epic has /ἀθάνατον θεόν (Φ 380 Ω 464), θεὸν ἄμβροτον (Χ 9 [οὐδέ...], ω 445; [Hes.] F 240.10).

114-5

οὐδέ...ὥρμαινε: cf. Κ 93 οὐδέ μοι ἦτορ /; σ 344-5 ἄλλα δέ οἱ κῆρ / ὥρμαινε (ὅρμ- edd.).

115

ἄλλο παρέξ: Emp. F 7.6; elsewhere in the verse A.R. 3.1051, cf. id. 3.195 (οὐδ'..παρὲξ..ἄλλο), [Mosch.] *Meg.* 125 (μηδ' ἄλλο παρέκ). The prototype is the Homeric (/) ἄλλα παρέξ, δ 348 etc. **νόον...ἔργῳ**: perhaps Q. had in mind here Hes. *Op.* 444-5 ἐπὶ ἔργῳ / θυμὸν ἔχων; cf. Thgn. *IEG* 461 ἐπ' ἀπρήκτοισι νόον ἔχε, and for αἰέν id. 1149. **αἰὲν ἐπ' ἔργῳ**: so (Golega 72) [Apolin.] 108.39, cf. Gr. Naz. 1376.331 (ἔργοις). **ἐπ' ἔργῳ**: infr. 132 ~ iii. 377; Theoc. 15.20; [Apolin.] 68.48al.; Anon. *APl.* 84.1. Early epic has ἐπὶ ἔργῳ /-οις/, but also (Hes. *Th.* 146) ἐπ' ἔργοις/, of which there is one Hellenistic example (A.R. 4.411) and some 23 thereafter. The ἐπί form on the other hand is very rare after the archaic period: sing.: v. 6, 49, cf. Julius *GDK* 20.2.2, epigr. *ap.* Zonar. 13.13, verse 2; plur.: Max. 543, *EpGr.* 909*a* 3 Kaibel (Nisaea, iv*p.*?).

116

θεσπεσίῳ: because backed by Athene. **περὶ φρένας ἧιε**: cf. in general υ 228 τοι πινυτὴ φρένας ἵκει/. περί here denotes the 'swamping' of the soul or intelligence, as perhaps in xiv. 152 Κύπρις πεπότητο περὶ φρένας. The ancestors of these expressions are Κ 139 τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή /, ι 362 Κύκλωπα περὶ φρένας ἤλυθεν οἶνος/(used by Lucian to lend an air of mock-solemnity in *AP* 9.367.7: Θήρωνα περὶ φρένας ἤλυθε πλοῦτος/), cf. Λ 89, *hAp.* 461. In all of these the acc. person is expressed or (Λ 89 ~ μιν 88) implied, and φρένας is acc. of respect, περί adv. or in tmesis. (The grammatical status of περί με φρένας is obscure in the lacunose Alcm. *PMG* 3.1,

cf. Page, *CR* n.s. 9, 1959.16; Barrett, *Gnomon* 33, 1961, 684). Q. evidently understood differently: ii. 261 πατρὶ περὶ φρένας ἤλυθε πένθος/(cf. [Orph.] *A*. 1329; the acc. has to be corrected to a dat. in the eccentric lines id. 777-8); iv. 208 αἶψα δὲ χάρμα περὶ φρένας ἤλυθε πάντων/; xiv. 80 Ξάνθοιο περὶ φρένας ἤλυθεν ἄλγος/; ii. 615 Κρονίδαο περὶ φρένας ἄλγος ἵκηται/(cf. Arat. 473 τοι..περὶ φρένας ἵκετο θαῦμα/; but acc. [Orph.] *A*. 1158 θάμβος..περὶ φρένας ἵκετο πάντας/, without person expressed id. 787 περὶ φρένας ἵκετο δεῖμα/). **πινυτῇ...τέχνῃ**: Christod. 412 πινυτὴν...τέχνην/.

117

ἀπωσαμένη: dawn 'chases away' (διώκειν) the stars (E. *Ion* 1158) and night (Nonn. 34.104). Roman poets have a vast battery of verbs to express this notion. A detailed study of formal *Zeitangaben* in Q. and co. in relation to Alexandrine and Roman poetry is an urgent desideratum. **κνέφας ἠύ**: κνέφας is ἱερόν in Homer (Λ 194al.); cf. ii. 478 φάος ἠὺ..ἠελίοιο / ~ A.R. 4.1019 ἱερὸν φάος Ἠελίοιο /, Hes. *Op*. 339, Q. i. 77; i. 184 ἱερὸν ἠύ, 'holy temple', as (e.g.) νηὸν..ζάθεον (vi. 146, xiii. 435), ἱερὸν..νηόν (A.R. 3.915).

118

εἰς Ἔρεβος: so x 528, Hes. *Th*. 515, *hDem*. 335, *Or. Sib*. 1.116. Night is consigned to the subterranean gloom of Erebos (whence she is summoned by the chorus in E. *Or*. 176), child of Chaos: cf. xiv. 2; ii. 612f.; West on Hes. *Th*. 116, 123. **χαροπή**: a survey of modern explanations of this word in *Glotta* 36, 1958, 189 (Georgacas). Cf. here A.R. 1.1280 (ἠώς); of the moon in x. 337, cf. Arat. 1152, Gow on Theoc. 12.35. **δι' ἠέρος**: Ξ 288; frequent in Q., as in A.R., note in particular 3.1358 (αἴγλη 1357).

119

θεῖον ὄνειρον: an Homeric combination: B 22, 56; ξ 495. The epicising Aeschylus employs the expression in Ar. *Ra*. 1340; it found a home in a magic hymn (*GDK* 59.8.10) and in a Christian narrative (Gr. Naz. 1002.429).

119-20

ὄνειρον...ἔειπεν: cf. ξ 495 ~ 497; B 80 ὄνειρον...ἔνισπε/ (ἴδεν 82) ÷ [Orph.] *A*. 560-1; and, for ἐν Ἀργ..., the formula μῦθον ἐν Ἀργείοισιν ἔειπεν/ (8 times in Ψ).

120

ὡς ἴδεν, ὡς ἤκουσεν: Q. dispenses with the need for direct speech (and

possible repetition) exactly in the manner of *HDem.* 171-2 ὦκα δὲ μητρί / ἔννεπον ὡς εἶδόν τε καὶ ἔκλυον. For the double ὡς, 'telling how', cf. *AP* 1.119.24 / ὡς θάνεν, ὡς...ῥῆξε...; for the form, the syntactically different Theoc. 3.42 / ὡς ἴδεν, ὡς ἐμάνη, Bion F 1.40, Colluth. 255 which go back to Ξ 294, cf. the variant recorded by Eust. at Υ 424. (For discussion and bibliogr. see Livrea on Colluth. loc. cit. The following should be added: Matro *Conv.* 89; Gr. Naz. 1000.411; [Apolin.] 96.8). **ἐελδομένοισιν ἔειπεν**: iv. 82, xiv. 337; A.R. 3.522 has μετέειπεν ἐελδομένοισιν.

121

Audience-reaction to a dream report is identical in Sil. 4.739: *laetam numine pubem*... **οἱ**: equivalent to a gen., as often in Q. (Vian*); not 'a mere *cheville*' as I originally labelled it. **εἰσαΐοντες**: first in Sapph. *PLF* 5.13, 62.7. A favourite word of A.R., it is found occasionally in other Hellenistic poets (Livrea on A.R. 4.584; but *AP* 9.189.6 [= *EpGr.* 5902 Page] looks late; add Antip. Sid. *HE* 284), and is widespread thereafter, particularly in Christian verse (e.g. Gr. Naz. 7x; Nonn. *Met.* 11x; [Apolin.] 9x). In Q. again infr. 576 (for the clausula cf. A.R. 4.1363), ii. 64 (cf. A.R. 4.1184), vii. 432 (variation on A.R. 2.408), viii. 450 (-1: c.f. A.R. 2.194, 1085, 4.584f., 1363; Opp. *Hal.* 3.292-3; Nonn. 18.172), ix. 422, x. 45 (cf. A.R.4.1363), xiii. 57 (cf. viii. 450 supr.). **ἀπειρέσιον κεχάροντο** = v. 94, cf. xi. 385-6. Adverbial ἀπειρέσιον, absent in Homer, abounds in Q.; particularly of the emotions: cf. ii. 179, iii. 180, vii. 542; iii. 205, x. 355.

122-156

(A) *Woodcutting and* (B) *Horse-building*

(A)

The sparse summary of *Il. Parv.* (222f.) supplies no details on the construction of the Horse, but Ida will obviously have been the source of the material: Euripides talks of 'mountain pine' (*Tr.* 533) and Ida is specified by [Apollod.] 5.14; cf. also Petr. 4f., Triph. 59f. (with similar phrasing), and Stat. *Silv.* 1.1.10. This detail is absent in both Virgil (*A.* 2.15f.) and Dictys (5.9).

Here (and, to a lesser extent, in iii. 672f., v. 618f.) Q. makes some use of the elaborate Iliadic woodcutting scene: Ψ 109f. dawn; 110f. Agamemnon οὐρῆάς τ' ὄτρυνε καὶ ἀνέρας ἀξέμεν ὕλην (cf. ἡμιόνων 121); 114 they employ πέλεκεις; 118-20 δρῦς ὑψικόμους..χαλκῷ/τάμνον..ταὶ δὲ μεγάλα

κτυπέουσαι/πῖπτον· τὰς μὲν ἔπειτα διαπλήσσοντες [see 130n.] Ἀχαιοί... – 144f. prayer of Achilles. Nonnos (37.7f.) paints a similar picture: 8-9 πρώιος ἡμιόνους καὶ..ἄνδρας...ἐκέλευσεν ἄγειν..ὕλην; 14 (sim. 15) ἐτέμνετο δένδρα σιδήρῳ; 16 ὑψιπέτηλος ἐπέκτυπε κοπτομένη δρῦς; 19 ἐγυμνώθησαν ἐρίπναι; 31f. ἐποίπνυον..ὁ μὲν κτλ.

Woodcutting scenes did not begin and end with Homer, and Q. will be incorporating details from other sources[32]. Greek models are thin on the ground, but Roman specimens can throw a faint light on Q.:-

125-6: Enn. *Ann.* 196-7 *sonabat/arbustum* – Virg. *A.* 6.180 *sonat icta securibus* [v. infr.] *ilex, A.* 11.135-6 *ferro sonat alta bipenni/fraxinus* – Sil. 10. 529-30 *sonat acta bipenni/..silva alta.*

126-7: Ov. *Ep.* 16.109 (departure of Paris) *ardua..spoliantur Gargara silvis.*

128: θῆρες: cf. Virg. *A.* 6.179; Stat. *Theb.* 6.97.

130: Enn. *Ann.* 193 *securibus caedunt.*

135f.: cf. Stat. *Silv.* 4.3.50f.

Both Virgil (*A.* 6) and Silius follow up with a prayer.

(B)

The building of the Horse[33] is described extensively by Triph. also (62-102; in his footsteps, Tz. *Posth.* 635f., a less than half-hearted account). It may be that Triph. borrows details from Q., or vice-versa. It seems to me however that it is time to stop regarding these ten-a-penny productions with unadulterated or even tempered awe: we are all indebted to Τύχη, but we are not her slaves. If one were to lock away a Greek of the fourth century with a modest set of *Troica* and ask him, never having set eyes on Q.'s poem, to draft a version of Cassandra's opposition to the Horse, there is a very strong chance that she would emerge equipped with, among other attributes, 'virgin modesty'. Again, if we were suddenly presented with two or three dozen imperial epic poems, how would we then view the relationship of Q. with, say, Nonnos, a man who could pen ἠθάδα πέμπε γέλωτα φιλομμειδὴς Ἀφροδίτη? If Triph.-Nonn.-Colluth. and their kind represented the 'avant-garde' school of hexametric composition (which they surely did), then there must have been as wide a gulf separating them from Q. and his brand of writing as that which separated Callimachus from the hack Homer-worshippers. Dislike does not necessarily preclude dependence. Still, we ought to ask ourselves how far it

---

[32] 128 sounds slick by Q.'s standards, 129 contains an unusual conceit: Alexandrine?

[33] Literary and artistic treatments of Horse plus paraphernalia are conveniently assembled by Yalouris, *MH* 7, 1950, 65f.

is legitimate to make wide-ranging generalisations on the basis of the few *disiecta membra* of post-Hellenistic epic now available to us.

The two accounts are not in fact particularly close. Both poets agree in specifying certain parts of the animal's anatomy, unavoidably: Horses are Horses. The order of construction is quite different, and the only obvious linguistic correspondence is Triph. 80 νῶτα...συνήρμοσε ~ Q. 140, but cf. the notes on 140 and 142. While Q.'s Horse sounds (despite assertions to the contrary) a featureless lump of wood[34], Triph.'s is gaudy and flamboyant. Q. contents himself with saying that the Horse looked full of life (146, cf. 149f.), Triph. makes the same point in more pictorial ways (74, 79, 85f.). Lastly, Q. confines himself here to the bare essentials of the Horse's physique: we have to wait for the door (331), the ladder (333), the wheels (424f.); ctr. Triph. 90, 100.

122-3

Euripides could make a rhetorical point about Ida's wealth of trees (*Hipp.* 1252-4, where see Barrett), Theocritus refers to it with great effect in an encomiastic setting (17.9f.), and it reaches the level of an adynaton-subject in Ov. *Met.* 13.324f. The mountain was denuded of its trees with gay abandon throughout the Trojan War, cf. the complaints of the chorus in Sen. *Tro.* 73f.

122

καὶ...υἷες: cf. A.R. 3.196 / καὶ τότ' ἄρ' υἷηας Φρίξου. In Homer the unit /καὶ τότ' ἄρ' is very often followed by a proper name: so iv. 585, xi. 129, 289; A.R. 2.118, 3.1225. **'Ατρέος υἷες**: Homer has in this sedes 'A. υἱέ (B 23 etc. cf. vi. 41), υἱόν (Γ 37 etc.). Elsewhere in Q. the repeated 'A. υἷε κραταιώ / (vi. 502, 516). **<υ> ἄγχεα**: Ω has lost either ἐς (R^{sI} and Rhodomann, cf. υἷες; ix. 162 εἰς ἄγχεα) or ἀν' (cf. i. 626, ii. 382, vii. 715). **ἄγχεα τηλεθάοντα**: similar in form ' to ν 196 (δένδρεα). **τηλεθάοντα**: -θόωντα L. At iv. 424, ix. 198 -άοντ- *codd.*; but i. 399, 490 -όωντα; ii. 537 -όωσαν. There are variations in the manuscript tradition of Homer (note esp. η 114 [with v.l.] ~ ν 196; η 116 [with v.l.], cf. K. Meister, *Die homerische Kunstsprache,* Leipzig 1921, 65f.) as elsewhere (e.g. A.R. 4.1425, cf. id. 1.29 *test.*; D.P. 836, 1079; [Orph.] *A.* 1134).

---

[34] On this see Noack, 786.1.

123

Ἴδης ὑψικόμοιο: Ξ 293 begins Ἴδης ὑφ(ηλῆς). The adjective was suggested by the δρῦς ὑψικόμους of Ψ 118. It is used of tree-clad mountains in *hHom.* εἰς Ξένους 3, Asius F 8.1 Kinkel, cf. *Or. Sib.* 8.16; in archaic epic exclusively of the oak, as at i. 618: but with ἐλάτῃσι v. 119 (~ E. *Alc.* 585-6).

123-4

θοοὺς...ἀνέρας: perhaps a recollection of A.R. 1.640-1 προέηκαν/..κήρυκα θοόν; i. 341 θοοὶ...ἄνδρες in a different sense. προέηκαν.. ἀνέρας: cf. Γ 118-9; [Orph.] *A.* 1211 ἀποπροέηκε μολεῖν..ἑταίρους /; and (in a similar scene) iii. 676 / Ἀτρεΐδαι προέηκαν..οἰσέμεν (~ θ 399 = σ 291, cf. μ 9-10). The clausula has parallels in Homer: προέηκε πυθέσθαι, πέτεσθαι, φέρεσθαι once apiece.

124

ἐλάτῃσιν: tradition supplies some detail on the material used for the Horse. Euripides (*Tr.* 533) talks of πεύκα. In Virgil (*A.* 2.16 ~ Prop. 4.1.42) *abies* is used, though it is not quite clear how he envisaged the total structure (*Sinon* refers to *acer* in 112 [cf. [Ov.] *Ib.* 569?]; 258f. *pinea../laxat claustra Sinon*: 'inconsistencies' in Homeric descriptive epithets, adduced by McLeod, *Phoenix* 24, 1970, 144f., provide no basis of comparison here). Pausanias tells of κράνειαι, 3.13.5, see Frazer there. ἀν' ὕλην: ii. 383. All the other instances are Hellenistic: A.R. 4.1338, Nic. *Ther.* 499; ὕλαν: Theoc. 1.116, 14.43; Diosc. *HE* 1591.

125

τάμνον δένδρεα μακρά: Λ 88 (τάμνων), βήσσῃσιν 87. The Homeric tag δένδρεα μακρά is used extensively by Q.

125-6

μακρά *bis*: 521-2n. περικτυπέοντο...θεινομένων: cf. viii. 273-4 περὶ δ' ἔκτυπεν.../ θεινόμενα; viii. 179-80 ἐπικτυπέουσι δὲ βῆσσαι [= i. 698] / μαρναμένων, with variations in ii. 383; x. 368. Line 125 is founded on the Iliadic sequence δρῦς.../ τάμνον.. ταὶ δὲ.. κτυπέουσαι/...(Ψ 118-9).

126

†ἰκρία *codd.*: it is easy to think of a word close to the *ductus litterarum* (ἄκρια dub. Vian; κατὰ δρία West; or κατὰ ῥία), but Rhodomann's οὔρεα (damaged by the following -κρα, then Homeric contamination, one of a host of alarming examples in this poem: O 676 ἴκρι'..μακρά, μ 229 μάκρ'...ἴκρια) is

by far the likeliest conjecture: cf. xiii. 490 δολιχαὶ δὲ περιβρομέουσι κολῶναι/of an ὄρος clad λασίῃσιν...ὕλῃς (488 ~ infr. 132); iv. 240 ~ ἐν ὄρεσσι 238; vii. 258-9 (leg. μακραί!); vii. 401; viii. 339.—κατ' οὔρεα μακρά again i. 315, v. 17, xiii. 73, conjectured by West (258) at ii. 352; = Theoc. 1.123, 8.2 (ὤρεα); [Apolin.] 77.119. The components are Homeric, cf. Φ 485 and N 18. **κολῶναι** may well have been a standard detail in this woodcutting scene: cf. *vertices* in Petr. 4.

127

δεύοντ' ἐκ ξυλόχοιο: ἐκ is hard (harder than any of the examples adduced by Koechly, v. 495-6 etc.) and perhaps we should read with Tychsen δεύοντο ξυλόχοιο; ἐκ ξυλ. from Homer, Λ 415 etc., cf. vi. 342. **νάπη δ' ἀνεφαίνετο** could be a reminiscence of the pictorial Θ 557-8 = Π 299-300 /ἔκ τ' ἔφανεν....νάπαι. **ἀνεφαίνετο πᾶσα**: similarly ν 169 προὐφαίνετο πᾶσα/, cf. N 13.

128

θήρεσιν: cf. Homer's μητέρα θηρῶν (Ida is reportedly still so, J. M. Cook, *The Troad,* Oxford 1973, 306), and Nic. *Alex.* 38f., Catul. 63.53, *Culex* 311. We hear more in antiquity of Ida's trees and springs than of its wild life. **ὡς τὸ πάροιθεν**: Homer has (β 312)$^{\cup\cup}$ ὡς τὸ π., where ὡς bears a different sense, cf. Nonn. 20.399 and Svensson, 116; ctr. A.R. 1.816, 3.526; Rhian. (?) *POxy.* 2883. i. 2; *Or. Sib.* 2.176; Nonn. *Met.* 6.208 (/οὐκέτι..); clausul.:- A.R. 4.884, 1068; *GVI* 2040.7 (Pergamon, i-ii) and 1166.20 (Smyrna, iii); *SEG* 16.341.7 (Delphi, iv); Gr. Naz. 1355.23 (/μηκέθ'...) + 4; ii. 340 (οὐκέτι...), v. 148 (οὐδ' ἔτι...). The fact that τὸ πάροιθεν is far commoner in Q. than τὸ πάρος/πρίν indicates for Svensson (87) Apollonian influence: maybe, but an imperial poet must be viewed against his own background, not against a selection of 'classical' writers.

129

The defoliated stumps actually yearn nostalgically for the violent wind. Trees rarely exhibit emotions in detachment from their Hamadryads, but compare Pantelius *GDK* 23.7-8 δένδρον δ' ὡς ἕστηκε σιδηρείαις ὑπὸ ῥιπαῖς / κοὐκ ἐθέλει πεσέειν, and, *apud Romanos,* Ov. *Met.* 10.374 (tree hewn by axe 'hesitates' which way to fall), Stat. *Ach.* 2.61 (Paris cuts down pines on Ida that are 'afraid' [*veritas,* v.l. *vetitas*: Dilke ad loc. aptly compares *Silv.* 2.6.27f.] to fall to the ground), and, most striking of all, id. *Theb.* 8.545f. (falling trees sorrow; the elm 'unwillingly' crushes the grapes). **βίην..ἀνέμοιο**: Homer has the formula βίας ἀνέμων ἀλεείνων/

Π 213, Ψ 713; Q. offers one of his own: iii. 508 βίῃ μεγάλου ἀνέμοιο / sim. v. 388; vi. 330. In making both nouns singular Q. differs from Homer and from everyone else: Opp. *Hal.* 2.226; Gr. Naz. 984.187; [S.] F 1126.3 [late forgery].

130

καὶ τὰ μὲν ἄρ: cf. B 425 (note the context); Nic. *Ther.* 562; i. 400al. διατμήγοντες Ἀχαιοί: at Ψ 120 τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοί / one of three variant readings is διατμήγοντες (on these see Ludwich 1.484, 572; La Roche 341-2). Cf. P 520 ~ 522.

131

ἐπ' ἠόνας Ἑλλησπόντου = ii. 353, xiii. 64, cf. infr. 353 = iv. 81, ix. 172 ἐπ' ἠόσιν Ἑ./, iii. 4, 391 παρ' ἠόσιν Ἑ./. Side by side with the Homeric ἠιόνες (10x) Q. has this contracted form also at ix. 434 παρ' ἠόσιν; iii. 767 ἐπ' ἠόνας; vii. 241, xii. 278 πρὸς ἠόνας, i. 323 ποτὶ..ἠόνα. It is employed in 'epic' hexameters also by [Orph.] *A.* 562, Nonn. *D. passim*, but it had become established in other types of hexameter long before. First in a lyric passage of Euripides, *Or.* 994 (cf. *Trag. Adesp.* F 191 Nauck; Lyc. 244, 330, 1368; Ezech. F 128.31 Snell; also [Scym.] 821, Babr. 6.1), it is found in Alexandrine pastoral (Theoc. 16.60, cf. [Mosch.] 3.37, 122, [Bion] 2.3) and epigram (e.g. Diosc. *HE* 1710; also later epigram), and in various other genres of hexameter: *Or. Sib.* 1.260, 5.322, 453; D.P. 575; Opp. *Hal.* 1.180al.; [Opp.] *Cyn.* 4.257; Nonn. *Met.* 21.20al.; Christod. 409. Parallels for Q.:-(i) παρ' ἠόσιν: [Mosch.] 3.37; orac. *ap.* Cougny 298. 1; Nonn. *D.* 47.406, *Met.* 21.20; Christod. 409. (ii) ἐπ' ἠόσιν Ἀφίνθοιο/ D.P. 575. (iii) ἐπ' ἠόνας: Opp. *Hal.* 3.64 al., [Opp.] *Cyn.* 4.257. (iv) πρὸς ἠόνας, ποτὶ..ἠόνα: cf. *Trag. Adesp.* F 191 Nauck πρὸς ἠόνα.

132

οὔρεος ἐκ λασίοιο: so acutely, and surely rightly, Vian, for Ω's ἐξ ὄρεος ἐλασίοιο. For the form cf. Germ. *AP* 9.17.1 / οὔρεος ἐξ ὑπάτοιο, and, e.g., xi. 378, xiv. 225. λ. ὄρος (x. 332 λασίης..."Ιδης/) is late (A.R. 3.581 κολώνης): viii. 131 / οὔρεσιν ἐν λασίοισιν ~ [Orph.] *L.* 442 λασίοισιν ἐν οὔρεσιν; x. 452 λασίων ὀρέων = [Apolin.] 113.8, 12. μόγησε δὲ θυμός: the pattern (VERB:) υ-υ δὲ θυμὸς υ-x is infrequent: cf. Ψ 370 ~ A.R. 4.1126 ~ iii. 377 (ἐπ' ἔργῳ/). ἐπ' ἔργῳ: 115n.

133

αἰζηῶν: the basic meaning of αἰζηός (a mysterious word: bibliogr. in R.

Schmitt, *Die Nominalbildung in den Dichtungen des Kallimachos,* Wiesbaden 1970, 130; cf. Pisani, *ZVS* 88, 1974, 106f.) seems to be 'a mature adult' (see A.R. 4.461, opp. ἀταλὸς πάις) who is capable of engaging in strenuous or dangerous activities. This is the usual, perhaps the only, meaning in Homer, but at E 92 schol. explain as ἄνθρωποι (comparing Π 392), and μ 440 (a passage that prompted Bechtel [20] to exclaim: 'der Verfasser des Verses....wusste wol nicht, was er tat') may well have been taken in the same way (but schol. Q. paraphrase with νέων). αἰζηοί is no doubt the equivalent of ἄνθρωποι infr. 295 (~ ἀνθρώποισιν 292; but note the context), ix. 502, and perhaps elsewhere in Q. For earlier examples see Gow-Page on Theodorid. *HE* 3573; Schneider *Call.* 1.157.

133, 135f.

Cf. E. *Hec.* 572-3...εἶχεν πόνον, ἀλλ' οἱ μὲν κτλ.

134

<-υυ> ἄλλοθεν ἄλλος: something like ἀθρόοι (cf. vii. 113-4) has dropped out. Scarcella's σχέτλιοι [518] demonstrates that it is perfectly possible to write worse poetry than our Calabrian. ἄλλοθεν ἄλλος: cf. vii. 542 [viii. 228 f.l.]; in this sedes also B 75, I 671, and (e.g.) Arat. 146, Alex. Eph. 1 (Meineke, p. 372), [Orph.] *A.* 231, Nonn. 36.403. ὑποδρήσσοντες: first and once only in Hellenistic verse, in the contextually similar A.R. 3.274, but popular later: Kost's long list on Musae. 143 still requires supplementation: Man. 3.328, *MAMA* 6.15 (Phrygia, iii), Anon. ethop. *POxy.* 3002.20 (iv?), conj. Colluth. 69; Christians: epigr. *ap.* Malal. 13p.325 Bonn., v. 3 (*a*.341); Gr. Naz. 440. 16, 500.25; [Apolin.] 80.13, 118.168, 148.18; Paul. Sil. *Ecphr.* 514.

135-6

Traditional terminology no doubt, cf. Triph. 59 τέμνετο δοῦρα. Homer has (ε 162, for raft; cf. A.R. 2.1187-8, Argo) δούρατα..ταμὼν.'χαλκῷ /, and the chief model here (Ψ 118-9) χαλκῷ / τάμνον. For σιδήρῳ cf. Hes. *Op.* 420; Nonn. 2.67, 37.38; 37.14. ὀκριόεντι: a similar correction is required at [Orph.] *L.* 527. Man. 3.70 writes χρυόεντι σιδήρῳ /, but Canter's ὑπὸ χρυόεντι here wins no support from Q.'s own usage: cf. i. 259 al.

136

σανίδας: cf. xiii. 42 (corr.). ἀπ' ὄζους: so *hAphr.* 271 (ὄζοι), Theoc. 15.122, Anon. *AP* 9.209.1 (-ῳ, -ου).

137

ἀπρίστων: here only in verse, but πριστός Hom.

138

ἄλλος δ' ἄλλό [= vi. 364] τι ῥέζε: an echo of B 400 / ἄλλος δ' ἄλλῳ [~ viii. 324] ἔρεζε... The juxtaposition of two cases of ἄλλος at the beginning of the verse, found occasionally in Homer, is widespread among later poets (e.g. [Theoc.] 25.50, Nonn. 4.460), Q. included (cf. the 'battle formula' of vi. 642, viii. 108, xi. 121; xiv. 142 is a close imitation of θ 516). ἄλλό τι = η 208. αὐτὰρ Ἐπειός: for the pattern αὐτάρ + proper name (shape: ∪–⏓), especially common at line-end, see Ruijgh 40f. Other examples in Q.: xi. 86 Ἀγήνωρ /, and the Homeric Ἀθήνη/ (1x), Ἀχαιοί/ (2x), Ὀδυσσεύς/ (1x). Cf. here Ψ 694 αὐτὰρ..Ἐπειός/ [so, at any rate, the vulgate: Ruijgh (46) argues persuasively for an original ἀτάρ (which is a variant); cf. also Jacobsohn 207], and N 691 αὐτὰρ Ἐπειῶν/.

138-9

For αὐτάρ in close succession cf. e.g. γ 298-9.

139

ἵππου δουρατέοιο = xiii. 40, cf. infr. 394 /-ον -εον, Triph. 458 /-ῳ -έῳ. This is the Homeric epithet (ctr. 110 n.): θ 492-3, 512, [Υ 30*c*]. αὐτὰρ ἔπειτα was the phrase that the epigrammatist Pollianus picked on to typify Homericising poets: τοὺς κυκλίους τούτους, τοὺς 'αὐτὰρ ἔπειτα' λέγοντας, μισῶ, λωποδύτας ἀλλοτρίων ἐπέων (*AP* 11.130; see Morel, *RhM* 105, 1962, 190). According to Ruijgh (37, q.v. for later examples) 52x in *Il.*/*Od.* (26x claus.). Oddly enough, Q. offers only four further examples: claus. iii. 758;[1] ∪∪ αὐτ... ii. 135, viii. 111, 472.

140

νηδύα: -ύα forms in Q. and others are listed in Wernicke 290f., La Roche, *WS* 22, 1900, 51-2. συνήρμοσε: 142n.; Triph. 80 / νῶτα..ὁμοῦ λαγόνεσσι συνήρμοσε.

140-1

νῶτα....πάρος: cf. A.R. 4.1349, 1611 νῶτα καὶ ἰξύας, 3.1320-1 νώτῳ / ἐξόπιθεν; Π 611 Ρ 527 / πρόσσω...ἐξόπιθεν...

141

καθύπερθε δὲ χαίτην: after δ 150 ἐφύπερθέ τε χαῖται/.

142

αὐχένος ὑψηλοῖο: [Apolin.] 151.16 /αὐχένος ὑψηλοῖο κα- (cf. Golega 73). The Horse is labelled ὑψηλός in Triph. 104. **καθήρμοσεν**: *perhaps* an indication of a tragic model, however remote: καθαρμόζειν Eur. 3x (and *Rh.* 2x); so συναρμόζειν (140) 4x. **ὡς ἐτεόν περ**: cf. Ξ 125 vulg., vii. 726, infr. 510 *codd.;* in an ecphrasis: A.R. 1.763; v. 24, 84, vi. 221, 280.

143

λάσιον...καὶ...: cf. xi. 471 (= [Theoc.] 25.257) λασίοιο καρήατος, xiv. 579 κάρη λάσιόν τε γένειον/; and for the form A.R. 1.1312 λαχνῆέν τε· κάρη καὶ...λάσιόν τε Pauw and, independently, West, perhaps rightly; 'post illud ὡς ἐτεόν... novo quasi impetu cetera persequitur' Koechly, who however accepts τ' [Tychsen] for δ' in 144, where see Vian.

144

οὔατα...τε: but ὀφθαλμοί τε καὶ οὔατα υ 365. **διειδέας**: like διαυγής (cf. Gow-Page on Philit. *HE* 3024f.), 'bright', 'sparkling'. **ἄλλα τε πάντα**: 5n. Q. habitually cuts short lists with an 'etcetera': e.g. iii. 692f. (items sacrificed on Achilles' pyre), v. 97f. (features of Achilles' shield: ctr. Σ 606-7), v. 635f. (pyre of Ajax), vi. 292f. (shield of Eurypylus).

145

οἷς ἐπικίνυται ἵππος: cf. xiii. 245 μελέων ὁπόσοις ἐ<πι>κίνυτ<αι> ἀνήρ/, a vexed line decisively emended by Vian; I have not noticed this compound elsewhere. Q. appears to be aware of the mobility of certain parts of the Horse's anatomy (see Timpanaro, *SUCC* 31, 1957, 156f.; Austin on Virg. *A.* 2.150). **ἀέξετο...**: suggested by Θ 66al. ἀέξετο ἱερὸν ἦμαρ/ and ξ 66 τόδε ἔργον ἀέξεται. Similar are v. 59, viii. 280.

146

Q. declares that motifs on the shield of Achilles look lifelike with tiresome insistence (v. 13, 42, 68, cf. x. 185); but he is treading a well-worn path, cf. e.g. Σ 539, *Scut.* 189, 194, Sil. 2.430. **ὡς ἐτεόν**: so, in an ecphrasis, v. 90, x. 194 (πεπότητο cf. Nonn. 25.33); accompanied by a participle: Nonn. 34. 302; in a different sense: Opp. *Hal.* 1.649. **ζώοντος**: similarly vii. 726-7.

146-7

ἐπεὶ....ἐρατήν: cf. H 288-9 ἐπεί τοι δῶκε θεὸς....πινυτήν; η 35 ἐπεί..δῶκ'; α 292 β 223 ἀνέρι..δοῦναι (δώσω)/; and Opp. *Hal.* 2.15-16

τέχνας..ἀνθρώποισιν / δῶκαν sc. θεοί. **τέχνην/..ἐρατήν**: cf. [Opp.] *Cyn.* 4.19.

147

Our only estimate of work-time; ε 262 (Odysseus' raft) τέτρατον ἦμαρ ἔην καὶ τῷ τετέλεστο ἅπαντα. **ἐνὶ τρισὶν ἤμασι**: Metrod. *AP* 14.130.2 ἐν τρισὶν ἤμασιν-x. ἐνί is a conjecture: ἐπί *codd.*, and so Tz. *Posth.* 114. Perhaps one ought to be careful about changing ἐπί to ἐνί in late poetry: cf. Max. 347 ἐπὶ πρώτῃ ἠοῖ (ἐνί West, *Philologus* 110, 1966, 166), [Orph.] *A.* 732 ἐπί (sense: ἐνί) *codd.* Further investigation seems required.

148

Παλλάδος ἐννεσίῃσι: 4n. **πολὺς...λαός**: cf. iv. 147 πολὺς δ' ἀμφίαχε λαός /, v. 651 ~ ζ 164; slightly differently [Hes.] F 75.11; *Scut.* 475, see Solmsen there. **ἐπεγήθεε**: at A. *Pr.* 157 ἐπεγήθει is often rejected in favour of Elmsley's ἐγεγήθει, but the preverb is desirable and Murray's comment 'vocem non ante Oppianum inventam', if it did not sound quaint then, must surely do so now. The compound appears from time to time in the post-Hellenistic era: imperf.: 439 infr., ii. 460, xiii. 126; Nonn. 40.311; aor.: Opp. *Hal.* 1.570, 5.633; [Apolin.] 34.51, 84.12.

149

θυμός: 'life', or better 'mettle', cf. Harrison, *CR* n.s. 3, 1953, 139; Stat. *Silv.* 1.1.46-7 (description of equestrian statue of Domitian) *sonipes..animos..imitatus equestris/...cursum..minatur.*

150

τάχος..ποδῶν: S. *Aj.* 814. **ἐκπεπότητο**: x. 280, adduced by Vian, is unhelpful here; so are E. *El.* 176-7, vii. 262, and the passages cited by Gow on Theoc. 2.19. It would be doing this jejune description no real disservice to read ἐκπεπόνητο (cf. Wyss on Antim. F 39, and vi. 241, vii. 202) with Rhodomann and Zimmermann: but Triph. (84f.) uses related imagery, and, as Vian* notes, ἐκπεπόνητο ill suits the abstract substantives. **χρεμέθοντι δ' ἐῴκει**: ἔοικα + dat. partic. are regular in the ecphrasis, cf. e.g. Σ 548; vi. 201, 211, 231; Kakridis 159; Traina, *Maia* 21, 1969, 71f. **χρεμέθοντι**: statements of the kind found in *JHS* 95, 1975, 39.24: 'χρεμέθω (*AP* 9.295.3) reappears only in Oppian' are all too prevalent in the field of 'vocabulary studies'. The references to Oppian in *LSJ* may be supplemented by James, s.v. Add: (i) A.R. *CA* F 5.1 (ἵπποι). (ii) Gr. Naz. 1375.307 (ἵππους). (iii) Nonn. 38.420 (ἵπποι). (iv) ii. 535 (ἵπποι); iii. 681 (ἵππους).

151-3

A prayer to Athene in Triph. 184f., but there from the Greeks as they are about to enter the Horse. Cf. on 122-56 (A), fin.

151

δῖος Ἐπειός: clausul. at Ψ 689, 838, 839, + infr. 329 and iv. 329. **μεγακήτεος**: whatever Q. thought μεγακήτης meant of a dolphin (Φ 22), he uses the word here in the sense 'capacious', 'gigantic' (applied to a ship Θ 222al.). In Oppian of various sea-creatures (*Hal.* 1.254, 3.132, 546); Gr. Naz. 628.637 μεγακήτεα θῆρα/ = elephant. Cf. 314n.

152

Cf. i. 182-4 (κλῦθι 186, σάωσον 188), xiii. 545-6; Ο 371, 527 (κλῦθι 528) /εὔχετο χεῖρ' ὀρέγων, Ω 743 (ἐκ) χεῖρας ὄρεξας/. **ἀκαμάτῳ**: 77n. Commonly applied to deities in Q. (Zeus particularly, as Nonn. 2.403), of Athene only here and Triph. 44. **Τριτωνίδι**: Q. 8x. See Bruchmann 15-16, adding Call. F 202.28.

152-157

For a comparable rapid and urgent appeal cf Ov. *Met.* 10.673. The framework of this sequence is Homeric: Ψ 769-773 (Odysseus)/εὔχετ' Ἀθηναίῃ γλαυκώπιδι.../'κλῦθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖιν.'/ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,/ γυῖα δ'.../ ἀλλ' ὅτε δὴ...(Games favour short speeches, cf. iv. 408-9, Nonn. 37.552, 620, 674, 756-7: but the claim of West, Hes. *Th.* p. 94 [after Arend], repeated by Richardson on *hDem.* 248f., that short speeches are relatively rare in *Il./Od.* is simply not true).

153

μεγάθυμε: cf. 447 infr. (where -θυμος presumably refers to the goddess' ire). An Odyssean epithet of Athene (θ 520 ν 121), rare thereafter: see Bruchmann 10, adding Bacch. 13.195. **σάου δ' ἐμέ**: at ν 230 Odysseus appeals to Athene with the words σάω δ' ἐμέ, and Q. may have read there σάου, the expected form (M. Leumann, *Kleine Schriften,* Zürich 1959, 267.2), attested as a variant at ρ 595, and offered by *codd.* at *hHom.* 13.3 (cf. Allen and Halliday there). For other examples see Schneider, *Call.* 1.83, Gow-Page on Call. *HE* 1150. Relevant here is Gr. Naz. 516.20 σάου δέ με (but often elsewhere the form σάω). **καὶ τεὸν ἵππον**: Ε 230, 237 (ἵππω).

154

The line bears marked resemblances to these Homeric patterns:-(i) τ 89 χ 361 /ὣς φάτο, τοῦ δ' ἤκουσε... (ii) Θ 97 ὣς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος 'Οδυσσεύς. (iii) Ε 121 + 3 ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς 'Αθήνη. **θεὰ πολύμητις 'Αθήνη**: based on Homer's θεὰ γλαυκῶπις 'Αθήνη/(for similar runs cf. infr. 447; [Orph.] *A.* 539) which Q. avoids, as he does the unit πολύμητις 'Οδυσσεύς/. πολύμητις of Athene first (?: the narrative portion looks archaic enough, but the opening lines far from archaic) *hHom.* 28. 1-2, and six or ([Orph.] F 347 v.l., but see Kern there) seven times in post-Hellenistic verse, see Bruchmann 14. Cf. Anon. *SLG* 415. 2-3 Παλλάδα...μ]ητιόεσσαν, and Athene's boast to Odysseus in ν 298-9.

155

καί ῥά οἱ: cf. *hDem.* 53, A.R. 4.1593, [Theoc.] 25.120, [Orph.] *A.* 231. **ἔργον ἔτευξεν** = Nonn. 25.182. **ἔτευξεν..ἀγητόν**: similar runs at i. 666; xiii. 338-9; xiv. 453 (cf. Theoc. 1.126, [Opp.] *Cyn.* 1.364). **ἔτευξεν ἐπιχθονίοισιν**: no doubt a recollection of ω 197-8 τεύξουσι δ' ἐπιχθονίοισιν ἀοιδὴν / ἀθάνατοι...Πηνελοπείῃ/.

155-6

ἐπιχθονίοισιν ἀγητόν / πᾶσιν: Gr. Naz. thrice has the similar sequence πάντεσσιν ἐπιχθονίοισιν ἀγητ-/: 987.228, 1368.211, 1492.173. Q. here inverts θ 479 / πᾶσι...ἐπιχθονίοισιν.

156

As often, Q. clings tenaciously to Homeric prototypes but avoids direct transcription: λ 360-1 ἀνδράσιν../πᾶσιν, ὅσοι μ'..ἰδοίατο, Δ 374[1] υυ οἵ μιν ἴδοντο; λ 382 οἳ δὴ μετόπισθεν ὄλοντο / – ω 84 τοῖς οἳ νῦν γεγάασι καὶ οἳ μετόπισθεν ἔσονται; πύθοντο: Hom. καὶ ἐσσομένοισι πυθέσθαι/.

157-218

A Theomachy

(A)

Cf. Υ 1f., with a renewed dose at Φ 383f.; Sil. 9.287f. [before Cannae]; Nonn. 36.3f.

One might expect a formal Theomachy as a prelude to Troy's destruction, and Virgil's Sinon interestingly claims: *praecipue cum iam hic.../ staret*

equus toto sonuerunt aethere nimbi (*A*. 2.112-3[35]), which looks like a vestige of the celestial din and discord that are associated with Theomachies (and Gigantomachies) and which can herald the *summa dies*[36]. One may compare also Plato's account (*R*. 359d) of how Gyges' discovery of a hollow horse of bronze is preceded by a violent rainstorm and an earthquake.

Earth heaven and hell are thrown into a state of turmoil also in Triph., 559f.[37], where Homer is made use of in the portrayal of subterranean reaction, ἔφριξεν δ' Ἀΐδης... (570f.); but at a later stage, when Troy is under attack.

Q.'s Theomachy shares the fate of other Theomachies: it fizzles out without a clear result, as it must (so Υ-Φ, Sil., Nonn., and note, e.g., the divine conflict mentioned in *Telegonia* 318f.), and does not preclude subsequent intervention on the part of individual deities—the wrath of Zeus is directed against universal scrapping. In *Il.* and Sil. humans must be made aware of the fight as it entails divine support for individuals on the battlefield; in Nonn. the Theomachy accompanies fighting on earth but appears to constitute a detached tabloid; Q.'s Theomachy, heralding as it does the sack of a city, is appropriately divorced from the human sphere (184-5), particularly as the Trojans have no inkling of the imminent act of treachery—but it is a pity that the notion is brought into such intimate contact with the theme of mountain-tossing.

Keydell[38] suggests that 185-9 betray traces of a Gigantomachy. This is right, but the focus is too narrow. Q. (or his model) is in fact less indebted to *Il.*[39] than to the Hesiodic Titanomachy (*Th*. 617f.) and Typhonomachy (820f.), or more probably to elaborations of the imperial period, when Gigantomachies were very much in vogue[40]. The Theomachy of Sil. had already incorporated a number of Gigantomachy elements[41]; Nonnos, a poet who indulges in every conceivable extravagance, is surprisingly conventional—not the merest whiff of larger-than-life projectiles.

There follows a brief outline (not an exhaustive collection) of the two basic elements operative in Q.'s episode: T(heomachy), G(igantomachy and sim.):-

---

[35] Cf. Knight 114f.

[36] Postgate on Lucan 7.198f.

[37] Heinze (53f.) deals with this passage in his usual masterly fashion.

[38] *RE* 24.1287.13f.

[39] Noack (786.2) absurdly imagines Q. piecing together his Theomachy from pieces of *Il.*—and not only his Theomachy: '*x* and *y* passages of *Il.*/*Od.* would suffice...' constitutes a formula in this paper.

[40] F. Vian, *La guerre des Géants*, Paris 1952, 1.

[41] After Ennius? Cf. von Albrecht (op. cit. fn. 31), 152f.

162-3: (T) Φ 385-6 / ἐν δ' ἄλλοισι θεοῖς ἔρις πέσε...δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο (cf. Υ 32al.).
164-5, 174f.: sonic effects. (T) Φ 387-8 / σὺν δ' ἔπεσεν..., βράχε δ' εὐρεῖα χθών,/ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός; Nonn. 36.90 ἐσμαράγησε...Αἰθήρ/. (G) Hes. *Th.* 678f. περίαχε πόντος ἀπείρων,/γῆ δὲ μέγ' ἐσμαράγησεν, ἐπέστενε δ' οὐρανὸς εὐρύς; noise is the hallmark of Gigantomachies in Nonn. and elsewhere.
166: (T) Nonn. 36.83 ἀντίος ἔστη/. (G) Hes. *Th.* 631 / ἀντίον ἀλλήλοισι, cf. id. 646; Claud. *Gig.* (2) 20 'Ηελίοιο καταντίον ἵστατ'.
166-7: (T) cf. Υ 24al.; Nonn. 36.5 / οἱ μὲν...οἱ δὲ...
168: (T) similarly in Υ 13f. the statement 'and Poseidon came as well' is tacked on to the account of the general muster; cf. Sil. 9.299 *multaque praeterea divorum turba minorum,* and Poseidon's marine companions in Nonn. 36.93f. (G) Claud. *Gig.* 51, there come *omnigenis coeuntia numina turmis* (including deities of rivers and lakes, 43). See note ad loc.
172-3: (T) Φ 391-2 ἦρχε γὰρ Ἄρης/..καὶ πρῶτος 'Αθηναίῃ ἐπόρουσε /..., sim. Υ 69 (cf. 48 ÷ 51) / ἄντα δ' 'Ενυαλίοιο...'Αθήνη/ sc. ἵστατ'; for this couple cf. Sil. 9.438f., Nonn. 36.9, 14, and (G) *Aetna* 61-2 (see Hildebrandt, *Philologus* 66, 1907, 562f.), Claud. *Gig.Lat.* 75, 91f.
173: (G) Claud. *Gig.* (2) 60 Ζηνὸς κατέναντα βεβήκει /.
174: (T) Nonn. 36.89 / σύμπεσον ἀλλήλοισι (but of spear and arrows).
174-5: (T) cf. Φ 408.
176-7, 180-3: (T) Υ 59-60; Sil. 9.300-1. (G) Hes. *Th.* 842-3 / ποσσὶ δ' ὑπ' ἀθανάτοισι...., ἐπεστονάχιζε δὲ γαῖα/, cf. Nonn. 2.34f., 394f., al.
178: (T) Sil. 9.304. (G) Hes. *Th.* 685f. (cf. also ἐνοπήν 708, σμερδαλέης 710) ~ Claud. *Gig.* 73-4 *horrendus../ it fragor.*
179-80: effects extend to underworld. (T) Υ 61-2 ἔδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων 'Αιδωνεύς, / δείσας δ' ἐκ θρόνου ἆλτο καὶ ἴαχε...; Nonn. 36. 97f. (βερέθρων 101). (G) Hes. *Th.* 849-50 [cf. West on 682].../ῥιπῇ ὑπ' ἀθανάτων.../ τρέε δ' 'Αίδης ἐνέροισι καταφθιμένοισιν ἀνάσσων/Τιτῆνές θ' ὑποταρτάριοι.
181: (G) cf. Hes. *Th.* 695 [sim. 847] χθὼν πᾶσα καὶ 'Ωκεανοῖο ῥέεθρα/...
185-7: (T) Sil. 9.466f., Pallas hurls at Mars *partem vicini montis.* (G) passim: e.g. Hes. *Th.* 675, 715; Claud. *Gig. Lat.* 66f., *Gr.* (2) 36f.; Nonn. 45.175, 202 κολῶναι.—Poseidon appears to have caught the habit in xiv. 581.
185-6: (G) Claud. *Gig.* (2) 73-4 Λυκαονίης ἀπὸ γαίης/πέτρον ἀπορρήξας.. ἐπέθηκε Γίγαντι/; cf. ἀπορρήξας in [Apollod.] 1.6.2.
187: (G) Hes. *Th.* 684 ἐπ' ἀλλήλοις ἴεσαν βέλεα.
189: (G) Nonn. 2.474 διερρήγνυντο κολῶναι /.

189-90: (T) Φ 388-9; Sil. 9.470 (Athene hurls mountain-fragment) *at non haec superum fallebant proelia regem.*
191f.: (G) Nonn. 2.421f. (see Vian ad loc.) πεφόρητο...Ζεύς, /ἑζόμενος πτερόεντι Χρόνου τετράζυγι δίφρῳ· / ἵπποι δὲ Κρονίωνος ὁμόζυγες ἦσαν Ἀῆται [the chariot is golden, 701]. Zeus traditionally fights the Giants from a (four-horsed) chariot, cf. e.g. E. *HF* 177f.; A. B. Cook, *Zeus* (Cambridge 1925), 2.1.830f.
[193: Iris is operative in Claudian's *Gig. Lat.*, 42; cf. Vian, *Guerre* 54.]
196f.: (T) Υ 56-7, esp. (G) Hes. *Th.* 687f. [sim. 839f.] οἱ δὲ κεραυνοί /..ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο.../ταρφέες, ἀμφὶ δὲ γαῖα..ἐσμαράγιζε / καιομένη....φλὸξ δ' ἠέρα [αἰθέρα Naber]..ἵκανεν / ἄσπετος [~ xiii. 464-5]. Thunder-sequences are commonplace in (G), e.g. *Aetna* 63f.
202f.: Themis' intervention: (T) Sil. 9.471f., Iris sent by Jupiter to stop fight with threats of punishment, cf. id. 541f., 551f.; Nonn. 36.107f. Hermes ~ 117 χωόμενος Ζεύς/.
206: ἰωχμοῖο: cf. Hes. *Th.* 683.
206-8: (T) Φ 379-80 Hera (who ἐρύκακε 384) to Hephaestus: σχέο..., οὐ γὰρ ἔοικεν / ἀθάνατον θεὸν ὧδε βροτῶν ἕνεκα στυφελίζειν ~ Φ 463-4 Apollo to Poseidon σοί γε βροτῶν ἕνεκα πτολεμίξω / δειλῶν κτλ.
209-10: a rocky grave is appropriate for Giants: Vian on Nonn. 2.468.
210: ἀναρρήξας: cf. (T) Υ 63, Nonn. 36.103; (G) Claud. *Gig.* (2) 61, Nonn. 2.267.
211: (T) Φ 321 τόσσην οἱ ἄσιν καθύπερθε καλύψω/, the river Scamander threatening Achilles.
213: φάος ~ ζόφος figure in Hes. *Th.*: 626, 652f., 658; 729f. (Zeus).
217f.: dispersal of combatants: (T) Φ 515f.

(B)

202-218, Themis' intervention.

Themis, ever anxious to avoid strife in heaven (cf. Pi. *I.* 8.31f., with H. Vos, *Themis,* Assen 1956, 58; A.R. 4.800f.) keeps a watchful eye on κακῶν ἐπιίστορας ἔργων (xiii. 373; cf. further Kakridis 177). So in Nonn. 2.710f. it is Themis who displays the spoils of Typhoeus εἰς φόβον ἐσσομένων.

We have already met a similarly structured episode in ix. 313f. (cf. also i. 403f. Theano ~ 475 ταὶ δ' ἐπίθοντο κτλ.): -Poseidon recommends that Apollo stop fighting: ἔκφατο μῦθον ἐελδόμενός μιν ἐρύξαι·/ἴσχε...; Zeus will be displeased, and Poseidon himself will take punitive action, ἀναρρήξας...βέρεθρον....ὑπὸ ζόφον εὐρύν; Apollo obeys: he goes to heaven, Poseidon to the sea. Likewise viii. 451f. (cf. Θ 139f.): Nestor warns off the

Greeks with an assurance that Zeus will exact terrible vengeance (he quotes the case of the Titans) if they do not retreat. They comply, Διὸς τρομέοντες ὀμοκλήν (479).

The story-pattern is Homeric: (i) O 123f. Ἀθήνη πᾶσι περιδδείσασα θεοῖσιν / ὦρτο; she assures Ares that continued fighting will mean punishment from Zeus for all the gods. (ii) Zeus sends Iris with appropriate threats to stop (a) Θ 397f. Athene and Hera; the latter considers it pointless Διὸς ἄντα βροτῶν ἕνεκα πτολεμίζειν (428); (b) O 168f. Poseidon. (iii) ω 540f., Athene and Odysseus (/ ἴσχεο κτλ.; ὁ δ' ἐπείθετο).

Zeus of course often takes on the job of menacing recalcitrant deities himself. One may compare here Claud. *Rapt.* 3.55f.: he will destroy *son* or *daughter* (~ Q. 210; cf. perhaps Poseidon's words in O 197) if need be: the offender will be consigned to the realm of Pluto. Themis' prediction reflects a typical savagery: e.g. Θ 13f. (one alternative: the offender will be tossed into Tartarus); A. *Pr.* 1016f. (burial in Hades under shattered rock; Prometheus *will* one day return εἰς φάος).

157

ἀλλ' ὅτε δὴ..μέν: once in Homer, ξ 301; Q., who has a highly antithetical style, is more fond of the phrase: ii. 490, iv. 74, v.1, xi. 283. **Δαναοί**: 'Greeks' = Ἀργεῖοι + Ἀχαιοί + Δαναοί, Q. 444x. Δαναοί 102x, a higher proportion than in Homer (*Il.* 146 : 927; *Od.* 13 : 161); '*Danai* is the name used most often by Virgil for the Greeks, and least often by Homer' (Austin on *A.* 2.5). Q. however shows a marked preference for Ἀργεῖοι (224x; *Il.* 176x, *Od.* 30x, cf. Page 164.33). See Cauer 281 and in general O'Nolan, *CQ* n.s. 19, 1969, 15-16. **Δαναοὶ μὲν ἐγήθεον**: cf. xiv. 67 /ὣς Δαναοὶ περὶ πάντες ἐγήθεον. Here and at ix. 39-40 (Ἀργεῖοι μέν.../ Τρῶες δ'...) we have a reflection of Ar.'s reading at H 214-5 τὸν δὲ καὶ Ἀργεῖοι [cf. infr. 576] μὲν (μέγ' vulg.) ἐγήθεον εἰσορόωντες, / Τρῶας δὲ...; cf. iv. 17, where ἀλίαστον perhaps varies the reading μέγ', and ii. 630 μὲν Ἀργεῖοι μέγ' ἐγήθεον; vii. 724 = xiv. 629. [For μέγα γηθεῖν see Bissinger 246, adding Gr. Naz. 1371.251; *EpGr.* 421.3 Kaibel, Aegina, *s.* v]. **ἔργον Ἐπειοῦ** = infr. 433, xiv. 88. This will certainly be a traditional phrase: Call. (F 197.3) labels a Hermes-statue π̣άρεργον ἱπποτέκτον[ος, and in Paus. 10.9.12 a bronze horse—τὸν δούρειον δῆθεν—is ἔργον Ἀντιφάνους.

158

δερκόμενοι: cf. Ξ 140-1 /γηθεῖ.../δερκομένῳ, and J. Latacz, *Zum Wortfeld 'Freude' in der Sprache Homers,* Heidelberg 1966, 134. **πεφυζότες ἔνδοθι**

πύργων: an identical run in Nonn. 24.177; cf. Φ 528 / Τρῶες...πεφυζότες, i. 640 Τρῶες ποτὶ ἄστυ πεφυζότες ~ Φ 532 προτὶ ἄστυ πεφ. At Σ 287 the Trojans are described as ἐελμένοι ἔνδοθι πύργων/. For the clausula ἔνδοθι π. cf. also Triph. 391, Nonn. 25.7, 35.6 (Περιοχή 68). Ω's πύργου must have come from ('Επει)οῦ 157. πεφυζότες: full of alarm, as they had been routed: cf. xi. 316-7 ~ 299 and Gruber 30.

159

ἀλευάμενοι...ἀνηλέα κῆρα: see 68n., and vii. 127 ~ μ 157, ο 275. θάνατον...κῆρα: θάνατον and κῆρα(ς) are often coupled in Homer (normally governed by a verb denoting 'escape'). Cf. e.g. Π 47al. θάνατόν τε κακὸν καὶ κῆρα υ-x ~ x. 37 θ. τε κ. καὶ κῆρας υ-x (which draws on Φ 565; cf. iii. 266). ἀνηλέα κῆρα: cf. x. 101, 251; with πότμον vii. 127 + 3. Q. has this epithet 17 times in all. The short form ἀνηλής occurs also in the following places: - [f.l. Alcm. *PMG* 102]; A.R. 4.1047; Man. 5.187, 192, 263; *GVI* 1522.3 (Cyrene, ii*p*.). On its formation see A. C. Moorhouse, *Studies in the Greek Negatives,* Cardiff 1959, 50f.

160-1

See 189f. below. In Ξ 200f., 301f. Hera says she is going to Ocean and Tethys to sort out a marital problem; in Ovid (*Met.* 2.510f., *Fast.* 5.233) she goes to them to lodge a complaint; in Q. (v. 397f.) her visit is unmotivated. As Zeus is here apparently having a holiday, we might have expected explicit reference to the Ethiopians (A 423 Zeus goes 'to Ocean', Ψ 205 Iris goes 'to the streams of Ocean' to join the Ethiopians, Stat. *Silv.* 4.2.53f. Jupiter goes *Oceani finem mensasque../Aethiopum*; α 22f. Poseidon visits them, ε 282f. spots Odysseus on his way back, sim. Sil. 12.605f.): but cf. Stat. *Ach.* 1.52f.: 'Neptune came *Oceano..ab hospite, mensis/laetus*'.

160

ἐπ' 'Ωκεανοῖο ῥοάς = Σ 240. This sequence recalls iii. 748f.: 'Achilles' horses wished ὑπὲρ 'Ωκεανοῖο ῥοὰς καὶ Τηθύος ἄντρα/ἀνθρώπων ἀπάτερθεν..φορέεσθαι/'. Τηθύος ἄντρα: a σπέος is mentioned in connexion with Eurynome daughter of Ocean in Σ 402; the domicile of another daughter, Styx, is called δώματα in Hes. *Th.* 777, where a cave is very likely meant (see West ad loc.), and so Ocean and Tethys live δόμοισιν Ξ 202 ~ 303, cf. Stat. *Theb.* 8.272-3. Ocean's ἄντρ(ον) is referred to explicitly in A. *Pr.* 133, 301, Claud. *Fesc.* 2.34-5, but I can parallel Q.'s language only with Stat. *Ach.*1. 540-1 *antris/Tethyos.*

161

Ζηνὸς ὑπερθύμοιο: ii. 434. ὑπέρθυμος is common both in Homer and in Q., but there is only one point of contact, and that a slight one (iv. 324 ~ B 746). θεῶν ἀπάτερθε: cf. perhaps Θ 10: ἀπάτερθε (for ἀπάνευθε) θεῶν Aristoph.

162

ἔμπεσεν ἀθανάτοισιν ἔρις: in addition to Φ 385f. already quoted [on which see Gruber 51] cf. Φ 513, and for ἔμπεσεν Anon. *APlan.* 374.5, Nonn. 19.228; ii. 507. δίχα...θυμός: see on 157-218, and [Hes.] F 204.95-6 πάντες δὲ θεοὶ δίχα θυμὸν ἔθεντο / ἐξ ἔριδος; Σ 510 γ 150 δίχα δέ σφισιν—υυ—x; σφισι θυμός is a clausula at ζ 155 (with an identical type of enallage [which *cod.* R. eliminates], on which see Chantraine 2.322f., Kühner-Gerth 2.2.111) and κ 415. Cf. in general i. 439 ὀρίνετο δέ σφισι θυμός /.

163

ἀνέμων...ἀέλλαις = [Orph.] *A.* 685, cf. N 334, 795, *hHom.* 33.14 etc., and ctr. vii. 139. The picture is reminiscent of Athene's ride in A.R. 2.538, νεφέλης ἐπιβᾶσα...

164

οὐρανόθεν φορέοντο: Nonn. 24.74 / οὐρ. πεφόρητο. ποτὶ χθόνα: a late expression, 5x Q., and [Opp.] *Cyn.* 3.124, 383, 4.199; Eudoc. *Cypr.* 2.37; γένος Πινδάρου (hexam.) *ap.* Cougny, *AppAnth.* 74.6p.300 (see Ludwich, *RhM* 34, 1879, 357f.). ἐπί (*codd.*) could just be right: Homer has ποτὶ χθονί Φ 426 (κεῖντο π.), θ 378, cf. *hAp.* 459: ἐπί is a variant in the first (strongly supported) and the third (*cod.* M), and cf. Δ 78 (Athene) ἤιξεν ἐπὶ χθόνα sc. κατ' Οὐλύμποιο. But it seems better to envisage ἐπί as arising from ἐπί 165 (Vian*).

164-5

αἰθήρ / ἔβραχεν: cf. A.R. 4.642 ἐπὶ μέγας ἔβραχεν αἰθήρ/(in reply to Hera's scream). Other echoes: [Orph.] *A.* 995; ix. 296 (Apollo descending from Olympus, borne by clouds); xiv. 464 (Athene); cf. also ii. 495 corr. (οὐρανός).

165

οἱ...ἐπί: Z 286 ἡ δὲ μολοῦσα ποτὶ... ἐπὶ Ξάνθοιο ῥέεθρα: similar patterns in v. 433, viii. 143, ix. 178; ctr. xi. 21; iii. 23-4, iv. 156-7, viii.

344-5. The only instance outside Q. seems to be Colluth. 70 Ξάνθοιο παρ'...ῥεέθροις /. Earlier Ξάνθοιο ῥοάων/ (Z 4 Θ 560), A.R. 1.309 ἐπὶ Ξάνθοιο ῥοῇσιν/ (sim. Alcm. *PMG* 1.100); but the basic shape is Homeric: cf. Φ 25; Ψ 205 etc.

166

ἀλλήλων ἵσταντο καταντίον: cf. E 569; viii. 267; 67 n. This is Gigantomachy language, see on 157-218.

166-7

After Θ 73-4 / αἱ μὲν 'Αχαιῶν...Τρώων δὲ..; cf. also H 275. For a preposition with the second member only see Kühner-Gerth 2.1.550: I have not investigated the distribution of this phenomenon in later epic.

167

πολέμου δ' ἔρος: cf. i. 404 πολέμοιο δ' ἔρως λάβεν 'Ιπποδάμειαν/, and earlier N 638-9; I 64. There are variations on this sequence at i. 436-7, vii. 434, and note iii. 408 γόου δ' ἔρος [~ Ω 227] ἔμπεσε θυμῷ/. **ἔρος ἔμπεσε**: elsewhere in verse only in tragedy, A. *Ag.* 341, E. *IA* 808. **ἔμπεσε θυμῷ**: cf. above, and iv. 499; Homeric.

168

See introd. n. to 157-218. Marine deities are deployed by Rheia and figure prominently in the extravaganza of Nonn. *D.* 43 (which is really a Gigantomachy in disguise, cf. 222f., 302f.), as well as in Jupiter's general assemblies in Claud. *Rapt.* 3.1f., Sid. *Carm.* 7.20f. **καὶ οἳ λάχον**: cf. A.R. 1.920 καὶ οἳ λάχον ὄργια κεῖνα /; Nonn. is fond of this run: *D.* 1.228 καὶ οἳ λάχον ἄντυγας Εὔρου/, +5. **λάχον..πόντον**: so Nonn. 43.123 λάχε..πόντον (sim. 10.134); Hom. ἔλαχον..ἅλα (O 190). **εὐρέα πόντον**: cf. infr. 336 νήεσσιν ἐπέπλεον εὐρέα πόντον/ ~ Hes. *Op.* 650 νηὶ ἐπέπλων ε.π./, Z 291. The same clausula in ω 118; vi. 113. Form εὐρέα: Kost on Musae. 229.

169

καί ῥ' οἱ μέν: Q. 10x in all, cf. K 541; A.R. 3.448; [Orph.] *A.* 520, 1369; Gr. Naz. 440.22 and often. So infr. 498 and iv. 278, xiv. 316. **καί ῥ' ἡ μέν** = *GVI* 1726.7 (Pisidia, 'vor 212 n. Chr.'); Opp. *Hal.* 4.84; Rufin. *AP* 5.35.3 *codd.*; [Orph.] *A.* 1286. **αἱ** (xiv. 386, 542): Σ 597; [Orph.] *A.* 435. **ὁ** (vi. 240, ix. 24, xi. 44) is commonest of all: I 634al.; Panyas. F 5 Kinkel; A.R. 2.921 al.; Opp. *Hal.* 2.412al., [Opp.] *Cyn.* 4.93, 172;

[Orph.] *L.* 73; Gr. Naz. 554.424, 628. 635; Agath. *AP* 9.677.5 [Viansino 50]; Paul. Sil. *AP* 5.255.7 [Viansino 58], 300.5 [50], *Amb.* 252; Anon. *AP* 11.125.3.

169-70

δολόεντα.../ἵππον: cf. xiv. 139.

170

ἵππον ἀμαλδῦναι = 445; M 18 / τεῖχος ἀμ.

170-1

ἐρατεινήν / Ἴλιον: an isolated Homericism, E 210 Ἴλιον εἰς -ήν/, where, as here, we are not dealing with a purely decorative epithet.

171

It is perhaps idle even to ask how the statement that Destiny prevented an all-out assault on either Horse or Troy can be reconciled with the positive effort on the part of the combatants to engage in noiseless noise (185). **Αἶσα...πολύτροπος**: infr. 390 'shifty', here 'changeful', 'unpredictable', cf. Bion F 8.5 Μοῖρα πολύτροπος, and Nonn. 41.317. At v. 238 υἱὸς Λαέρταο πολύτροπα μήδεα νωμῶν (note δολομῆτα 292, κερδαλέον 306, and see Pfeiffer on Call. F 67.3) Q. echoes [Hes.] F 198.3 υἱὸς Λ. πολύκροτα μήδεα εἰδώς: like most others in antiquity (Lehrs 414f.) he does not seem to have considered the possibility that in α1-2 ὃς μάλα πολλά/ πλάγχθη was designed as a gloss on πολύτροπον (which could in fact be intentionally ambivalent: the epithet seems strategically placed at κ 330). **ἐς δὲ κυδοιμόν**: cf. Λ 52, 538 ἐν δὲ κυδοιμόν/, v. 25, vi. 350 ἐν δὲ -οί (-ός)/; there are related clausulae in A.R. 1.1028; *Or. Sib.* 2.22, 11.177; Nonn. *D.* 22x. κυδοιμός is properly tumultuous fighting (Trümpy 158-9), but there is no telling how Q. envisaged its sense ('war' simply? Cf. Ebeling s.v.).

172

τρέψε νόον μακάρεσσιν: τ 479 / τῇ..'Ἀθηναίη νόον ἔτραπεν. **Ἄρης...μόθοιο** resembles Σ 51 Θέτις δ' ἐξῆρχε γόοιο/. For the language see 157-218n., and Nonn. 39.385 / ὑσμίνης Ἔρις ἦρχε. Q. may have in mind hereabouts E 592 (Κυδοιμόν 593) = Σ 516 (χρύσεια 517, σὺν τεύχεσιν 518). In view of the Gigantomachy atmosphere ('Pampr.' *GDK* 35.4.13 Ζῆν]α γιγαντοφόνοιο κυβερνητῆρα χορείη[ς, cf. Nonn. *D.* passim) it is possible that ἐξῆρχε is a vestige of the common concept of Ares the dancer (see Bor-

thwick, *Hermes* 96, 1968, 64; Fitton, *CQ* n.s. 23, 1973, 257): cf. Lyc. 249-50 Ἄρης....ἐξάρχων νόμον. Vian* prefers to take the verb at face value. μόθοιο: 22n.

173

κατεναντίον: Homeric hapax (Φ 567; also *Scut.* 73), cf. i. 511; twice in Hellenistic verse (Theoc. 1.22, A.R. 2.360), but widespread thereafter: *Or. Sib.* F 1.12; Man. 3.137 +5; Dion. Bass. F 20 *v* 12; D.P. 1089; [Orph.] *L.* 180 +2; Gr. Naz. 995.336, 1365.167; [Apolin.] 9.38 +8; Pall. *AP* 11.288.1 and Anon. 9.132.1. The plural -αντία is rather less popular (Kost's note on Musae. 254 misses Man. 4. 462; [Apolin.] 96.10, 113.13v. l., 118.315). ὣς δὲ καὶ ἄλλοι: a favourite run of A.R. (ἄλλοι or ὦλλοι) either at the end of the verse (1.910, 1101, 3.992; cf. iii. 321, infr. 562) or its beginning (2.874, 3.365; cf. xiv. 590). Elsewhere only in Oppian, *Hal.* 1.733 ˡ-ὣς...

174

σύμπεσον ἀλλήλοισι: an identical expression in the Theomachy of Nonn. 36.89 (see above); [Orph.] *A.* 699 -ῃσι.

174-5

περὶ σφίσι...ἴαχεν: similarly viii. 174-5 περὶ σφίσι δ' [cf. xi. 215] αἰόλα τεύχη / ἔβραχεν, ii. 466-7 περὶ δέ σφισιν ἄμβροτα τεύχη/...ἀράβησε; v. 2 ἄμβροτα τεύχη/. Homer has ἄμβροτα τεύχεα-κ (P 194, 202 = v. 319; cf. v. 126, and xii. 303; vii. 200). δ' in third position is common in epic when preceded by preposition-noun; ctr. viii. 47 (adaptation of various Iliadic *iuncturae*). ἄμβροτα τεύχη/χρύσεα: cf. Ω 340-1al. πέδιλα / ἀμβρόσια χρύσεια, and Ζ 235-6, *hHom.* 28.5-6 τεύχε'../χρύσεα. Contracted -η (of which Aristarchus disapproved, La Roche, *HU* 1.147) is widespread in Homeric papyri (West, *PP* 105). The pattern epithet -τεύχη/ is presented by most manuscripts at Χ 322, τεύχη/ at Η 207; cf. also *hHom.* 28.15 θεοείκελα τεύχη/, and Shipp (cit. 71 above), 183 for a survey of -η in the Hymns. Q. builds a number of units on these models: ἀγλαὰ τεύχη/ (2x), αἰόλα (3x; cf. Ε 295), ἄμβροτα (see above), ἄσπετα (2x), δήια (1x), κάλλιμα (1x), κλυτά (1x; cf. Ε 435al.), κύδιμα (1x), παγχάλκεα (1x; cf. Χ 322). κινυμένοισι: cf. i. 546-7, ix. 78-9; Α 46-7. μέγ' ἴαχεν = Δ 125, cf. ix. 297 (~ infr. 530), al.; and Β 333-4 μέγ' ἴαχον, ἀμφὶ δὲ νῆες /σμερδαλέον (~ infr. 178)..ἀϋσάντων (~177).

175-80

mirror the battle-scene of ii. 495-7.

175-6

ἀμφὶ δὲ πόντος...: cf. ii. 495 (supr.); Anyt. *HE* 724-5 ἀμφὶ δὲ πόντος/ δειμαίνει, [Opp.] *Cyn.* 2.436-7 (π./ἀφριάᾳ); A.R. 3.166[1] υυ ἀμφὶ... πόντος/..ὑπεσμαράγησε: after B 210 σμαραγεῖ δέ τε πόντος/; [Opp.] *Cyn.* 1.383 πόντος...περισμαραγεῖ. For ὑπ- (ἐπ- Spitzner) cf. 181 (and the note); ii. 545-6 (corr.) βράχεν δέ οἱ ἄσπετα τεύχη,/γαῖα δ' ὑπεσμαράγησε, and ctr. infr. 456 ~ ix. 131-2 (one may recall here the use of ἐπέβραχε). ὑποσμαραγεῖν seems confined to Q.; ἐπισμ- occurs in the Oppians (James s.v.) and in Nonn. *D.* (Peek s.v.); *Met.* 12.116.

176-7

κελαινὴ...ποσσί: strongly reminiscent of Hes. *Th.* 69f. ('black earth'; 'feet'); N 18-19 (elaborated by Nonn., 42.445-6) τρέμε δ' οὔρεα μακρὰ καὶ ὕλη/ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος [after 18 [Long.] 9.8 cites καὶ κορυφαὶ Τρώων τε πόλις καὶ νῆες 'Αχαιῶν = Υ 60, cf. on 183 below, and A. Ludwich, *Die Homervulgata als voralexandrinisch erwiesen,* Leipzig 1898, 148]. Q. employs similar language at viii. 344, ix. 310-11, x. 61-2.

176

κελαινὴ...γαῖα: here only? Ctr. Π 384 (χθών); *Scut.* 153 (αἴῃ s.v.l.). δ' ἔτρεμε γαῖα: so, but with γυῖα, Κ 390.

177

μακρὸν...ἄυσαν: a common turn of phrase in Homer, as in the formula μακρὸν ἀύσας/, Ζ 66 etc.; cf. viii. 326; xi. 490 (~ Ε 101al.).

178

Q. is less successful than many Roman poets in injecting new life into this Homeric cliché (examples in West on Hes. *Th.* 684-5): ii. 467f., iii. 507, v. 492, vi. 328f., xiv. 89. σμερδαλέη δ' ἐνοπή: for the form cf. *hAp.* 360 /θεσπεσίη δ' ἐνοπή...; for the content, A.R. 2.1206 / σμερδαλέην ἐνοπήν. μέχρις: sc. ἐς, cf. 536n. and ii. 470; Φ 522. οὐρανὸν εὐρὺν ἵκανεν: θ 74, and again at [Orph.] *A.* 687 (δοῦπος).

179

The whole linc already in vi. 490. In both places *codd.* offer βερέθρων for the expected accusative which Vian prints, wrongly I think (cf. his *Rech.,* 200). Q. is influenced by thc genitive in such expressions as Call. F 75.15 'Α[ιδ]εω μέχρις..δόμων/; Antiphil. *GPh.* 958 = Bianor id. 1666 ἄχρι καὶ 'Αίδεω/; cf. also Leon. *HE* 2415 ἄχρις ἐπ' ἠοῦς/(upon which doubt is cast

by Gow, *CQ* n.s. 8, 1958, 119.1). The genitive here is easier than is ἄχρις ἐπί with dative (see Vian *Rech.* loc. cit.; *Or. Sib.* 1.2, guaranteed by the metre, ctr. id. 12.104).—Vian* concurs. **Ἀιδονῆος**: also iii. 15 (the text should be left alone). Meineke convincingly restored this form to Euph., *CA* 98.4; it recurs in Gr. Naz. (514.8) and in Nonn. (30.172). [A doubtful conjecture in *SEG* 18.266.10; = *IG* 10.447, where see Edson]. On -ονεύς -ωνεύς in general: J.-L. Perpillou, *Les substantifs grecs en -εύς*, Paris 1973, 382f. **Ἀιδονῆος..βερέθρων**: ctr. A.R. 2.642 Ἀΐδαο -ων/. **-οιο βερέθρων**: for this clausula cf. (μ 94 δεινοῖο βερέθρου /~ xiii. 550 (κοίλοιο)) [Orph.] *A.* 967, Gr. Naz. 1500.277, Nonn. *Met.* 2.104 = *D.* 30.159.

180

See introd. n. to 157-218, and Triph. 570 (ἔφριξεν..Ἀΐδης). The motif is used jokingly in Luc. *Trag.* 197 (τρομέει...Ἀΐδας), Pall. *AP* 11.281 (τρομέων Ἀιδωνεύς); it was popular with Roman epic poets: Virg. *A.* 8.243f. (*barathrum; trepident*); Ov. *Met.* 2.260f. (*terret*), 5.356f. (*pavet; trepidantes terreat*), cf. 6.699; Stat. *Theb.* 7.817, 8.31f.; Sil. 5.617f., 12.129. Cf. in general J. Kroll, *Gott und Hölle*, Leipzig 1932, 367f. **Τιτῆνες δ' ὑπένερθε**: cf. Ξ 274 οἱ ἔνερθε θεοί, [Orph.] *H.* 37.1-2 / Τιτῆνες...γαίης ὑπένερθεν /. **μέγ' ἔτρεσαν**: viii. 218 [f.l. xiii. 428]: the phrase seems peculiar to Q., who has μέγα also with ὑποτρομεῖν and τρομεῖν (so already Opp. *Hal.* 1.522; περιτρ- id. 4.194), cf. Bissinger 248. τρεῖν here is certainly not to be rendered *zurückschrecken* (Lehrs 81), as the parallels show: cf. Doederlein 2.156; Vian on ii. 522 (p. 167). **ἀμφὶ δὲ μακρή**: so A.R. 4.129 (-αί), = ii. 351 [ctr. West 258], viii. 181, ix. 294, x. 417, to which should be added, *pace* Vian, vii. 258 (v.l.).

180-3

See on 176-7. Similar language is used to describe the coming of the god Ares at i. 686f. There as here we have in relatively simple form the widespread epic motif of *specific* localities responding to the tread or noise of a deity: e.g. Call. *Del.* 136f.; Virg. *A.* 3.672f., 7.511f.; Stat. *Theb.* 3.420f., 7.64f.; Sil. 4.443f.; Claud. *Ruf.* 1.131f., *Eutr.* 2.160f.

180-1

μακρή / Ἴδη: Q. only, xiv. 82 μακρὴ δ' ἀμφέστενεν Ἴδη/, ii. 561, iii. 303-4 (μακεδνῆς); but cf. Ov. *Ep.* 16.110 *longa..Ida.*

181

Ἴδη..πᾶσα: but N 13 πᾶσα..Ἴδη/. **ὑπέστενε**: cf. Sulp. Max. *GVI* 1924.17 /γαῖα δ' ὑπέστενε πᾶσα, and viii. 88 (corr. Vian), 244. **καὶ ἠχήεντα ῥέεθρα**: a combination exclusive to Q. (so with ῥόον vi. 379, vii. 548): viii. 344-5 (descent of Athene) ἔτρεμε δὲ χθὼν δῖα καὶ ἠχήεντα ῥέεθρα / Ξάνθου...δέος δ' (~ infr. 184).

181-2

ῥέεθρα /..ποταμῶν: elsewhere the other way round: P 749 ποταμῶν υυ-υ ῥέεθρα /; iii. 639 ποταμῶν τε ῥέεθρα/ = A.R. 1.27; [Orph.] *A.* 1009; Hymn. Mag. *GDK* 59.1.8 (conj.).

182

ἀενάων ποταμῶν = viii. 468, heading a pentam. in *SEG* 18.137 (b) 2 (Corinth, iii*a*),[1] υυ ἀ... in Hes. *Op.* 737, Call. *Cer.* 14, D.P. 1055, with word(s) intervening E. *Ion* 1083, Alph. *GPh* 3544. Other examples: (i) Sing., Q. only, iv. 10; ii. 624, vii. 587; (x. 174). (ii) Dat. plur.: Simon. *PMG* 581.2, D.P. 1124; -άοισι...ποταμοῖσι(ν) [Apolin.] 77.39 = *AP* 14.25.3. (iii) Rarely with noun first: A. *Suppl.* 553, *Or. Sib.* 4.165. **δ' ἅμα τοῖσι**: cf. v. 19, and for epithet... noun ix. 141. The pattern is Apollonian (1.637, 3.256, cf. A 348).

183

For the line as a whole cf. N 14 Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν/; Υ 60 (Theomachy), cited on 176-7. **νῆές τ' Ἀργείων**: 'the ships of the Argives' is an Homeric cliché: e.g. Ω 298 / νῆας ἐπ' Ἀργείων = xiv. 57; x 15 / Ἴλιον Ἀργείων τε νέας. **κύδιμον ἄστυ**: κύδιμος makes a brief appearance in early epic (*hHerm.* 9x, in the formula κύδιμος Ἑρμῆς/ (-όν -ῆν, cf. [Hes.] *Th.* 938), *hHerm.* 84 -ος Ἀργειφόντης /; *Cypr.* F 11.4 -ος ἥρως /, revived in *GVI* 1843.7 (= *IME* 68, i-ii); once in Pindar, *O.* 14.24 κυδίμων ἀέθλων (*GES* 78.10, Magnesia, ii *p*, ἄεθλον κύδιμον), but apparently not again until the post-Hellenistic era, when it was popular, particularly from ii *p.* on. (I count over 40 examples outside Q.). Its popularity may be accounted for by the fact that -ιμος is exceptionally common in the koine, and imperial verse was productive in new formations (cf. Chantraine, *Form.* 152-3).—Q. has the following examples; all save the first are in noun-epithet combinations:- (i) xiv. 201. (ii) iv. 451, xii. 183 -ον ἄστυ/. (iii) v. 442 -α τεύχη/. (iv) infr. 243 + 3 -ος ἀνήρ/ = Leo Phil. *AP* 9.201.2, cf. Doroth. *Cat. Cod. Astr.* 6.98. 104; xi. 358 -οι ἄνδρες/. (v) υἱ(ός):- infr. 297 Ἀχιλῆος..-ος υἱός / ~ vii. 576 ὡς ἄρα -ος υἱὸς ἐυπτολέμου Ἀχιλῆος ~

Synes. *H.* 5.28 -ος υἱός; accus., following a strict pattern: vi. 143 / τοῦ δ' ἄρα -ον υἷα, vii. 325 ὣς ἄρα -ον υἷα μενεπτολέμου 'Αχιλῆος – Synes. *H.* 4.3 θεοῦ -ον υἷα; vii. 121 ὣς ἄρα -οι υἷες ἐυπτολέμων 'Αργείων. (vi) xiii. 506 -α τέκνα φιλοπτολέμων 'Αργείων / ~ *GVI* 439.4 (Thrace, ii-iii) /-α τέκνα.

184

ἀλλ'...δέος: reminiscent of ii. 272, vii. 310, ix. 205-6. **ἀνθρώποισι πέλεν**: in the same sedes I 592 ἀνθρώποισι πέλει (= Man. 4.619, [Opp.] *Cyn.* 1.455); in reverse δ 565 [περ... cf. xii. 233 corr.] πέλει ἀνθρώποισιν / = v. 234, with word intervening vii. 79, 87, 310 (supr.), ix. 194, cf. infr. 233 corr. **δέος οὐδ'**: cf. ε 347. **οὐδ' ἐνόησαν**: Hom. οὐδ' ἐνόησα -εν/.

185

ἐννεσίῃσι: 4n.

185-6

Conceivably a faint echo of ι 481, but we are more likely dealing with the stock language of Gigantomachies: cf. Claud. cited above on 157-218; Nonn. 17. 139-41 οἱ μὲν ἐναύλων/ ῥηξάμενοι κρηπῖδας ἐκούφισαν, οἱ δὲ κολώνης/.. πρηῶνα. For κολώνας... cf. xiv. 484 with Vian's note.

186

ἀπορρήξαντες ἀπ': cf. i. 696-7; Claud. cited above. Y's ὑπορρ- is probably a mere error rather than a conscious attempt to dispose of ἀπο-ἀπ'. **ἀπ' οὔρεος 'Ιδαίοιο** = iii. 674. ἀπ' οὔρεος in hexameters first in the Hellenistic period (Call. F 186.9, A.R. 1.989, 2.1258; cf. Theoc. 1.77, 4.35), but common thereafter: followed by a proper adj. elsewhere only D.P. 694 + 3 ('Αρμενίοιο/).—οὔδεος *codd.*: ρ/δ are easily enough confused in minuscule: but perhaps ιδ-αιοιο lent a helping hand.

187

βάλλον ἐπ' ἀλλήλους: after Σ 534 ι 55 /βάλλον δ' ἀλλήλους; for ἐπ' ἀλλήλους cf. ι 129; x. 47 (*codd.*, see Erbse 565, Scarcella 517). **αἱ δὲ.. ὁμοῖαι**: cf. E 778 / αἱ δὲ...ὁμοῖαι /, K 437...δ' ἀνέμοισιν ὁμοῖοι/. 'Like sand' is normally applied to vast numbers (e.g. B 800; Call. *Dian.* 253), but note the simile of O 361f. The detail is no doubt traditional in Gigantomachies, cf. the 'ashes' (in a different connexion) in Claud. *Gig. Gr.* (2) 19, and see Vian on Nonn. 2.116.

188

ῥεῖα διεσκίδναντο: cf. Nic. *Alex.* 333 (~ [Apolin.] 58.23). περί:περὶ δ' (*codd.*) looks like an attempt—and a ludicrous one—to plug up the hiatus.

189

ῥηγνύμεναι διὰ τυτθά: i.e. (see Gow on Theoc. 3.21) τυτθὰ διαρρ- (Nonn. 2.474 Gigantomachy, διερρήγνυντο κολῶναι/), cf. xiv. 534-5 (Athene) / ἔμβαλε νηὶ κεραυνόν, ἄφαρ δέ μιν.../ ἐσκέδασεν διὰ τυτθά and id. 76 / τυτθὰ διατμήξῃ (from μ 174 cf. Opp. *Hal.* 1.318). ῥηγνύμενα (*codd.*) is a slip, or so one can hope: 'broken-through limbs, just a little' would not be beyond the fantasies of some copyists.

189-90

Διὸς....νόημα: cf. Ω 331 τὼ δ' οὐ λάθον..Ζῆν /, Π 232, [Orph.] *A.* 1035; Ο 461 /ἀλλ' οὐ λῆθε Διὸς πυκινὸν νόον. ἐπὶ πείρασι γαίης: cf. ι 284, Man. 6.445; παρ' Ὠκεανοῖο ῥοῇς ἐπὶ π.γ./*hAphr.* 227; and (Vian*) A.R. 3.679 al. For this association see Ξ 200f., = 301f.; Hes. *Op.* 168f.; *Cypr.* F 7.10. ἠὺ νόημα: 98n.; P 409 Διὸς..νόημα/.

190-1

λιπὼν...: cf. viii. 95 λίπεν δ' ἄφαρ; μ 1 λίπεν ῥόον Ὠκεανοῖο/, Hes. *Op.* 566, Anon. Boeot. *PMG* 690.8; Mimn. *IEG* 12.3-4 Ἠώς/Ὠκεανὸν προλιποῦσ' οὐρανὸν εἰσαναβῇ ~ vi. 1-2; *EpGr.* 782.2 Kaibel (Halicarnassus, iii-ii) χ]εῦμα λιπών. Ὠκεανοῖο / χεύματ': only in Q. (v. 14, vii. 303, viii. 463) and in Nonn. (5.487). ἐς οὐρανὸν εὐρὺν ἀνήιε: again xiv. 228 and, with the preposition dropped, ii. 189, v. 396.

191-5

Morbus serioris aetatis. Homer has a number of descriptions of chariots and the attendant preparations for a journey (cf. Arend 86f., with T. Krischer, *Formale Konventionen der homerischen Epik,* Munich 1971, 142f.). We seem to be offered here an 'updated' version of the elaborate chariot of E 720f. (cf. Θ 382f.) associated with Hera (E 731 ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη/) and Hebe (cf. ἄφθιτος in E 724). In the imperial epoch Aeon (see Vian, Budé i, xvi-xvii) is closely linked with the winds (Levi, *Hesperia* 13, 1944, 296 *et circa*), as Iris the rainbow is with them (West on Hes. *Th.* 266). For a comparable chariot in Nonnos see on 157-218, and for the winds as horses/horsemen Nonn. 41.173 ~ Αἰών 179; Lloyd-Jones, *CQ* n.s. 7, 1957, 24 (bibliogr.).

192

Identical in structure to viii. 242.—For the grouping E-B cf. Nonn. 39. 112 (followed by N-Z), for Z-N (preceded by B-E) Ov. *Ars* 2.432. It is unusual to find four winds named in the space of a single line or less: cf. here Sil. 9.493 E-B-Caurus-N; others: EZBN: Sen. *Ag.* 476, Jo. Gaz. 1.229; NBZE: Nonn. 38. 348 cf. id. 12.61 N-B-Lips-E. Homer breaks into a further line (ε 295-6 ENZB cf. Arat. 933-4; sim. ε 331-2 NBEZ ~ Nonn. 47.360-1 cf. id. 25.216-7), and a couplet or more (normally in the context of an ἀνέμων στάσις) is general in both Greek and Roman verse.

193

τούς: H's τοὺς δ' could be regarded as *lectio difficilior*, but Y is in general more reliable and τούς is preferable here (Vian*). ὑπὸ...: cf. E 731 cited above, al.; and T 404 / τὸν δ' ...ὑπὸ ζυγόφι...αἰόλος... θεσπέσιον: because it belongs to a deity, cf. e.g. A 591, viii. 350; Bechtel 164, Fraenkel on A. *Ag.* 1154. Similarly Nonn. 11.119-20 Λυαίου/θέσκελον ἅρμα. αἰόλος: Iris was traditionally 'fleet' (ταχεῖα etc.) and αἰόλος was commonly so explained in antiquity; an alternative rendering however was ποικίλος (Erbse on schol. M 167c^1; Pfeiffer on Call. F 575), and this is presumably what Q. means here. [In an epigram *ap.* Peek, *SHAW* 1971.2, p. 12 Hermes the messenger is labelled πανταιόλος, and that must mean ταχύς]. If so, he appears to be the only Greek poet to bestow upon Iris *qua* goddess a decorative epithet referring to the various hues of the rainbow (ctr. Nonn. 32.79). Statius calls her *virgo/discolor* (*Theb.* 10.118-9) and Roman poets in general are fond of referring to her wealth of colours (Virg. *A.* 4.700-1, see Pease's notes; Ov. *Met.* 1.270-1 etc.).

194

ὅ οἱ κάμεν...: H 220 (σάκος) ὅ οἱ Τυχίος κάμε τεύχων/. ἄμβροτος Αἰών: see Vian, Budé i, p. xviii; and Anon. *AP* 9.788.1-2.

195

χερσὶν ὑπ' ἀκαμάτοισιν: this phrase occurs in the following places:- (i)ii. 296 (ii) vii. 99 (iii) ix. 397 (iv) xii. 195 (v) xiv. 446 (vi) xiv. 481. The archetype had -τοισιν in (ii) (iv) (v) and almost certainly in (i) (vi) also; but in (iii) -τῃσιν. It seems reasonable to follow Vian in adopting -τοισιν in all six places, though Q. may conceivably have varied the terminations (as he seems to have done in iv. 485, v. 526, xi. 407, xiv. 632; all corrected by Vian), given that vacillations of this type were rampant in the texts of antiquity: for a similar problem cf. *cod. hDem.* 232 [see Richardson there,

and id. p. 114, adding *Scut.* 339] ~ 253. -ος: cf. [Apolin.] 73.33 -ος χείρ /. -η: cf. Hes. *Th.* 519, 747; (demanded by the metre:) i. 678, iv. 449. Nonn. (28.214) has /-ων...χειρῶν/. **ἀτειρέος**: applied to χαλκός in Homer, and so Emp. F 143; [Opp.] *Cyn.* 3.320. **ἐξ ἀδάμαντος**: cf. x. 60 (weapons of Eris), Nonn. 29.197 (chariot), and for the other-worldliness of this material H. Troxler, *Sprache und Wortschatz Hesiods*, Zürich 1964, 19f. The same clausula in Theoc. 17.21 (στερεοῖο τετυγμένα ἐξ), Pancrat. *GDK* 15.2col. 2.5.

196-201

See on 93-100.

196

ἵκετο δ' ...: cf. Ο 84. **Οὐλύμποιο ῥίον μέγα**: Homer has -οιο.. ῥίου (Ξ 154) and ῥίον -οιο / (Θ 25al. cf. Nonn. 33.64 ῥίον.. -ου/). A closer parallel is afforded by *Or. Sib.* 14.218 μέγαν περὶ ῥίον -ου/, where Meineke, forgetting that he was dealing with a subliterate, deleted μέγαν and read περὶ ῥίον -οιο /. [μέγα τε ῥίον f.v.l. schol. A.R. 1.1165].

196-7

see 95-6.

197

ἠέρα: αἰθέρα *codd.* In 94 supr. Zeus is in the αἰθήρ that surrounds the peak of Olympus[42]; in 96 he produces shock-waves in the underlying atmosphere (cf. ὕπερθε, from above: see schol. B 458, with Erbse; Koechly on iii. 708), and at 199 in the present sequence the atmosphere (ἀήρ) is ablaze; cf. Vian on vii. 532. The gods have descended to earth and the αἰθήρ is of no concern to them: αἰθέρα, *pace* Vian, cannot be seriously considered. The two words are of course often confused: West on Hes. *Th.* 697. **χολούμενος**: cf. ii. 640, from [Hes.] F 30.15. **ἄλλοθε δ' ἄλλαι**: ix. 176 (-ον/). ἄλλοθε perhaps only in Q.: [Theoc.] 9.6 is a hopeless line, and ἄλλοθε is far from certain in Musae. 84. For -θε forms see C. A. Lobeck, *Patholog. Gr. serm. elem.* 2.145f.; M. Lejeune, *Les adverbs grecs en -θεν*, Bordeaux 1939, 106f.

---

[42] Ctr. vi. 422 (Eurypylus loq.) ἠερόεντος Ὀλύμπου/, which has given rise to a host of conjectures. The gods live in a colony on the peak of Olympus, and that peak is situated in a zone above the clouds: cf. Lehrs 163f. and more recently M. Schmidt, *Die Erklärungen zum Weltbild Homers und zur Kultur der Heroenzeit in den bT-Scholien zur Ilias*, *Zetem.* 62, Munich 1976, 75f. Eurypylus may simply be viewing Olympus from his own standpoint on earth: cf. πυκινὸν νέφος in E 751. There is a useful discussion of ἀήρ etc. in Homer by Louis, *RPh* 74, 1948, 63f.

198

βρονταὶ...ἔκτυπον: cf. 56-7.

198-9

ἐκ δὲ κεραυνοί/..ἐξεχέοντο: ἐκ (Rhodomann for Ω's ἐν δὲ) is confirmed by v. 106-7; hardly οἱ δὲ κ. (West, *CQ* n.s. 13, 1963, 62). The anticipation of the preverb is common in Q. (iii. 739-40, xiii. 495-6, xiv. 563-4 etc.) as elsewhere (e.g. H 438, [Orph.] *L.* 301; the composer of *PHib.* 19 Γ 302 *a* [West, *PP* 53] was, if ἐπί is right, aiming at such an effect: ἐ̣π̣ὶ̣ δὲ στεροπὴν ἐφέηκεν).

199

ταρφέες: cf. i. 691-2 ~ Hes. *Th.* 690f. **ποτὶ χθόνα**: 164n.

200

ἄσπετος *codd.*: ἄσπετον Koechly, Vian (*). -ος is supported by Hes. *Th.* (697-) 698; cf. *codd.* xiii. 433. An adjective seems to me to be perfectly in place, *pace* Vian: ἀήρ—the whole vast expanse of ἀήρ—is filled with fire. **ἀθανάτοισι**: -ῃσι Y: a slip, or a display of male chauvinism? **ὑπὸ φρένας ἔμπεσε**: similar runs at i. 675, ii. 395; ὑπὸ φρένας (521n.) is dropped at 399 infr., cf. vi. 568, viii. 314; xiv. 73 ~ ο 375. **ἔμπεσε δεῖμα**: cf. P 625 δέος ἔμπεσε θυμῷ /, ξ 88 δέος ἐν φρεσὶ πίπτει /; E. *Hipp.* 1218.

201

πάντων...γυῖα: a variation on ix. 139-40 πάσῃσι δὲ γυῖα / ἔτρεμεν; cf. K 390 ὑπὸ δ' ἔτρεμε γυῖα /, λ 527 τρέμον θ' ὑπὸ γυῖα ἑκάστου /. **καὶ...ἐόντων**: again, with different case-endings, at ii. 181 = iii. 757; iii. 52 = *hHerm.* 131; iii. 600, and so Arat. 104; Colluth. 286. Without καί: *Or. Sib.* 14.1; iii. 111, x. 131, xiv. 82; with a different participle: ε 73.

202-3

Cf. in general Σ 616, and Υ 62 / δείσας δ' ...ἆλτο, Ο 123-4 'Αθήνη πᾶσι περιδείσασα../ ὦρτο.

202

κλυτὴ Θέμις; unique [the likeliest supplement in *Inscr. Cret.* 3.II2.30 is Bosanquet's Θέμιν κλ[ειτάν], as are i. 366 (κ. Λητωΐδα), iv. 48 (κ. Ἥρη). **εὖτε νόημα**: the same clausula, but with a different meaning, in Gr. Naz. 1372. 267. This image goes back to the archaic period: O 80f.

in expanded form, applied to Hera who is on a peace-keeping mission; *hAp.* 186-7 (Apollo) πρὸς Ὄλυμπον ἀπὸ χθονὸς ὥστε νόημα/εἶσι, id. 448 ἐπὶ νῆα νόημ' ὣς ἆλτο πετέσθαι/. Cf. also η 36 (hence Nonn. *D.* 7.316al., *Met.* 20.87), *hHerm.* 43 (ὠκ-) ~ [Orph.] *H.* 69.9, ix. 462; *Scut.* 222; Thgn. *IEG* 985; Opp. *Hal.* 5.660; prose examples in Allen-Halliday on *hHerm.* 43. It is seldom found in Roman verse: Claud. *Rapt.* 201 is a fair try, Grat. 204 is disastrous.

203

διὰ νεφέων: A.R. 2.187, cf. X 309. **τάχα...**: often in archaic epic with ἱκάνειν, ἱκνεῖσθαι, e.g. *hAp.* 218 τάχα δ'—υυ—υ ἵκανες/. **σφεας εἰσαφίκανεν**: cf. μ 40al. (τέ) σφεας εἰσαφίκηται (-οιτο)/.

204

οἴη γὰρ [= Λ 74]..**ἀπόπροθι μίμνε**: cf. *hAp.* 5 οἴη μίμνε, ix. 143-4; ι 188 /οἶος..ἀπόπροθεν; K 209, 410 μένειν...ἀπόπροθεν. **στονόεντος**: qualifies μόθον at ii. 517, ix. 139. Cf. 63n. **μόθοιο**: 22n.

205

τοῖον...μῦθον: 24n.

206

ἴσχεσθ'...: cf. Γ 82 ~ xiii. 334-5 (350 / ὣς φάτο· τοὶ δ' ἐπίθοντο); iv. 266; vii. 38-9 (sq. οὐ γὰρ ἔοικε, see below). **ἰωχμοῖο**: Themis perhaps has in mind the notion of a θόρυβος (cf. Sud. s.v.) rather than a simple 'guerre' (Vian), though ἰωχμός is often pretty colourless, cf. Gow on [Theoc.] 25.279 and e.g. Opp. *Hal.* 5.247, Colluth. 325, infr. 286. Its precise sense in archaic epic is unclear, Trümpy 160. **δυσηχέος**: 225n. **οὐ γὰρ ἔοικε**: cf. Φ 379 (σχέο...), xiii. 409 (ἴσχεο...; ~ 415 / ὣς φάθ'· ὁ δ' ..ἐπίθησε). This is a common clausula in Q.; also 'Simon.' *EpGr.* 422 Page (~ *IEG* 6.5); Leon. *HE* 2159; Dion. Bass. F 19 r 48; Anon. eleg. *POxy.* 2884, F 2.11; Gr. Naz. 417.21 al.; Pall. *AP* 10.47.1.

207

Ζηνὸς χωομένοιο: I 463 πατρὸς χ. **μινυνθαδίων**: with ἄνθρωποι τ 328. For the attitude add to the examples quoted on 157-218 A 573-4; V. Fl.5. 624-5.

207-8

ἕνεκ'../μάρνασθ': cf. I 327.

208

αἰὲν ἐόντας: α 263al. (θεοὺς..) αἰὲν ἐόντας /. **ἐπεὶ τάχα πάντες**: for ἐπεὶ τάχα cf. Mel. *HE* 4658, and earlier Φ 309, *hHerm.* 255; the combination τάχα πάντες in this sedes vi. 503, in others ω 353; Opp. *Hal.* 3.381, Nonn. 36.430. **πάντες ἄιστοι**: cf. v. 426 corr. ἄιστος is associated with καλύπτειν (see 211) xiv. 650f.; with φάος (213) vii. 41-2; with ζόφος (213) iii. 480 and, in a different sense, i. 393-4. ἄιστοι means 'out of sight' (buried under a mass of earth and consigned to the subterranean ζόφος, home of 'Αΐδης, 'the Unseen One' [cf. Lloyd-Jones, *CR* n.s. 15, 1965, 242]) and so to all intents and purposes 'anéantis' (Vian: *ctr.*, pedantically, Scarcella 518); cf. Ξ 258 (Zeus punishing Hypnos), and [Hes.] F 30.21, 204.99.

209-10

ὕπερθεν ...ἀναρρήξας invites comparison with Υ 62f., 'Aidoneus down below was terrified [see 180 supr.] μή οἱ ὕπερθεν/γαῖαν ἀναρρήξειε [~ Nonn. 36.103] Ποσειδάων', split it open above his head, so exposing his domain to all (cf. ἀναρρήξασα...χολώνας/ in Arat. 642; *tellure rupta* in [Sen.] *Oct.* 136). So here perhaps 'splitting open all the mountains into one spot upon you from above', i.e. shattering the mountains and burying you under one huge pile of rubble (similarly Ar. *Ec.* 674, 'I'll make the city into a single house συρρήξασ' εἰς ἓν ἅπαντα', by smashing up everything and making it one big pile). This verb however clearly means 'tear up' in Theoc. 22.208, A.R. 3.581 (suggested by H 461?), and probably also in Nonn. 2.267: 'Atlas ἀναρρήξειε..πέτρας to hurl at the vault of heaven'. **ἐφ' ὑμέας**: H has the correct person here (cf. i. 330), but all the manuscripts get it wrong at 212 below. **οὔρεα πάντα**: iv. 141; ctr. A.R. 3.69-70 πάντα / οὔρεα. **εἰς ἓν** occurs in numbers past counting in post-Hellenistic verse. Some account of its previous history may be found in Headlam on Herod. 8.43; Livrea on 4.135 [where, however, some Hellenistic examples are missing]. Q. uses it in the following places; parallels are given where appropriate:- (i) ii. 559: cf. A.R. 4.1335; Opp. *Hal.*1. 615; Gr. Naz. 1313.78; Nonn. *Met.* 11.190; Paul. Sil. *Ecphr. Soph.* 733; orac. in Porph. *ap.* Eus. *PE* 5.15. (ii) iv. 239 = xiv. 565: cf. Nonn. 37.525. (iii) (a) iv. 308, xii. 470 = A.R. 1.39; [Apolin.] 2.3, 61.20, 148.26; Anon. *APlan.* 45.1; (b) vii. 565 = Arat. 243; *OrGr.* 204.2 Hendess (?). (iv) vii. 72: cf. Emp. F 17.7, 20.2; Ar. *Ec.* 674 (supr.); Gr. Naz. 421.72; above all, Cleanth. *CA* 1.20 ~ Honest. *GPh* 2412-3, (Herod. 8.43-4). (v) xi. 367. (vi) xii. 210: cf. above, and *Or. Sib.* 2.201, 8.340 / εἰς ἓν συρρήξουσι. (vii) xii. 530.

210-11

οὔθ'...: cf. ω 223 οὐδ' υἱῶν, ἀλλ' ἄρα...; χ 221-2 οὐδέ τοι υἷας /...οὐδὲ θύγατρας/; A.R. 3.602 οὐδὲ θυγατρῶν/.

211

πάντας ὁμῶς: apart from here and in an oracle *ap.* Luc. *Peregr.* 29 (Cougny, *AppAnth.* 297.4, p. 529)[1] υυ πάντας ὁμῶς, this unit always comes at the beginning of the verse: P 422, δ 775; A.R. 4.808; Opp. *Hal.* 3.264; *GVI* 1662.2 (pentam.) = *AP* 7.342; *SEG* 13.277.8 (Achaea, iv-v). So iii. 601 / πᾶσαι ὁμῶς and (Q. 7x) /πάντες ὁμῶς (= φ 332, *hHom.* 7.52, Call. *Dian.* 169, A.R. 1.475, 514, 4.642, *Or. Sib.* 11.198, [Opp.] *Cyn.* 4.136, [Orph.] *A.* 1115, id. F 245.2). Similarly /πᾶσιν ὁμῶς O 98, Hes. *Th.* 672, A.R. 3.174, 4.256, Gr. Naz. 402.12, [Apolin.] 76.28—but[1] υυ πᾶσιν ὁμῶς D.L. *ap. AppAnth.* 46.2, p. 400 (pentam.). καθύπερθε καλύψει: ὕπερθε Ω. Prefixes of every kind fare so badly in the transmission of this text that ix. 166 ὕπερθε κάλυφαν is unlikely to have been operative here. Q. is using Φ 321.

212

γαίῃ ἀπειρεσίῃ: this is the only Homeric application (also A.R. 2.1242-3) of ἀπειρέσιος taken over by Q., in whom the word abounds: cf. iii. 372, v. 655-6, xi. 417 (~ Υ 57f.), xiii. 548-9. It is associated with καλύπτειν elsewhere: iv. 45, viii. 444-5; iv. 157. οὐδ' ἔσσεται...ἄλυξις: cf. A. *Ag.* 1299 οὐκ ἔστ' ἄλυξις; ἄλυξις also i. 478 (/οὐδέ...πέλε...), Gr. Naz. 442. 49, 445.85. The pattern negative: ἔστι sim.: -αλυξις is set by Homer (see Shipp, *Antichthon* 2, 1968, 16f.): X 270, cf. A.R. 4.1261-2. Without negative: φ 287; without verb: [Orph.] *A.* 684.

213

ἐς φάος...ζόφος: for the opposition cf. Hes. *Th.* 652-3 / ἐς φάος...ὑπὸ ζόφου, *hDem.* 337-8 ἀπὸ ζόφου../ἐς φάος, *hHerm.* 257-8, Archil. *IEG* 24. 17-18. ...δὲ περὶ is reminiscent of A.R. 2.1105 (οὐδέ....) ἐκ νεφέων, σκοτόεις δὲ περὶ ζόφος ἠρήρειστο. For the clausula cf. iii. 773.

214

ὣς...ἐπίθοντο = xi. 221, xiii. 350, cf. i. 475 (ταὶ δ'.../ὑσμίνην δ'...); evidently a variation on / ὣς ἔφαθ', οἱ δ' ἐπίθοντο (Ψ 249, Hes. *Op.* 69), /ὣς εἰπὼν..., τοὶ δ' ἐπίθοντο / (ζ 71). Q. goes nowhere near the formulaic ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο. Διὸς τρομέοντες ὁμοκλήν = viii. 479. The remote models are M 413al. ὣς ἔφαθ', οἱ δὲ

ἄνακτος (δ' ἄρα πατρὸς Ω 265) ὑποδείσαντες ὁμοκλήν. The pattern is widespread in Q.: τρομέοντες -ήν / viii. 385 (cf. xiv. 442); ὑποτρομέεσκον -ήν/ infr. 446 = iii. 174, v. 394, cf. viii. 504; xiii. 386; περιτρομέοντες -ήν/ iii. 364, ix. 249, this last appearing also in [Apolin.] 17.35 (-έεσκον).

215

ὑσμίνης δ' ἔσχοντο: a similar sequence in iv. 269 / ὣς φάτο, τοὶ δ' ἔσχοντο πονεύμενοι (ἴσχοντο P, from ἴσχεσθ' 266), after Γ 84 / ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης (ἴσχεσθ' 82), ω 57 / ὣς ἔφαθ', οἱ δ' ἔσχοντο φόβου (ἴσχεσθ' 54). For ὑσμίνης cf. Theoc. 22.174 (v.l.) ἀποσχομένω ὑσμίνης /, and vii. 152-3. **χόλον...βάλοντο**: Q.'s prediliction for this turn of phrase appears to be shared by no one else: viii. 266, xiv. 153; xiv. 296; xiv. 177; infr. 573 (n.).

215-6

χόλον.../ἀργαλέον: only Homer and Q., cf. K 107 and, in reverse, Σ 119, xiii. 192-3.

216

φιλότητα...ποιήσαντο: quite common in prose, here only in verse. **ὁμήθεα**: also ix. 405 (ἀνέρας ~ A.R. 2.917 ἄνδρας), x. 445 (ταῦρον ~ Anon. ethopoe. *GDK* 26.2 *r* 9 μῆλα; Nonn. 5.364 κύνες). First in Hellenistic verse, probably widely used thereafter, cf. *LSJ*, adding the above and [Opp.] *Cyn.* 1.446, Nonn. 38.259, [Apolin.] 77.135, Max. 392.

217-8

The underlying structure recalls Ψ 868-9 / ἡ μὲν...ἤιξε πρὸς οὐρανόν, ἡ δὲ...ποτὶ γαῖαν. The deities are rapidly dispatched (cf. introd. n.) to their respective habitats, as in iii. 781f., ix. 323, θ 361f., A.R. 2.298f., Nonn. 7.108f., 32.9f. Q. takes longer at viii. 353f., but not as long as his model, E 864f.

217

νίσοντο: on the orthography see Vian, *Rech.* 166-7, and in general West on Hes. *Th.* 71. **ἁλὸς εἴσω**: i. 635, vi. 98. Homer has εἴσω ἁλὸς...κόλπον/ (Φ 125), A.R. ἔσω ἁλός (1.357, al.). Cf. P 265 ἁλὸς ἔξω/.

218

οἱ δ' ...ἔμιμνον: cf. φ 38. **ἀνὰ γαῖαν**: also vi. 246; not in early epic, but quite common in hexameters from the Hellenistic era on.

218-259

Odysseus exhorts his fellow-chieftains to enter the Horse. He calls for a volunteer to stay behind with the Horse. Sinon obliges.

There is a matching speech in Triph. 120f., whose basic message is the same: the ambush is prepared; the chieftains must now show courage and enter the Horse with him so that the Trojans can take them into the city; the rest must go <to Tenedos>. But the similarities are far outweighed by the differences, not merely in ethos, but also in the treatment of Sinon. In Q. Odysseus ends by pressing for a volunteer, in Triph. Sinon is not mentioned at all until his discovery by the Trojans (219f.)—a necessary move, as Triph.'s assembly is attended only by βασιλῆες (110), whereas in Q. the commons are present too (246, 259). We are dealing here with a topos which is in both imbued with the colours of an oratorical exercise (generically akin to the formal exhortation to troops prior to battle: note 223 ~ vi. 607, viii. 265-6; 224-5 ~ ix. 278-80; 229 ~ vi. 447, 604 etc. On this topic see Vian, ed. Nonn. *D.* 1-2, p. 78): as well as being the one who 'manned' the Horse (θ 495, cf. Lib. *Enc.* viii p. 231), who organised and led the whole operation (λ 524; [Apollod.] 5.15; Lib. *Eth.* viii pp. 427, 433), and who was responsible for the sack of Troy by virtue of the Horse (cf. Eust. 239.15), Odysseus is also credited with urging the chieftains to enter it ([Apollod.] 5.14, cf. schol. θ 494)[43].

218

ἐυπτολέμοισι δ' Ἀχαιοῖς: 26n.

219

υἱὸς Λαέρταο: 24n. πύκα...μῦθον = iv. 33, cf. vii. 404 υἱὸς Λ. π.φ. ἐνὶ θυμῷ. Q. is the sole imitator of the Iliadic πύκα (...) φρον-: I 554, Ξ 217; i. 449; vi. 84 ~ xiv. 165.

220

Q's archaizing tendencies do not extend to wholesale theft (ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες): still, one would hope that he felt no pride in this line. For the form in general cf. H 96. ὦ νύ μοι: a much-vexed phrase (the cleverest suggestions are ὤνυμοι, Lloyd-Jones 274; νώνυμοι

[43] Stesich. *Il. Pers.*, *SLG* 88. The speech contained in the first column is extremely hard to decipher. I am not in a position to quarrel with Barrett's join of 1 + 47; but I note that col.i possesses elements reminiscent of Odysseus' exhortation: 6-7 cf. Triph. 122; 7 cf. Q. 229; 16, 18 cf. Q. 224-5; the speaker (presumably) is endowed with πινυτά, 24.

Maas, *Kleine Schriften,* Munich 1973, 209), but this is unquestionably what Q. wrote, cf. viii. 452 / ὦ νύ μοι Ἀργείων σημάντορες, where νυ is hortatory, νύ μοι looking forward to the command expressed in the following lines (455f.). Q. uses νυ in commands, whether positive (xiii. 281f.) or negative (ii. 27-8 / ὦ φίλος .../ μή νύ τι...; x. 284f.; x. 313f. μηδέ νύ μοι; xiii. 506f.; xiv. 155 /μή νύ μοι; xiv. 440 / τῶ νύ μοι...μή τι). νυ here is undoubtedly eccentric: an answer to the question 'how eccentric?' could only be given on the basis of a thorough examination of the use of particles in late verse, Christians included. The author of the 'Orphic Argonautica' writes Greek of a curious, but not unparalleled, kind; the *Carm.* of Gr. Naz. display a number of alarming morphological and syntactical features. **ὀβριμόθυμοι**: cf. vi. 162 φυλακτῆρες...-οι /, and 322n. The wondrous ἀκριτόμυθοι is a splendid example of contamination from a preceding line (φά- το μῦθον); in any case θυμ — μυθ would be an attractive proposition for many a copyist.

221

μοι ἐελδομένῳ: cf. viii. 34 οἱ -ῳ; μ 438 -ῳ..μοι. **τεκμήρατε**: 'indicate' (as in A. *Pr.* 604-5 ἀλλά μοι..τεκμῆρον ὅ τι μ' ἐπαμμένει παθεῖν), by volunteering for the mission. **οἵτινές ἐστε**: cf. *hDem.* 119, [Orph.] *A.* 820[1] υυ αἵτινές (οἵτινές) ἐστε; δ 61 ι 174 οἵτινές ἐστον (εἰσιν)/.

222

ἐκπάγλως: 'exceptionally', qualifying an adj. (not Hom.) also at xiii. 349. **κρατεροὶ καὶ ἀμύμονες**: cf. γ 111 ἅμα κρατερὸς καὶ ἀμύμων/, and the common formula ἀμύμονά τε κρατερόν τε/ (Hom., Hesiod(ea)). For ἀμύμονες see on 75. **ἢ γὰρ ἱκάνει**: a run peculiar to Q. (iv. 579 -νε/), but cf. οὐ γὰρ ἱκάνει (-ω) / in A.R. 3.350, Opp. *Hal.* 2.367, Nonn. *D.* 32.48, *Met.* 5.119, 12.186.

223

ἔργον ἀναγκαίης must be equivalent to ἔργον ἀναγκαῖον (cf. Kühner-Gerth 2.1.264). I have not encountered anything exactly comparable. **ἀλλὰ μνησώμεθ' Ἄρηος** is an exact metrical equivalent of Homer's ἀλλὰ μνησώμεθα χάρμης /(Ο 477 χ 73; cf. i. 412-3); sim. vi. 607-8 (ὑσμίνης).

224

εὔξοον: cf. 328, 358, and the use of ξεστός in δ 272, E. *Tr.* 534. εὔξοον ὄφρα = φ 281, 336.

224-5

ὄφρα τι τέκμωρ/ εὕρωμεν πολέμοιο: cf. 2n.; iii. 503 / εὑρέμεναι πολέμοιο τέκμωρ, an order found in Π 472 and Synes. *H.* 1.492; elsewhere the substantive comes first: δ 373-4, 466-7 τι τέκμωρ /εὑρέμεναι, cf. Hermesian. *CA* 7.93-4 τι τέκμαρ / εὗρε; Η 30f. μαχήσοντ', εἰσόκε τέκμωρ / Ἰλίου εὕρωσιν, ἐπεὶ ὣς φίλον ἔπλετο θυμῷ /..., διαπραθέειν τόδε ἄστυ /, cf. Ι 48-9 (εὕρωμεν).—ὄφρα κε Koechly, and so Vian. If κε is expected, it cannot on any account be regarded as obligatory: the 'pull' of the common clausula τι τέκμωρ (δ 373 etc.) is operative here. [Vian* prefers κε with τέκμωρ denoting 'the true end' of the war rather than 'some/an end', considering that τι weakens the point].

225

πολέμοιο δυσηχέος: Homeric formula, 7 times altogether in Q., also *Or. Sib.* 3.566, cf. 'Anacr.' *EpGr.* 65 Page. Also in Homer the formulaic θανάτοιο δυσηχέος, = vii. 520, x. 295, but apparently nowhere else. Q. associates δυσηχής for the most part with ἄχος (on this see J. Wackernagel, *Kleine Schriften,* Göttingen 1953, 957f.), but at times the link with ἦχος is clear: notably in (a) xii. 381 θαλάσσης (Opp. *Hal.* 1.447 πόντου), cf. βαρυηχής at iv. 60, v. 245; πολυηχής at xiv. 539. (b) ii. 351, xii. 504 ὄμβρου, cf. βαρυηχής at i. 155. (c) x. 70 ἀνέμοιο (sim. xi. 123), cf. xiv. 482 Ἄνεμοι κελαδεινὰ (!) δυσηχέες. In some cases either sense would be appropriate and Q. may have left his reader to decide. For πολέμοιο cf. i. 376 + 3 (μόθοιο); v. 36 (Ὑσμῖναι); vii. 125 (ὁμάδοιο, on battlefield); xii. 206 (ἰωχμοῖο). Residual cases: x. 235 (ἰοῦ, cf. A.R. 3.96); iii. 519 (γόοιο).

225-6

ὣς.../ ἔσσεται: ὣς γὰρ ἄμεινον/ occurs in Α 217, Hes. *Op.* 570, and later in [Orph.] *A.* 839. [*GVI* 313.3 is doubtful, see Bernand on *IME* 77.3]. For ἔσσεται cf. ἔσσετ' ἄμεινον / in Theoc. 4.41, Doroth. *Cat. Cod. Astr.* 6.106.184.

226

ἤν κε: the text here and at vii. 215 ἤν κ' ἐθέλῃσθα/ has found numerous predators in modern times, but both should be left alone: cf. Vian on A.R. 3.404, and Π⁷ at id. 1.706, 715 (Henrichs, *ZPE* 5, 1970, 51 and 53f.); v.l. [Theoc.] 27.36, where see Gow. δόλῳ καὶ μήδεσιν: cf. Γ 202 (Odysseus) εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά; vii. 275 δολοφροσύνῃ καὶ μήδεσιν. ἀργαλέοισιν: an ubiquitous epithet in this poem, but not as desperately inept here as Castiglioni (39) makes it out to be: ἀργ. = cruel: no compromises are possible now.

227

ἄστυ μέγ' ἐκπέρσωμεν: after Φ 309-10 ἄστυ μέγα Πριάμοιο../ ἐκπέρσει. ἄστυ μέγα is frequent in Homer but not particularly so thereafter (Bissinger 138); even Q. can muster only one more instance, iii. 415.

227-8

οὗ εἵνεκα...πολλά: Q. follows closely the pattern of π 188-9 (Odysseus to Telemachus: I am your father) τοῦ εἵνεκα σὺ στεναχίζων / πάσχεις ἄλγεα πολλά (for xiv. 631 Q. borrows from the related passage, ν 310), B 138 οὗ εἵνεκα δεῦρ' ἱκόμεσθα /.—δεῦρο μολόντες = γ 44.

228

φίλης ἀπὸ τηλόθι γαίης; a combination of B 162 al. φίλης ἀπὸ πατρίδος αἴης / and A 30al. τηλόθι πάτρης /; cf. further v. 540 and xiv. 368. Q. may have had in mind A.R. 4. 1208 γαίης..ἀπὸ τηλόθι (ἀποτ- edd.), or A.R. at any rate may have been his source for ἀπὸ τ. (but ἀποτηλόθι / ἀπὸ τ. 6x in Gr. Naz.).

229f.

Neoptolemos had opposed the Horse on the ground that δόλος involved sacrificing βίη. Odysseus here cleverly combines them, in a way approved by Polyaenus (*Strat.* 1, *pr.* 3f.).

229

ἀλλ' ἄγε δή: ii. 275, iii. 522, x. 11, suppl. ii. 72. This is a common *incipit* in Homer, and reappears in Thgn. *IEG* 829, Theoc. 7.35, [Opp.] *Cyn.* 2.43, Triph. 300; verse-oracles revel in this sequence, e.g.: *ap.* Paus. 10.18.1 (Parke-Wormell 181), *ap.* Str. 6.2.4 *et al.* (id. 229). **μένος ἠΰ**: always clausul. in Homer (6x; cf. [Opp.] *Cyn.* 4.8 καὶ μ. ἠΰ / ~ Ω 6; [Orph.] *H. pr.* 13); always in this sedes in Q. (also i. 4, iv. 464, xi. 235). **καὶ ἄλκιμον-υυ-x** is a common pattern, e.g. E 529, φ 34; Tyrt. *IEG* 10.17 (ἄλκ. ἐν φρεσί); iv. 482 (the first and the third in exhortations). **ἐν φρεσὶ θέσθε**: θέντες (M) is a slip: Vian, *Rech.* 202. For the expression cf. Φ 145 μένος δέ οἱ ἐν φρεσὶ θῆκε /, α 89 οἱ μένος ἐν φρεσὶ θείω /; for the med. N 121, δ 729, though, contrary to the practice of early epic (West, *Philologus* 110, 1966, 148-9) act. and med. are interchangeable in Q., cf. viii. 15-16, xi. 221 beside ix. 85. For the clausula ἐν φρεσὶ θέσθε / cf. *GVI* 2006.7 (Teos, i *p*): it is common with both act. (e.g. *Or. Sib.* 3.164, 299; Gr. Naz. 674.85) and med. verb (e.g. Theoc. 24.74; Opp. *Hal.* 3.479).

230

καὶ γάρ τις...: cf. B 292, τ 265, esp. φ 118/καὶ γάρ τίς θ' ἕνα φῶτα κατακτείνας... All of these are followed by the generalising τε (Ruijgh, TE 739; cf. West on Hes. *Op.* 21): ctr. Gr. Naz. 1308.13, Pall. *AP* 10.56.5. **κατὰ δῆριν**: 7x in Q. Not Homeric (δῆρις hardly appears, cf. 90n., though it may have been more extensively used in other strands of archaic epic: 3x in the short *Scut.*); cf. Mnasalc. *HE* 2619; *GVI* 1153.1 = *IME* 10 (ii-i); D.P. 1051; Nonn. 30. 120, 261, 40.173 [interpol. 26.151]. **ἀνιηρῇ ὑπ' ἀνάγκῃ** = i. 434.

231

ἀμείνονα φῶτα: ἀμύμονα (but ἀμύνονα M; for ἀμείνονα — ἀμύμονα cf. ω 374) is unlikely to be right, despite φ 325: cf. [Hes.] F 195 *Scut.* 51 τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείνονα φῶτα, and Υ 434 ἐσθλός...χείρων ~ 436 χειρότερος..ἐών; i. 758 ἀμείνονι φῶτι..κακὸν... **φῶτα κατέκτα**: cf. Ω 481 / φῶτα κατακτείνας, χ 29, φ 118, Nonn. 48.92; and for the clausula M 378 N 170 ἄνδρα κατέκτα/.

232

μάλα γὰρ μέγα...: for the form cf. i. 116 μάλα γὰρ μέγα πένθος ἀέξει/, viii. 454 (~ xii. 585), x 171, 180; infr. 244n.; for the general appearance *Scut.* 96 μέγα...θάρσος ἀέξων / (~ Nonn. 9.194). **μέγα..ἀέξει**: sim. xiii. 375; source: Z 261, where μέγα is adverbial, not (Bissinger 161) adjectival. **θυμὸν ἀέξει** = viii. 391, Nonn. 20.285. Like clausulae in P 226; Choer. Ias. 1.1 Kinkel, Anon. *APlan.* 27.1; A.R. *CA* 8.1, [Apolin.] 88.92; id. 9.70, Paul. Sil. *Ecphr. Soph.* 1001.

233

περ..πέλει...ἀνθρώποισιν: see on 184. Dausque's τε πέλει is convincing: πέλει disappears before the following πολύ: μάλιστα is a crude attempt to fill the gap—either a reflection of μάλα in 232 or a 'translation' of πολὺ λώιον, 'by far *the best*', superlative in sense. **πολὺ λώιον**: 299n.

234

ἀλλ' ...μέν: cf. P 245 / ἀλλ' ἄγ' ἀριστῆες... The form of the whole is influenced by B 437, 439-40 / ἀλλ' ἄγε, κήρυκες μὲν....ἀγειρόντων...,/ ἡμεῖς δ'.../ ἴομεν, ὄφρα κε...; cf. also β 252f. **ἐύν**: εὐρύν (*codd.*), if not a simple slip, may have been engendered by a recollection of B 437f. (above)—εὐρύν 439. **λόχον ἐντύνασθε**: cf. ξ 469 λόχον..ἀρτύναντες/, and Vian here.

235-6

οἱ δ' ἄλλοι....εἰς ὅ κεν: Γ 73, 256 / οἱ δ' ἄλλοι...ταμόντες/; γ 427 / οἱ δ' ἄλλοι μένετ'...; Τ 190 / μίμνετε δ' ἄλλοι...ὄφρα κε..., cf. ι 172.

235

οἱ δ' ἄλλοι: see on 336. Q. has the article with ἄλλ. only in the masc. plur. (Svensson 83f.); A.R. is not much more adventurous (id. 39f.). **ἱερόν**: with reference to the cult of Apollo Sminthios (Fiehn, *RE* 2.5.496, cf. W. Leaf, *Strabo on the Troad,* Cambridge 1923, 240f.)—unless we are dealing here with a mere tag: see next note, and more generally Nisbet-Hubbard on Hor. *Carm.* 1.28.29. **ἱερὸν ἄστυ**: ἱερόν is not used with ἄστυ in Homer (who has πόλις, πτολίεθρον), but cf. Φ 128 ἄστυ..'Ιλίου ἱρῆς /, Δ 103, 121 ἱερῆς εἰς ἄστυ Ζελείης/. Q. has (i) ἱερὸν ἄστυ in this sedes 351 infr. (Troy), but (ii)^{1}υν ἱερ. ...at xiii. 338 (Rome), 558 (Troy), (iii) ii. 242 + 3 ἐς 'Ιλίου ἱερὸν ἄστυ/. All three categories can be paralleled (cf. also Anacr. *PMG* 353.3 ἱρὸν ἄστυ; E. *HF* 764 [Θήβας v. infr.] ἱερὸν..ἄστυ; *AppAnth.* 162.5, p. 318 ἱερὸν..ἄστυ/): (i) Triph. 435 (Troy); Nonn. 5.85. (ii) [f.l. Call. *Del.* 287: Ἶριον brilliantly Pfeiffer]; *IG* 12 (1) 842.6 (Lindos, i*a*); Nonn. 13.77, 318. (iii) Claus.: Philit. *CA* F 23; *GES* 64.7 (Sidon, iii*a*; Θήβας.., cf. supr.); orac. in *Inscr. Magn.* 215.1 (Parke-Wormell, 338; i*p*); *OrSib.* 13.96; *EpGr.* 1034.1 Kaibel (Chersonese, undated).

236

μίμνετε εἰσόκεν: for the hiatus cf. 545 infr. and Vian, *Rech.* 213; for the expression β 97al. / μίμνετ'...εἰσόκε, vii. 496 /μίμνειν εἰσόκε (~ Hes. *Op.* 630 in a different sedes), x. 14-15, xiv. 219; also Man. 6.73, Nonn. 24.150 (λόχον στήσαντες ibid.). **ποτὶ πτόλιν εἰρύσσ.**: iii. 210 (εἰρύσσαντες/); for ποτὶ πτόλιν cf. Χ 101, ξ 472; infr. 433 (....ἀνείρυον), al. **εἰρύσσωσι** R^{sl}, Tychsen: -σ(σ)ουσι Ω: there is no commoner confusion, but it is conceivable that the fut. indic. (Odysseus *is* confident) is in fact genuine: cf. θ 318 *codd.*, with Stanford's note. Q's own usage however tends to support regularisation (Vian*): εἰσόκε 9 further times with subj., once with pres. indic. (x.376).

237

See on 21-65 (fin.). Odysseus assumes that the Trojans will automatically want to take in the Horse, a Greek offering to Athene, to *their* Athene on the acropolis. There is no talk of an inscription on the Horse, and it is by no means certain that this motif goes back as far as *Il. Pers.* (Austin on Virg. *A.* 2.32): E. *Tr.* 525f., 535f. could conceivably be hinting at one,

and 386 infr. could just reflect its phraseology, see n. ad loc. δήιοι...ἄγεσθαι: one may recall Zen.'s version of I 594: δήιοι (: τ' ἄλλοι) ἄγουσι: ~ 592 ἀνθρώποισι: Q. 233; 592 ἄστυ: Q. 235; 593 πόλιν: Q. 236. Fortuitous? δῶρον ἄγεσθαι: Theoc. 1.9 (-ωνται/).

238

Cf. 33 supr. (i) There is something inherently implausible in the notion that an 'unknown' of extraordinary courage can pop up after years of hard fighting. (ii) Even more implausible is the bystander's exclamation of 255, 'he was not bold before'. Sinon's prototype is of course a disguised Odysseus (360-88 § 2 (b)n.); but a replacement 'ravager', Σίνων, is denied a formal disguise just because he is a replacement devised for the occasion, evidently to allow Odysseus personal access to the Horse. Q.'s Odysseus, it would appear, was content with a show of bravery; Q. might at this point have brought in the representation of Sinon as first cousin to Odysseus (see Austin on Virg. *A.* 2.77-104) to justify selection on the principle of 'like father like son', though even that would have suited a trickster better than a strong-man. σάφα: often with εἰδέναι in Homer (normally in negative form): cf. v. 313, vi. 60. Τρῶες ἴσασιν = v. 311.

239

ἄγχ' ἵπποιο: xiii. 30; cf. ἄγχ' αὐτοῖο in P 300, Ω 126; A.R. 2.94. σιδήρεον..κῆρ: here only. In Homer σ. ἦτορ (Ω 205, 521, cf. vi. 621), κραδίη, θυμός. ἐνθέμενος κῆρ: 34n.

240

The basic pattern is suggested by ρ 355 / καί οἱ πάντα γένοιτο ὅσα..., πάντα μέλοιτο [for the corruption μέδοντα cf. x. 343] by E 490, Z 441, al. μάλ' ἔμπεδον: A.R. 3.1324 (μάλα δ').

240-1

ἔγωγε /..ἐφάμην: a common turn of phrase in Homer, e.g. E 190 O 251 ἔγωγ' ἐφάμην = ii. 311; ν 356-7 οὔποτ' ἔγωγε /...ἐφάμην. For πρόσθ' ἐφάμην cf. vi. 61.

241

μή τι ...ἄλλο: perhaps a recollection of β 303-4 μή τί τοι ἄλλο/ἐν στήθεσσι..μελέτω. For καὶ μή τι cf. Ξ 111 al., iii. 780 al. περὶ φρεσίν: in Π 157 περί is very probably adverbial, as it certainly is at ξ 433 (cf. Call. F

63.7, where πολλόν perhaps hints at περί = περισσῶς). In Q. περὶ φρεσίν (which is common) is apparently always a metrically convenient substitute for ἐνὶ φρεσίν: cf. here ii. 10, iii. 347, x. 344-5, xiii. 376-7; and [Orph.] *A.* 891. See 396n. (περὶ θυμῷ). **περὶ...νοήσῃ**: Homer has νοεῖν with μετὰ/ἐνὶ φρεσίν, κατὰ φρένα, and often with ἄλλα (as γ 26 ἄλλα...ἐνὶ φρεσὶ σῇσι νοήσεις/); cf. A.R. 3.948 ἄλλα νοῆσαι/, where Π [24] had a [lost] marginal variant: ἄλλο?

242

At xiii. 26 τάχα δ' (sc. μή) ἀμφαδὰ πάντα γένηται/ Q. recalls τ 390-1 μή....ἀμφαδὰ ἔργα γένοιτο/; here he reflects rather the variation of A.R., 3.615 (μή....) ἀμφαδὰ ἔργα πέλοιτο/, for which clausula cf. κ 223, *hHerm.* 454 ἔργα πέλονται/. **Τρωσὶν 'Αχαιῶν**: ctr. Δ 156 'Αχαιῶν Τρωσί. **'Αχαιῶν ἔργα**: Triph. 252 applies ἔργον 'Αχαιῶν /(Η 465, = τεῖχος) to the Horse.

243-253

provide an interesting correspondence with Hes. *Th.* 167f. (Gaia approaching sons to punish Ouranos):- /ὣς φάτο, τοὺς δ' ἄρα πάντας ἕλεν δέος....θαρσήσας δὲ..Κρόνος....προσηύδα.../'μῆτερ, ἐγώ κεν τοῦτό γ' ὑποσχόμενος τελέσαιμι/ἔργον, ἐπεὶ...οὐκ ἀλεγίζω/...γὰρ...'/ ὣς φάτο, γήθησεν δὲ μέγα...

243

Cf. infr. 297, and for ἀπαμείβετο the Homeric τὸν δ' αὖτ' (Αἰνείας κτλ.) ἀπαμείβετο φώνησέν τε (Υ 199 and often in *Od.*): D thrusts in the unit φώνησέν τε here. **κύδιμος ἀνήρ**: 183n.

244

ἄλλων...γάρ: after ξ 60 / αἰεὶ δειδιότων, Φ 24 (= ii. 344) / δειδιότες· μάλα γὰρ... **μάλα...ἔργον**: cf. infr. 359 (and 232n.); γ 261 -ων· μάλα γὰρ μέγα μήσατο ἔργον/, Τ 150 γὰρ μέγα ἔργον υ-x.

244-5

ἔμελλεν/ἐκτελέειν = κ 26-7. Cf. i. 132-3 (corr.) γὰρ μέγα ἔργον / ἐκτελέειν; iii. 717; γ 275, [Hes.] F 195 *Scut.* 22, 38. On ἔμελλεν see 48n.

245

τῷ καί μιν: Ζ 353; A.R. 2.455; Opp. *Hal.* 5.70, 632; xiii. 414. **ἐυφρονέοντ' ἀνὰ θυμόν**: on the face of it 'le sang-froid de son coeur'

(Vian), but see on 53. For the form cf. B 36 Σ 4 / τὰ φρονέοντ' ἀνὰ θυμόν, and for the clausula C. L. Struve's attractive suggestion at iv. 358 ἐυφρονέων ἐνὶ θυμῷ / (ἐν ἀέθλῳ *codd.*; Homer has φίλα/κακὰ φρον(έων) ἐνὶ θ./).

246

εὐρὺς..λαός: cf. i. 94-5 εὐρέα λαὸν../ 'Αργείων, and Homer's στρατὸν εὐρὺν 'Αχαιῶν/ (~iii. 494, iv. 16, vi. 192), στρατῷ εὐρέι λαῶν /(Δ 76). There is no exact parallel for ἠύς (*codd.*), but Gr. Naz. 1242.185 has στρατὸν..ἠύν/ [cf. the f.l. at viii. 99], and given Q.'s use of ἠύς in other places (117n.) one might justify it here at a pinch as an equivalent of Homer's 'Αργείων ἱερὸς στρατός (ω 81, cf. ii. 122 [see however Kakridis 28]; for ἱερός in this phrase see v. Martitz, art. cit. below on 351, p. 301). In this kind of context however the notion of size is regularly present, e.g. supr. 148. 'ἠύς < ἐυφρονέοντ' (245)?' (Vian*). ὁ δ' ἐν μέσσοισιν = Ω 162 (-σι) = iv. 337; cf. π 336.

247

ὦ 'Οδυσεῦ: Λ 430 (preceded by ἔειπεν/), Ξ 104, λ 363, ν 4; v. 181, 292, vi. 85. All begin a speech. 'Αχαιῶν φέρτατοι υἷες = i. 776, iii. 381, vi. 44, xiii. 297 [variations: ii. 3, viii. 3 ~ iii. 5-6, iv. 28 ~ *GVI* 1157.2 (Crete, i*a*); iii. 659]. Homer has the formulaic clausula υἷες 'Αχαιῶν /, admitted only sparingly by Q. (x. 347, xiii. 486; ctr. xi. 405, xiv. 230). 'Αχαιῶν φέρτατοι: cf. H 289, [Hes.] F 198.6 'Αχαιῶν φέρτατος-κ. φέρτατοι υἷες: A.R. 4.1383 φέρτατοι υἷες ἀνάκτων/, cf. Rhian. *CA* 25.4 ~ v.l. O 526.

248

Cf. K 303 τόδε ἔργον..τελέσειε/, Ψ 559 ἐγὼ...τὸ τελέσσω/, and for the last two words vii. 222, infr. 280.

249

For εἴ τέ μ'...καὶ εἰ...Vian refers to [Orph.] *A.* 287 εἴ τε καὶ ἐς Κόλχους καὶ ἐς ἀλλοδαποὺς ἀνθρώπους. But Sinon means, I think, 'whether they...[for subjunctive here cf. M 238-40] and <even> if they ...'. A clear example of εἰ = *etiamsi* is Musae. 203-4 σὸν δι' ἔρωτα καὶ ἄγριον οἶδμα περήσω,/ εἰ πυρὶ παφλάζοιτο...(cf. Υ 371, 'I shall confront him, καὶ εἰ πυρὶ χεῖρας ἔοικεν'; the statement 'καί gehört zu dem folgenden εἰ', Kost ad loc., is not strictly true). See Vian, *REA* 75, 1973, 92.

249-50

πυρὶ../βάλλειν: in Homer the preposition ἐν is used (I 220al.): cf. xiii. 273 corr.

250

ζωὸν ἐόντα = Π 436, ix. 56. τὸ γάρ νυ: ctr. N 257 τό νυ γάρ. τὸ...θυμῷ: after π 28 ὣς γάρ νύ [~ x. 220] τοι εὔαδε θυμῷ/; similar is xiii. 283-4 (cf. x. 431 ~ Ξ 340 P 647).

251-2

Q.'s Sinon has a clear choice—to die, or to confer κῦδος upon the Argives (somewhat similar is Catul. 64.102). The alternatives that face him in Virgil (*A.* 2.61f. *in utrumque paratus,/seu versare dolos seu certae occumbere morti*) are formulated differently: Sinon's success depends upon his ability to *deceive*: in Q. Sinon must *escape*, and his survival depends upon his ability to brave torture (see on 360-88, § 2 (a)). Still less like Virgil are the alternatives put to the Greeks by Odysseus in Triph. 126f., χρὴ ζώοντας ἀοίδιμον ἔργον ἀνύσσαι/ ἢ θανάτῳ βροτόεντι κακοκλεὲς αἶσχος ἀλύξαι [cf. 301-2n.]. Cesareo states that the similarities are 'undeniable' (p. 244), as they would be practically bound to be for one who can claim (p. 238) that Triph.'s οἱ μὲν γάρ (251) is Virg.'s *at Capys et* (35) or argue: 'non è precisamente quello che dice Virgilio? No, ma...' (p. 237).

251

δηίοισιν ὑπ' ἀνδράσιν = vii. 46. Cf. I 317 P 148 δηίοισιν ἐπ' ἀνδράσι, a phrase which should be in the text of Dion. Bass. F 24*r*7. ὑπ' ἀνδράσιν η 68 and often later.

252-4

For threefold μέγα see 49n.

252

μέγα κῦδος: cf. Θ 176 etc., i. 108 etc., Bissinger 153-4. The line as a whole is reminiscent of X 217. κῦδος..φέροντα: cf. ix. 29.

253

So, in a similar context, vi. 315 ὣς φάτο θαρσαλέως, Τρῶες δ' ἐπὶ μακρὰ χάροντο, the bare bones of which exist already in Π 600 / ὣς...μέγα δὲ Τρῶες κεχάροντο/. For 'Αργεῖοι here cf. δ 344 ρ 135 κεχάροντο δὲ πάντες 'Αχαιοί/ ~ ix. 445 κεχάροντο δ' 'Αχαιοί/.

254

καί τις ἔφη: xiv. 602. These are the only two cases in Q. where speech and line beginning do not coincide: for other examples in Greek verse see Highet, *HSCPh* 78, 1974, 188-9, adding Antim. F 70, Call. F 1.7, al. Highet's assertion that 'these late authors [viz. Q. and Nonnos]...were attracted by the freer movement of Latin epic' is not supported by any solid evidence. The whole topic is in urgent need of examination. **τις**: for τις- routines see Kost on Musae. 73. The 'typical reaction' of delighted surprise (common in such sequences) is tempered by a 'one thing or the other will happen' (257 ἤ νῶιν) reminiscent of Δ 81f. For ὡς...σήμερον cf. i. 358-9 (255n.) and ὡς in x 38al.; for οἴομαι cf. i. 363, 366, iv. 22, 28, and ἔολπα in A.R. 2.147. **θεὸς...ἔδωκε**: A 178, τ 396. **μέγα θάρσος ἔδωκε**: cf. Opp. *Hal.* 2.558, 5.628 μέγα θάρσος υ-x, and Nonn. 40.32 οἱ θάρσος ἔδωκε, id. 30.231-2. θάρσος (Koechly) is not absolutely certain, see on 60-1.

255

σήμερον· οὐ γάρ: Υ 211; i. 327 (ὡς...), iii. 520. Q. is thinking of Θ 141-2 τούτῳ..Ζεὺς κῦδος ὀπάζει / σήμερον; cf. also H 291 / σήμερον...εἰσόκε δαίμων/. For ὡς followed by σήμερον add to the above i. 358-9, iii. 344-5, xiii. 359-60. **ἀλλά ἑ δαίμων**: ἑ δαίμων is a clausula in ρ 243 = φ 201. Elsewhere the sequence ἀλλά (i) με (ii) σε δαίμων /:- (i) π 194, ω 306; A.R. 3.389 (ὦρσεν); Argent. *GPh* 1395 [= *GVI* 980] and Phil. id. 2823; *GVI* 1109.3 (Attica, ii*p*?), 2034.7 (Pholegandros, iii*p*); [*incipit*: Anon. *ap.* Cougny, *AppAnth.* 290.3, p. 339]. (ii) σ 146; Thgn. *IEG* 1333; Nonn. 47.169.—It is debatable whether in using such a traditional run Q. even stopped to reflect on the formal relationship between δαίμων and θεός 254 (for the equation see O 468 ~ 473 [interference on battlefield]); on δαίμων in Q. see Kakridis 168-9.

256

πάντεσσι...γενέσθαι: an identical pattern in Bion F 14.4 πάντεσσι κακὸν...τεκέσθαι/. Cf. i. 126-7 ~ E 63-4; π 103; E.F 1082 Nauck [= *Alexandr.* F 45 Snell, but the attribution is by no means certain, cf. Coles 30] bears a strong epic stamp: Ζεὺς...κακὸν μὲν Τρωσί, πῆμα δ' Ἑλλάδι/θέλων γενέσθαι...[cf. 49n.].

257

ἤ νῶιν = o 168, but here νῶιν = ἡμῖν, as often in Q., cf. Buttmann 1.48 and, perhaps (see van Groningen, *Mnemosyne* 5, 1952, 231), the use of

νωίτερος in Euph. *CA* 9.9. <υ> οἴομαι: e.g. καὶ (Koechly) or μάλ' (*ego*, cf. Arat. 198, A.R. 4.197); Vian* favours the latter. For οἴομαι...ἔσεσθαι / cf. E 644. **ἐσσυμένως περ**: περ reinforces the adverb: Denniston, *Gk. Part.*[2] 482. Cf. the clausula ἐσσύμενός περ/ (Λ 554 etc., xiii. 186).

258

ἀργαλέου πολέμοιο = vi. 497, claus. ii. 76 (καὶ ἀργ. = Gr. Naz. 1505.348), x. 95, pentam. -έμου Tyrt. *IEG* 11.8; cf. Ξ 87 /-έους -ους, Hes. *Op.* 229 /-έον -ον. The reverse order of ω 531 is unique. **πολέμοιο τέκμωρ**: 2n. **τέκμωρ εὔδηλον**: εὔδηλον is not at home in epic, and Q. may have written ἀρίδηλον (εὔδηλον a vulgarisation). For the phraseology cf. (τέκμαρ:-) ἐναργές ([Hes.] F 273.2), ἐμφανές (A. *Ch.* 667), ἐκφανές (id. *Eu.* 244).

259

ὥς...τις: 562n. **κατὰ λαόν**: cf. B 163 al. κατὰ λαὸν ('Αχαιῶν). **ἀρηιφίλων τις 'Αχαιῶν**: founded on Z 73 al. ἀρηιφίλων ὑπ' 'Αχαιῶν/; τις 'Αχαιῶν / M 390 etc.

260-305

An exchange involving Neoptolemos and Nestor, who is ready to forget his years and join the ambush.

Dreams of past glory figure both in *Il.* and in *Od.* as a means of pulling in extraneous mythical material[44]. The most memorable practitioner of this device is Nestor, *spectator operum multorum*, who normally (ctr. A 260f.; ii. 323f., where note ἡβώωντι 328, γήραος 330, ἔμπεδοι κτλ. 333-4, κάρτος 335) combines a wish for his lost youth and strength with an 'as at the time when...' clause to herald the reminiscences. Here the chief model is Δ 313f., Agamemnon to Nestor:

ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἕποιτο, βίη δέ τοι ἔμπεδος εἴη·
ἀλλά σε γῆρας τείρει ὁμοίϊον,

and the reply:

319 ...ὡς ὅτε...
321 ..νῦν αὖτέ με γῆρας ὀπάζει
322 ἀλλὰ καὶ ὣς ἱππεῦσι μετέσσομαι.

---

[44] Cf. R. Oehler, *Mythologische Exempla in der älteren griechischen Dichtung*, Diss. Basel, 1925, 22f.

We have had a comparable routine already in iv. 303f. (the Games: note 306-7 ὡς εἴθ' ἐν γυίοισιν ἐμοῖς ἔτι κάρτος ἔκειτο / οἷον ὅτ' ἀντίθεον Πελίην κατεθάπτομεν ἡμεῖς, 309 / ὁππότ'..., 320-1 / νῦν δέ με γῆρας ἔπεισι καὶ ἄλγεα..., 322 / κῦδος γὰρ κτλ.), where the main model is Ψ 626f. (note esp. 629-30, 643-4).

In similar vein, H 132f. (cf. 153, his θάρσος, 157 βίη...ἔμπεδος), Λ 670f. Examples of Nestorean digressions are reported in *Cypr.* 114f., *Il. Parv.* F 2 Allen, Euph. *CA* 65 (?), 66, and other individuals adopted his mannerisms: cf. ξ 468f. (beggar Odysseus); E. *Heracl.* 740f. (Iolaus); Virg. *A.* (5.397f. Entellus) 8.560f. (Evander); V. Fl. 1.336f. (Aeson); Stat. *Ach.* 1.776f. (Lycomedes, cf. Juhnke, op.cit. on 12-18 supr., 70.496).

267-70: 'A speech by Nestor about his youthful prowess offered a convenient opportunity for the invention of the poet' (Willcock, *CQ* n.s. 14, 1964, 143). Q. appears to be following in Homer's footsteps: neither his present claim nor that of iv. 307f. is attested elsewhere. Here Nestor's desire καταβήμεναι εἰς 'Αργώ is contrived as a parallel for entry into the Horse (cf. 272), and it looks as if the motif of Pelias' obstruction (270) is an example of myth-manipulation suggested by A.R. 1.323 (Pelias did not want Acastus [a relative of Nestor's] to participate in the expedition—particularly as Nestor did *not* achieve his goal on that occasion or on this (see 270). Nestor is an Argonaut (a very inactive one) in V. Fl., and he is found in the company of other Argonauts [in his prime] at the hunting of the Calydonian Boar in Ov. *Met.* 8.313.

260

Νέστωρ δ' αὖθ' ...μετέειπεν: from γ 345, 411 / Νέστωρ (δ') αὖ, H 123 /Νέστωρ δ'...μετέειπεν/. **δ' αὖθ' ἑτέρωθεν**: similarly O 501 / Αἴας δ' αὖθ' ἑτέρωθεν, Π 755 (/ Ἕκτωρ δ'), ii. 453 / Μέμνων δ' αὖθ'-ωθε. For the sequence here cf. iv. 32-3 / ὣς ἄρ' ἔφη..τις.../ ἄλλος δ' αὖθ' ἑτέρωθε...φάτο μῦθον/, and for ἑτέρωθεν associated with the delivery of a speech Λ 647, π 43, v.l. *hHerm.* 366. **ἐποτρύνων μετέειπε**: ctr. ix. 536 μετέειπεν ἐποτρύνων, and N 94 al. ἐποτρύνων...προσηύδα/, A.R. 1.656, al.

261

So at K 43f. Agamemnon begins a speech with / χρεὼ βουλῆς...ὦ Μενέλαε/ κερδαλέης... The line has something in common with Virg. *A.* 6.261 (Knight, *CQ* 26, 1932, 179.14). **χρειώ**: an urgent, pressing need. On the word see G. Redard, *Recherches sur* ΧΡΗ, ΧΡΗΣΘΑΙ, Paris 1953, 67 *et circa.* **φίλα τέκνα**: K 192 (...προσηύδα·/οὕτω νῦν, φ.τ.), *hDem.* 138; in this sedes also i. 426 ~ infr. 498, vi. 59 = xiv. 235, and Ion *IEG* 26.11,

Theoc. 24.22, [27.] 32, *GVI* 1050.9 (Thasos, ii-iii), [Opp.] *Cyn.* 2.360 +2, Gr. Naz. 539.222, 553.409, [Apolin.] 33.21 +2, Colluth. 85. **βίης καὶ θάρσεος**; cf. on 99. This combination is not new: A.R. 4.273-4 βίῃ καὶ κάρτεϊ...θάρσει τε, cf. [Orph.] *A.* 249 θάρσος τε βίην τε/.

262

τέρμα πόνοιο: [Opp.] *Cyn.* 1.513, claus. id. 4.440; earlier A. *Pr.* 183 πόνων...τέρμα. **ἀμύμονα νίκην** means, I think, 'victory which nobody (among us) would fault', a wink at Neoptolemos' opposition, reinforced by ἐελδ. and φίλας in the following line. Vian* accepts this.

263

ἧμιν ἐελδομένοισι: also at viii. 259, a reversal of ω 400 -οισι...ἧμῖν/. **φίλας** = 'welcoming', as at Pi. *P.* 4.239f. πρὸς δ' ἑταῖροι καρτερὸν ἄνδρα φίλας ὤρεγον χεῖρας and often. The unit φίλας.. χεῖρας is Homeric (Η 130 μ 331), but note also Theoc. 7.104 φίλας ἐς χεῖρας ἐρείσαις/. **ἐς χεῖρας ἄγουσιν**: *Scut.* 107 / σὰς ἐς χεῖρας ἄγουσιν (κλέος ibid. ~ infr. 265, cf. id. 339 Athene / νίκην..χερσὶν καὶ κῦδος ἔχουσα / ~ Q. 262f., 273).

264

θαρσαλέως H: -έος Y. This and the opposite confusion are common, e.g. vi. 305; σ 330, 390; Rhian. *CA* 1.6; Antiph. *GPh* 854; Opp. *Hal.* 3.350, 5.27. **πολυχανδέος**: an obvious word for the Horse, and no doubt traditional, cf. infr. 307, Triph. 412 (and 535 π. ἔνδοθι). πολυχανδής is popular with late versifiers: Q. applies it to a cave at ix. 390; and to various vessels at ii. 136, iii. 731, iv. 475 (cf. Theoc. 13.46, Nic. *Ther.* 951, [Orph.] *A.* 579-80); with νηδύς i. 527, xiii. 138, as in Opp. *Hal.* 5.331, [Apolin.] 16.32 (cf. εὐχανδής in Nic. *Alex.* 63, and Gr. Naz. 975.66). **ἔνδοθεν ἵππου**: again infr. 272, 340, xiv. 139. Triph. writes ἔνδοθεν ἵππον / (357).

265

ἐπεὶ...θάρσος bears a general similarity to vi. 46 θάρσος γὰρ μερόπεσσι κλέος μέγα. μέγα here of course with κλέος, common in Q. as in Homer (cf. infr. 290n.; Bissinger 153). **μερόπεσσι**: only substantival in Q., as almost invariably after the archaic period, Kost on Musae. 93.

266

ὡς ὄφελον with 3rd pers. indic. (aor. or imperf., sing. or plur.) is the usual

construction in Q. (18x; /αἴθ' ὄφελον ii. 61, v. 565), the only exceptions being v. 194, 468; x. 378 (1st pers. indic.). The earliest example of 'adverbial' ὄφελον appears to be Alc. *HE* 20-1, cf. Gow-Page ad loc. and Hermann, *Orphica* 825; Koechly on i. 729; Wackernagel, 199-200. **μέγα κάρτος** and μ. κράτος in this poem are dealt with by Bissinger 216, 221. **†ἐπὶ γούνασι** *codd.* Koechly suggested ἔτι on the basis of the similar sequence at iv. 306. This seems better (but only marginally) than Spitzner's ἐνί, cf. A.R. 3.63; xi. 165.

267

οἷον ὅτ': cf. iv. 307 (Nestor), and / οἷον ὅτε in I 447 (aged Phoenix speaking) al., xiv. 458, [conj. xi. 196, but see Erbse 566]; infr. 409 etc. **Αἴσονος υἱός**: used by A.R., 1.331 and often. **ἔσω νεός**: xiii. 468; cf. [Orph.] *A.* 274. **νεὸς ὠκυπόροιο**: ὠκύπορος quite commonly of ships in Q. as in Homer (e.g. vi. 19 = ξ 230). For the form cf. νεὸς κυανοπρῴροιο /(O 693al. ~ vii. 436) and O 704 νεὸς..ποντοπόροιο/; in Homer the unit νεὸς-υυ-x is occupied by the epithet ἀμφιελίσσης (*Od.* 5x): cf. Alexanderson, *Eranos* 68, 1970, 18, 28, 29.

267-8

νεὸς../ Ἀργῴης: in this order [Orph.] *A.* 86, 224, 533-4 (νηός / Ἀργῴης), 879, reversely A.R. 1.319, 2.211 [= [Opp.] *Cyn.* 2.622], 4.554, 938, [Orph.] *A.* 619.

268

καλέεσκεν ἀριστέας: cf. O 303, P 245.

269

πρῶτος ἀριστήων: iv. 471 (-τον). **καταβήμεναι**: here obviously 'embark'; this, I think, is what κατέβαινεν means at Theoc. 13.21 (Argo), *pace* Gow ad loc.

270

εἰ μὴ ἄρ': often in Homer as apodosis of / καί νύ κε *et sim.*, cf. iii. 515al. For the ellipse '<and would have done so> εἰ μὴ ἄρ' ' cf. A.R. 4.903-5. **ἀντίθεος Πελίης**: cf. iv. 307. Not many people speak of Pelias in flattering terms; but Nestor is a close relative. **ἀέκοντά μ' ἔρυκε**: cf. η 315 ἀέκοντα..σ' ...ἐρύξει /(~ [Orph.] *L.* 449 ἀέκοντα..ἠρύκακεν); Π 369 ἀέκοντας...ἔρυκε/, Φ 59 ἀέκοντας ἐρύκει/ ~ xiv. 148 ἔρυκεν/.

271

νῦν δέ με [= Φ 281al.] **γῆρας ἔπεισι** = iv. 320 (Nestor). Q. clings to well-worn models: A 29 μιν..γῆρας ἔπεισιν/, *hAphr.* 244 / νῦν δέ σε...γῆρας ὁμοίιον ἀμφικαλύψει/, Δ 321-2 (Nestor) νῦν αὖτέ με γῆρας ὀπάζει (ἱκάνει vulg. = [Apolin.] 36.52), /ἀλλὰ καὶ ὧς ἱππεῦσι μετέσσομαι... **ἀλλ' ἄρα καὶ ὧς**: 6x, in Q. only. Cf. the Homeric καὶ ὧς (xiii. 164), ἀλλὰ καὶ ὧς (i. 599al.), ἀλλ' οὐδ' ὧς (vi. 395al.), and for the general shape M 320 ἀλλ' ἄρα καὶ τίς /; v. 424 ἀλλ' ἄρα καὶ τόν / = T 96, Gr. Naz. 1461.139 and *AP* 8.103.3; viii. 423 τῶν / = Arat. 180, Gr. Naz. 458.22; iii. 265 τοῖς/.

272

νέον ἡβώων: cf. I 446 νέον ἡβώοντα /(γῆρας ibid.), [Opp.] *Cyn.* 2.581, [Apolin.] 68.66. **ἔνδοθεν ἵππου**: 264n.

273

θαρσαλέως· κάρτος δὲ...: it would have been surprising if *codd.* (cf. xi. 449) had not presented θάρσος here. It cannot be defended by reference to γ 76-7 θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη / θῆχ'—Nestor has θάρσος already. The likeliest word is κάρτος (Pauw), cf. supr. 266; vi. 370-1 θαρσαλέως· μάλα γάρ οἱ ἀάσπετον ὤπασε κάρτος/ Ζεύς (which protects θεός here against Zimmermann's μένος cl. vii. 383; cf. v. 266-7; θ 498, al.). A similar correction seems called for at xi. 408 (but cf. 60-1n.). **κάρτος...καὶ κῦδος**: 'physical strength and <consequently> success and its attendant glory'. κῦδος is a complex term and its precise nuance is often hard to pin down: cf. Fränkel, op.cit. (on 2 above), 80; Gruber 73f., 85f.; also (Vian*) E. Benveniste, *Vocabulaire des institutions indo-européennes,* Paris 1969, 2.57f. **κῦδος ὀπάσσει**: κῦδος ὀπα-/ is an Homeric tag (normally applied to Zeus) which many were happy to reproduce: Hes. *Th.* 438; Sol. *IEG* 19.5, 31.2; A.R. 1.511; *Or.Sib.* 2.138; Man. 2.344, 392, 3.48; Gr. Naz. 503.61 + 8; [Apolin.] 14.9. But first prizc must go to Ar.'s splendid κοιλιοπώλῃσιν δὲ θεὸς μέγα κῦδος ὀπάζει (*Eq.* 200).

274

See on 66. **ξανθοῦ Ἀχιλῆος**: an obvious epithet for Achilles (for refcrences to his blond hair see Pease on Virg. *A.* 4.590, p. 471, adding Bacch. 27.34f., Stat. *Ach.* 1.162, Philostr. *Im.* 19.5), but the only case outside Q. appears to be Pi. *N.* 3.43 ξανθὸς..'Αχιλεύς; cf. Claud. *IVCons.* 557 *flavum...Achillem.*

275

ὦ Νέστορ: K 87, al. **σὺ μὲν ἔσσι** = ν 297 (...ἁπάντων); ii. 68 /Πουλυδάμα, σὺ μέν [= M 231 al.; -άμαν Zen.] ἔσσι... **ἔσσι νόῳ...**: no doubt Q. has in mind α 66 (Odysseus) περὶ μὲν νόον ἐστὶ βροτῶν. Nestor lays claim to νόος at v. 154.

275-6

νόῳ προφερέστατος ἀνδρῶν / πάντων: so Koechly, προφερέστερος *codd.* Given v. 309-10 νόῳ...πολὺ προφερέστερός εἰμι / σεῖο...βίῃ δὲ...(cf. φ 134; θ 221 ~ [Apolin.] 141.16; see Kühner-Gerth 2.1.22) and ii. 415 (πάντων ..πολὺ φέρτερος ἔμμεναι ἀνδρῶν/(φέρτατος Spitzner; similarly φέρτερος in Antip. Sid. *HE* 393 is assailed by Gow, *CR* n.s. 4, 1954, 5), this conjecture might appear superfluous (as that of Zimmermann at iv. 267 certainly is; but v. 462 ὑπερτάτη is correct, *pace* Keydell, *Gnomon* 40, 1968, 574: cf. A.R. 1.1122). -ατος here however has a good chance of being right:- (i) superlat. + ἀνδρῶν: Theoc. 17.4 (pap.; v.l. *codd.*: -ερος); *GVI* 403.1 (Ostia, ii-iii); i.562 μοι μένος ἐστὶ πολὺ -έστατον ἀνδρῶν /(it is ἀνδρῶν here which pulls Q. towards the superlat., ctr. θ 221; -έστερον Zimmermann). (ii) superlat. + πάντων *et sim.*: θ 128 and often thereafter, e.g. Hes. *Th.* 79, 361; *GVI* 2030.20 (Syros, ii-iii) and 1732.1 (Isauria, iii-iv); [Orph.] F 178.1. The only example of the comparative known to me is [Orph.] *H. pr.* 2 προφερεστέρη ἐστὶν ἁπασέων/(after Hesiod: leg. -άτη?).

276

Similar is iii. 614 ἀνέρι ὃν τάχα γῆρας ἀμείλιχον ἀμφιμέμαρφε. Q. is again indebted for his treatment of Nestor to the language of early epic: cf. ω 390 κατὰ γῆρας ἔμαρφεν /, *Scut.* 245 (with the variants) γῆράς τε μέμαρπεν/; and for the form *hAphr.* 244 (271n.), Δ 314-5 (260-305n.). **ἀμείλιχον**: Q. is fond of this word (cf. below 466, 483, 548), but he steers clear of all Homeric/ Hesiodic associations. **ἀμφιμέμαρφεν**: an exceedingly rare compound outside Q., see *LSJ*; in tmesis at iii. 334-5 = vi. 635-6; xiv. 28-9 (conj.).

277

οὐδέ...βίη: cf. Δ 314, and the formulaic βίη δέ (τέ) μοι ἔμπεδος εἴη /, a favourite expression of Nestor's in *Il.* (H 157 Λ 670 Ψ 629). There is a variation on this at ii. (323-4 ~) 333-4. **χατέοντι πόνοιο** recalls the form of A.R. 2.316 χατέωσι νόοιο/.

278

τῷ σε χρή: the same phrase on *Nestor's* lips at H 331, I 100; also ρ 417; Panyas. F 12.16 Kinkel; two Julians, in *AP* 9.368.5, 11.368.2. **Τενέδοιο πρὸς ἠόνας**: cf. infr. 345, and 131n. **ᾰπονεεσθαι** is a licence borrowed from Homer; Wyatt, op.cit. on 4 supr., in this as in other cases overplays his hand in attempting to reduce the total of what he terms 'mistakes' [p. 235]: but he will be interested in the presence of πόνοιο immediately above.

279-80

ἐς..λόχον.../ βησόμεθ': cf. 28-9.

279

Neoptolemos is thinking of his own name (νέοι; ὑσμίνης = πολέμου) : cf. ix. 283, Triph. 54; Wernicke 101f., Rank 92f. **νέοι ἄνδρες**: iv. 297; claus. ρ 294, Thgn. *IEG* 241. Cf. ν 425 μιν λοχόωσι νέοι. **ὑσμίνης ἀκόρητοι**: 87n.

280

ὡς...ἐπιτέλλεις: cf. ξ 131, 185 σύ, γεραιέ, β 201 ἥν σύ, γεραιέ/; vi. 47 ὡς ἐπιτέλλεις/ ~ B 10, I 369 (-ω/).

281f.

Q. here indulges in extensive self-repetition. Cf. (i) Lycomedes' leavetaking of Neoptolemos at vii. 292-3 ὣς φάτο, τῷ δ' ἄγχιστα κίεν γεραρὸς Λυκομήδης/ καί ῥά μιν ἰωχμοῖο λιλαιόμενον προσέειπεν ~ 312...κύσε παῖδα... (ii) Phoenix and Neoptolemos at vii. 630f.: Ph. approaches N. whom he sees as a double of Achilles (631f.), kisses him (640), addresses him (642f.); N. replies courteously (ὦ γέρον 668); 670f. / ὣς εἰπὼν....ἐν τεύχεσσιν ἑοῦ πατρός... (iii) Agamemnon to N. at vii. 689f.: 'you are really Achilles' son..., ἦ γὰρ ἔολπα/ σῇσιν ὑπαὶ παλάμῃσιν....Πριάμοιο πόληα περικλειτὴν ἐξεναρίξαι,/οὕνεκα πατρὶ ἔοικας...'.

281

Νηλήιος υἱός: cf. B 20 Νηληίῳ υἷι, and for the type iv. 566, xi. 338 (Καπανήιος, Hom.); x. 138 (Φυλήιος). The Homeric patterns, not always adequately assembled, are dealt with by Aitchison, *Glotta* 42, 1964, 132f.

282

A common gesture in *Od.*: cf. here π 15-16 κύσσε δέ μιν κεφαλήν τε καὶ ἄμφω

φάεα καλά / χεῖράς τ' ἀμφοτέρας (sim. xiv. 183; [Orph.] *A.* 446); χ 499-500 κύνεον..κεφαλήν τε καὶ ὤμους / χεῖράς τ' (sim. xiii. 533-4 ~ Nonn. 4.200-1); φ 225. **ἀμφοτέρας...χέρας**: so Theoc. 22.130 / ἀμφοτέρας υυ χεῖρας; cf. Φ 489; Arat. 183. **οἱ ἔκυσσε**: cf. Θ 371 οἱ γούνατ' ἔκυσσε, xiii. 533, xiv. 183. **κεφαλήν τ' ἐφύπερθεν**: xiv. 45 (corr.) κεφαλὴν ἐφύπερθε καλύπτρῃ/ is an adaptation of (Ξ 184 and) ε 232 κεφαλῇ δ' ἐφύπερθε καλύπτρην/(ἐπέθηκε vulg., cf. κ 545 and West, *PP* 214). Cf. also δ 150 κεφαλή τ' ἐφύπερθέ (τε χαῖται/).

283

εὐρέα..ἵππον: 44n.

284

†αὐτὸς ὃν οὔ τι† *codd.* The presence of ὃν in the paradosis indicates perhaps that the archetype had both αὐτός and αὐτόν. Koechly's αὐτὸν δ' αὖτε seems to me marginally superior to his alternative suggestion αὐτός, ὁ δ' αὖτε (adopted by Vian, and cf. van Krevelen, *Mnemosyne* 25, 1972, 446). **γεραίτερον**: cf. γ 24 (Telemachus of Nestor) αἰδὼς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι, where γεραίτερον is a 'contrasting' comparative (~ νέοι ἄνδρες supr. 279); cf. Wittwer, *Glotta* 47, 1969, 63. **ἔκτοθι μίμνειν**: a claus. in iv. 99*a* (but surely interpolated: Keydell, *Gnomon* 37, 1965, 39; Vian* disagrees), cf. ἔκτοθι μίμνων/ in *EpGr.* 1050.1 Kaibel (Ephesus, iv*p* + ?). The unit appears elsewhere in the verse at X 439; A.R. 1.833; infr. 344.

285

ἐέλδετο γὰρ πονέεσθαι: cf. δ 162 ἐέλδετο γάρ σε ἰδέσθαι/. Q. has ἐελδόμενος (-αι -ους) πονέεσθαι / at i. 451, iv. 263, 370, 479.

286

= vii. 293. Cf. τ 252 / καὶ τότε μιν...προσέειπεν/.

287f.

Nestor makes out that Neoptolemos has realised the heroic ideal that Peleus set his son Achilles (I 443). Odysseus in λ 506f. praises Neoptolemos for both his fighting and his speaking abilities to the delight of Achilles. That N. is his father's double, and can be expected to do what his father did (good or bad), is a constant theme in S. *Ph.* and in Q. (cf. Castiglioni 35; Vian on vii. 631), as elsewhere: e.g. Ov. *Ep.* 8.3, 43; Triph. 54. **βίῃ...μύθῳ**: for the form cf. Ω 42 βίῃ καὶ ἀγήνορι

θυμῷ/(adapted in v. 199 βίῃ καὶ εὔφρονι βουλῇ/, a clausula attested in [Orph.] *H.* 14.12 + 4), and καὶ εὔφρονι θυμῷ / in orac. *ap.* Paus. 8.9.3 (Parke-Wormell 163.4). **εὔφρονι**: 'sagacious', cf. Fraenkel on A. *Ag.* 806, Vian on iv. 130, supr. 53n.; ii. 42 εὔφρονα..μῦθον/(~ σαόφρονι 41). *LSJ* Suppl. makes no attempt to improve upon the drastically inadcquate treatment accorded to this epithet (or its congeners).

288

ἀντιθέου Ἀχιλῆος: Achilles is only one of a number of important characters to whom the epithet ἀντίθεος is not applied in the Homeric poems (see *LexfrEp* s.v.). With Q.'s unit (also v. 305) one may compare φ 254 / ἀντιθέου Ὀδυσῆος, and so xiv. 276 ~ υ 369; iv. 385 ~ α 21al. In Homer Achilles is δῖος, θεῖος, θεοείκελος; in Q. θεοειδής (xi. 234), ἰσόθεος (xiv. 180, cf. ἰσόθεον γένος in E. *IA* 626), ζάθεος (xiv. 304), the last of which at any rate is not likely to be archaic, cf. West, *CQ* n.s. 20, 1970, 284.

289

διαπραθέειν κλυτὸν ἄστυ = viii. 474 (H 32 δ. τόδε ἄ./); variations in iv. 544, ix. 279-80, xiii. 419. κλυτὸν ἄστυ (Hom. ἄστυ περικλυτόν ctr. viii. 478 π. ἄστυ) is late: first (?), in order ἄστυ κλυτόν, in *GVI* 1042.2 (Rome, ii-iii), cf. Anon. *AppAnth.* 256.5, p. 333; κλυτὸν ἄστυ: Gr. Naz. 1538.227; [Apolin.] 47.14; *EpGr.* 887.1 Kaibel (undated).

290

ὀψὲ δ' ἄρ': ix. 210, cf. 366n. **ἐκ καμάτοιο** = ix. 105, and Nic. *Ther.* 281, Opp. *Hal.* 1.26, Max. 161, Metrod. *AP* 14.136.5; *init. hex.* xi. 327, *fin.* A.R. 2.430, Nic. *Alex.* 291. **μέγα...ἡμῖν**: 265n. For the form of the whole cf. P 131 μέγα κλέος ἔμμεναι αὐτῷ/; P 232, ω 94, *hAp.* 381 κλέος ἔσσεται -υυ-x; and Λ 227 ἐκ θαλάμοιο μετὰ κλέος. Note further vii. 663 ~ ω 93-4.

291

πολλὰ πονησαμένοισι: similarly iii. 283 (-νος), viii. 201 (-νῃ). This unit is otherwise the property of the epigram: hexam., / πολλὰ -ος *GVI* 992.1 (Smyrna, ii-iii); pentam., / πολλὰ -οι, epigr. *ap. Hellenica* iv. p. 115 (late empire); πολλὰ -ον (-ος)/ Antip. Thess. *GPh* 460; *GVI* 1983.8 (Syria, iii*p*). **πονησαμένοισι κατὰ κλόνον**: cf. E 84, 627 πονέοντο κατὰ..ὑσμίνην/; κατὰ κλόνον is Homeric. πονεῖσθαι ἄλγεα nowhere else. **ἄλγεα λυγρά**: Γ 416 v.l. ant., N 346, Ω 742, Hes. *Op.* 200, *Or. Sib.* 3.301. Cf. x. 326.

292-6

For a detailed discussion of this passage see Vian, tome ii, 203f.; also van Krevelen, *Mnemosyne* 19, 1966, 194. The 'roads' are associated, from Hesiod on (*Op.* 289f.: note κακότητα, ῥηιδίως/ ῥηιδίη, θεοὶ..ἔθηκαν, οἶμος ἐς...; in the close imitation at Nonn. 20.94f. πόνος specifically is brought into the picture), with the attainment of moral goodness or evil: Nestor here resolves 'sufferings' and the vague 'good things' into 'ruin' (military disaster) and (cf. Sil. 4.603-4) 'glory' (military success). πόνος and κῦδος are brought together in i. 738, ii. 76f., iv. 305 [Nestor], etc.; ἀρετή and πόνος in a related image, xiv. 195f.

292-3

So Nestor in v. 154 reflects ἐσθλὰ καὶ ἄλγεα πολλὰ μόγησα/, cf. vii. 70f.

292

ἄλγεα...θεοί: cf. T 264, ξ 39. παρὰ ποσσί: likewise i. 425 /ἡμῖν δ'...παραὶ ποσὶν ἄλγεα κεῖται/; for παρὰ ποσσίν metaph. cf. vi. 63, 432, vii. 549; Platt 116-7. θεοὶ θέσαν ἀνθρώποισιν = λ 274. θεοὶ [θεαὶ Antiphil. *GPh* 1025] θέσαν occurs I 637al., *Margites IEG* F 2.1, D.P. 394, xiv. 370, and cf. *PLille* 76 (anon.—Stes.?—lyr.*ap.* Parsons, *ZPE* 26, 1977, 15) 205-6 θεοὶ θέσαν....βροτοῖσιν; θέσαν ἀνθρώποισιν/also Ω 49.

293

πολλὸν ἄπωθε: cf. τυτθὸν ἀπ. (vii. 623, viii. 118 ~ Theoc. 1.45 / τυτθὸν δ' ὅσσον ἄπωθεν), βαιὸν ἀπ. (iii. 728 al. = A.R. 2.86, Diosc. *HE* 1544). ἄπωθε(ν) (14x in Q.) is widespread in the imperial epoch. In verse first in tragedy and comedy, in the Hellenistic era it is found not only in iambics (Call. F 194.97, 197.25; Lyc. 425, 804), but also in hexameters (A.R. 12x; Theoc. 1.45) and pentameters (Antip. Sid. *HE* 315, Diosc. id. 1544). For the form -ωθε see *LSJ* + *Suppl.*, adding Lyc. 425. πόνον...ἔλασσαν: at Δ 299 Nestor marshals the troops, κακοὺς δ' ἐς μέσσον ἔλασσεν/(ἐσθλούς 298).

294-5

ῥηιδίη μὲν....κέλευθος: cf. A.R. 4.501-2 / ῥηιδίη δέ κεν....κέλευθος/.

295

αἰζηοῖσι: 133n.

296

μέσφ' ὅτε: on this expression see Schneider, *Call.* 1.342 (he compares ἕως ὅτε) and J. Wackernagel, *Vermischte Beiträge...*, Basel 1897, 35. Elsewhere in Q. it takes the aor. indic.: iii. 623, viii. 134; ὅτε δή vii. 621, ix. 325. It occurs in the following places also:- (A) With indic.: (i) aor.: Call. *Dian.* 195, and (see now Lloyd-Jones/Rea, *HSCPh* 72, 1968, 128) F 260.20; ὅτε δή F 260.4; Gr. Naz. 990.266, 1457.83, and *AP* 8.45.2; Max. 421. (ii) pres.: Gr. Naz. 442.41. (iii) imperf.: id. 537.195. (B) With optat.: id. 520.29. (C) / μέσφ' ὅταν [Orph.] *A.* 1232.—μέσφ' ὅτε tries to fight its way into Homer's text at τ 223 (cf. Allen ad loc.), ω 310. στονόεντα πόνον: the other way round in Antip. Thess. *GPh* 469. διὰ ποσσὶ περήσῃ: Panyas. F 15.1 Kinkel (-ήσας /); a similar pattern in viii. 156.—περήσει *codd.*: correct?

297

Early epic offers no exact parallel for this speech-introduction (sim. v. 306 / ὣς φάτο, τὸν δ' 'Οδυσῆος ἀμείβετο...), but cf. Hes. *Th.* 654 ὣς φάτο, τὸν δ' αἶψ' αὖτις ἀμείβετο Κόττος ἀμύμων, N 823... ὁ δ' ἀμείβετο φαίδιμος Ἕκτωρ/.

298

ὦ γέρον of Nestor Δ 313 al.; so v. 166 / ὦ γέρον, ὡς... ὡς...φρεσί: cf. xiii. 412 ὡς σύγ' ἔολπας/, xi. 491 (corr.) σύγ' ἔολπας ἐνὶ φρεσί. ἔολπας ἐνὶ φρεσί reproduces Φ 583; for ἐνὶ φρεσὶ τοῦτο υ-x cf. β 363 = ο 326.

299

ἡμῖν εὐχομένοισιν = γ 56 (-σι), iv. 42. ἐπεὶ...οὕτω: evidently straight from Hes. *Op.* 433 ~ εἴ χ' ἕτερον 434. Analogous clausulae at (i) infr. 342 and (ii) ii. 38, vi. 30, xi. 219 ἐπεὶ πολὺ λώιόν ἐστιν/ = Gr. Naz. 573. 673, 1476.355. [Cf. A 229; β 169, Hes. *Op.* 759.—Plato, *Hp. Mi.* 370c, cites A 169 in the form ἐπεὶ ἦ πολὺ λώιόν (: φέρτερόν) ἐστιν/. J. Labarbe, *L'Homère de Platon,* Liège 1949, 71-79, so far from offering a convincing case for an original λώιον, seems to me to end up apologizing for it. Plato is given to substituting synonyms εἰκῇ (cf. Tarrant, *CQ* n.s. 1, 1951, 62) and I see no good reason why a substitution should *necessarily* have been βέλτιον]. οὕτω (οὕτως Ald.) should be left alone: Schneider, *Call.* 1.68. So now Vian*.

300

εἰ...θεοί: cf. i. 610 (corr.), x. 427 θεοὶ δ' ἑτέρως ἐβάλοντο/(ἐβόλ.?) ~ α 234 /νῦν δ' ἑτέρως ἐβόλοντο (v.l. ant. ἐβάλ.) θεοί. καὶ τοῦτο τετύχθω: Hes. *Op.* 752 (τέτυκται/).

301-2

Similar alternatives are put in ii. 39-40, xi. 219-20. With **φυγών** Neoptolemos presumably hits out at the Greek 'flight' from Troy: he will stay with the Horse, which at least affords some prospect of a glorious death.

301

βουλοίμην δ': in all eight places in Homer where βουλοίμην (...ἤ) occurs the modal particle is present, and so generally elsewhere (ctr. Cerc. *CA* 18.37 [p. 218] and [Babr.] 65.7):- Sapph. *PLF* 16.17; S. *El.* 1304 v.l., E. *Hipp.* 904, al.; *Com. Adesp.* 257.84 Austin; Antip. Thess. *GPh* 91 (...ἤ); Gr. Naz. 550.374 (...ἤ). *Perhaps* (*ctr.,* Vian*) we should read here βουλοίμην χ' (with a dash after τετύχθω), cf. λ 489f. π 106f. /βουλοίμην κ'...ἤ..., γ 232f. / βουλοίμην δ' ἄν.../ ἤ ἐλθὼν..., υ 316-7 / καί κε..βουλοίμην.../ τεθνάμεν ἤ... Hermann suggested βουλοίμην κεν ὑπ' Ἄρει (*Orphica* 747), but:- δ' ὑπ' Ἄρηι = E 699. **εὐκλειῶς ἀπολέσθαι**: cf. x. 43 /εὐκλειῶς † μέγ' ὀλέσθαι, X 110 (ἤ ....ἠέ..) ὀλέσθαι εὐκλειῶς πρὸ πόληος /(but a Ptolemaic papyrus has π[ρὸ πόλ]ηοσεϋκλειῶσάπ[ολέσθαι, West *PP* 163), *Trag. Adesp.* 537 Nauck κατθανεῖν...εὐκλεῶς/ἤ ζῆν θέλοιμ' ἄν.

302

ὀνείδεα πολλά: Γ 242 [Ι 460] ὀνείδεα πόλλ' υυ-x.

303-4

Of the brief arming-scenes in Homer (Arend 96f.) this most resembles φ 366 ἦ ῥα καὶ ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλά ÷ 369 / οἱ δέ ...ἐθωρήσσοντο...

303

viii. 23 ὣς εἰπὼν ὤμοισι πατρώια δύσετο τεύχη. For Achilles' arms see Vian on vii. 445. **ὣς εἰπὼν ὤμοισι** resembles Θ 184 al. = [Orph.] *A.* 854; cf. iii. 349 = xiii. 374. **κατ'..θήκατο**: one might expect 'deposit' or 'take off' (cf. T 12; Nonn. 46.89), but Q. clearly means 'put on', as at vi. 196: cf. Campbell, *CQ* n.s. 19, 1969, 279.4. **ἄμβροτα..τεύχη**: 174n. **θήκατο τεύχη**: i. 152; cf. *Scut.* 127 /θήκατο δ' ἀμφ' ὤμοισιν...σίδηρον/.

304

πατρὸς ἑοῦ: also vii. 710. Once only in Homer (δ 714), but common later, e.g. Theoc. 24.59, A.R. 1.117, Euph. *PSI* 1390 Cii. 17, Opp. *Hal.* 2.501, Gr. Naz. 1488.108, Nonn. 6.27 al. **τοὶ δ' αἶψα**: ix. 131 al., also K 359, [Opp.] *Cyn.* 4.328, [Orph.] *A.* 1099. Cf. T 36 / αἶψα... θωρήσσεο. **αὐτοὶ θωρήχθησαν**: cf. Λ 49 M 77 / αὐτοὶ...θωρηχθέντες/; H 101.

305

ἡρώων οἱ ἄριστοι: A.R. 4.1307. The Homeric models are / Ἀργείων, Φαιήκων οἱ ἄριστοι (i. 779-80 οἱ ἄριστοι / Ἀργείων). οἱ ἄριστοι also ix. 487, cf. v. 170 ~ Λ 658. Compared with Homer Q. is conservative in his use of article + superlative: Svensson 79f.—Ctr. here Virg. *A.* 2.18 *delecta virum sortiti corpora.* ὅσοις...θυμός: cf. [Opp.] *Cyn.* 4.374 θυμὸς θρασύς, and ii. 312 θρασὺς δέ μοι ἔλπετο θυμός/[~ P 234 al.], ix. 403 ἅ οἱ θρασὺς ἤθελε θυμός/ [cf. 93n.]; i. 822 [~ H 31al.]. ἔπλετο θυμός: iv. 122; also [Orph.] *A.* 234, 406 *codd.*; Gr. Naz. 1489.133; [Apolin.] 48.12.

306-335

(A) *Invocation and* (B) *Catalogue.*

(A)

This is the only Muse-invocation in the poem. The basic framework recalls B 484f. / ἔσπετε νῦν μοι Μοῦσαι.../ὑμεῖς γὰρ θεαί ἐστε.../οἵτινες ἡγεμόνες...ἦσαν/(cf. also Λ 218f., Ξ 508f. [/ Αἴας ῥα πρῶτος 511, v.l. μὲν, cf. Q. 314], Π 112f. A number of imperial poets were quite happy to perpetuate jaded ideas[45]—wholly deserving of the grotesqueries with which Nonnos thrashed them in 13.43f.

The personal elements of 308f. owe something to Hes. *Th.* 22f.[46] and to Call. F 2 (309 ~ schol. Flor. Pfeiffer, p. 11 ἀ]ρτιγένειος ὤν; 310 μῆλα νέμοντι/ ~ F 2.1) or possibly to a more simple-minded derivative of the type found in *POxy.* 2816[47]. The topographical precision of 310f. suggests that Q. was either born or lived in Smyrna, though given the mass of clichés and Smyrna's well-known claim to the mothering of Homer[48] the point may simply be that he sees himself as a representative of the 'Homeric' school of verse; at any rate, this passage is not on a strict par with the boasts of the Oppians (*Cyn.* 2.127, 157; *Hal.* 3.7f., 206f.) or of Nonnos (26.238).

(B)

For details of extant catalogues (they are not normally designed to be complete) see Robert 1238f., Kakridis 100-1. Each one is, as one would ex-

---

[45] Some examples in O. Falter, *Der Dichter und sein Gott bei den Griechen und Römern,* Würzburg 1934, 43.

[46] On this and comparable scenes cf. West's commentary, with Verdenius, *Mnemosyne* 25, 1972, 225f.; A. Kambylis, *Die Dichterweihe und ihre Symbolik,* Heidelberg 1965, esp. 31f., 69f.

[47] On which see Luppe, *Philologus* 120, 1976, 186f.

[48] A. D. Skiadas, *Homer im griechischen Epigramm,* Athens 1965, 24f.

pect, idiosyncratic; speculation about origins, whether on an individual or a collective basis, seems pointless[49]. Q. shares with Virg. (~ Hyg.) alone Sthenelus and Thoas, with Virg./Triph. the obvious Odysseus, Neoptolemos, Menelaus, Epeius, and also Acamas (see below; Triph. shares no individual with Virg. alone), with Paus. alone Menestheus (only here in Q.), with Paus./Triph. but not Virg. Teucer, Demophoon *and* Acamas, with Triph. alone Ajax, Eurypylus, Thrasymedes, Idomeneus, Leonteus, Eumelos, Meges. The lists of Virg. Triph. and Q. all contain individuals peculiar to themselves. Of those peculiar to Q.—Philoctetes (cf. Eust. on λ 522), Polypoetes, Meriones (Eust.), Podaleirius, Eurymachus (321 *codd.*), Ialmenos, Thalpios, Antimachus (Ω at 323), Euryalus, Amphimachus (325 *codd.*), Agapenor—1-4, 7 [see ix. 150 suppl.], 9 and 11 figure elsewhere in the poem; the source of the remaining four is unknown, as is of course that of the catalogue as a whole: according to Vian (*Notice,* p. 85) Menestheus Ialmenos and Thalpios are names 'pris, semble-t-il, au hasard dans le Catalogue des Vaisseaux'—but, Thalpios apart (see above), Menestheus is there already in Paus., and Q. must be preserving a 'genuine', traditional, member. Eurymachus (321) should not be jettisoned in favour of Eurydamas (Wernicke, comparing Triph. 181, where three -δαμας names are grouped together); but Vian's 'Αμφίμαχος in 323 (cf. B 620 'Αμφίμαχος καὶ Θάλπιος, 871 /Νάστης 'Αμφίμαχός τε; 'Αντίμαχος from M 188?) and 'Αμφίλοχος in 325 [but [Hes.] F 26.2...'Αμφίμαχος κρατερ.[] are tempting if not wholly certain corrections.

Triph.'s catalogue is diversified with a wealth of personal detail[50]. The fact that a catalogue is comprised of basically familiar personages is no obstacle to amplification, but Q. contents himself with a sketchy and downright monotonous list, which, to judge by the nature of the ornamental epithets (note repetition in κρατερός 315, 325 cf. 326; 'godlike' 316 ~ 322, 319, 324; ἐρίθυμος [318n.] and ὀβριμόθυμος are imperial in flavour), may well have been founded wholly or in part on a simple prose record or commentary. Neither Q. nor Triph. indulges in symmetrical patterns (Virg., 3x3). Triph. groups three -δάμας names (181-2), Virg. has the jingle *Acamasque Thoasque* (262); Q. eschews such devices and even splits up Demophoon and Acamas (325-6, ctr. Triph. 177).

---

[49] Cf. C. Vellay, *Les légendes du cycle Troyen,* Monaco 1957, (i) 295.

[50] On elaboration of various kinds in catalogues see G. Strasburger, *Die kleinen Kämpfer der Ilias,* Diss. Stuttgart 1954, 20f.

306

νῦν: see Livrea on A.R. 4.1. **καθ' ἕκαστον**: the Muses have the power to enumerate each individual person or thing: cf. Ibyc. *SLG* 151.23f.; Virg. *A.* 9.527; *Il. Lat.* 164, 166.

306-7

μοι...ἀνειρομένῳ.../ἔσπεθ' ὅσοι: cf. A.R. 4.1565 ἀνειρομένοισιν ἔνισπε /, and, with εἰπόν, εἰπέ Mel. *HE* 4730 (= *GVI* 1868) ~ Paul. Sil. *AP* 5.250.7 [Viansino 61]; Nonn. *Met.* 9.11; add perhaps *Certamen* 140-1 μοι..ἐειρομένῳ κατάλεξον, / πόσσοι ἅμ' Ἀτρεΐδῃσιν ἐς Ἴλιον ἦλθον Ἀχαιοί; (ἀνειρ.? Cf. Call. F 178.22 suppl., Gr. Naz. 1371.255, c.v.l.). The archaic prototypes are Homer's / εἰπέ μοι εἰρομένῳ -ῃ (ο 263 al.), reproduced in Nonn. 25.327 al., and in the mock-heroic Luc. *AP* 11.274.1 and Socr. *AP* 14.1.1f. Πυθαγόρη, Μουσέων..ἔρνος, /εἰπέ μοι εἰρομένῳ, ὁπόσοι...; cf. also Nonn. 21.238-9. **σάφα...**: with εἰπεῖν in Homer, e.g. Δ 404.

307

ἕσπεθ': ἕσπετε is regular in appeals to the Muses: cf., besides the Iliadic passages cited on 306-335 (A), e.g. Hes. *Th.* 114 μοι ἕσπετε Μοῦσαι, the alternative first line of *Il.* /ἕσπετε νῦν μοι Μοῦσαι, and Colluth. 6, where as here there is a variant εἴπατε. For Ω's *spiritus asper* cf. Allen, *Il. ed. maior,* on B 484, Ξ 508, Π 112; schol. B 484a^{1-2}, Δ 63 warn us against it. **πολυχανδέος ἵππου**: 264n.

308

For the terminology cf. *hAp.* 518-9 οἷσι..Μοῦσα / ἐν στήθεσσιν ἔθηκε θεὰ..ἀοιδήν /; χ 347-8 (Phemius) θεὸς δέ μοι ἐν φρεσὶν οἴμας/παντοίας ἐνέφυσεν. We may be grateful at least that Q. did not go to the ridiculous lengths of Oppian (*Hal.* 4.7f.). **πᾶσαν**: entire, in all its aspects and ramifications. Hesiod has the power to sing τά τ' ἐσσόμενα πρό τ' ἐόντα (*Th.* 32, cf. 38), i.e. everything that the omniscient (B 485) Muses inspire in him. **μοι ἐνὶ φρεσί**: cf. ο 486; A.R. 4.1673; vi. 10. **ἐνὶ φρεσὶ θῆκατ'**: 229n. **ἀοιδήν**: Q. may or may not (cf. above) have read ἀοιδήν in Hes. *Th.* 31 (αὐδήν vulg.). ἀοιδή here, despite πᾶσαν ἀοιδήν in Arat. 18, means I think not 'poem' (Vian) but 'power of song', 'art of singing', as at N 730-1 δῶκε θεὸς....ἀοιδήν / and elsewhere in Homer (cf. R. J. Cunliffe, *A Lexicon to the Homeric Dialect,* s.v. 4); and at Hes. *Th.* 22 (Muses) καλὴν ἐδίδαξαν ἀοιδήν /, where the poet is blending the notion that his encounter with the Muses made him an accomplished poet with the reality of training to be a poet (a different view is taken by Verdenius,

op.cit.fn. 46, 232). Expert as he now is, Q. of course still needs their help: so does Hesiod, cf. *Th.* 104 and esp. 114.

309

Homer's πρίν σφωϊν ὑπὸ κροτάφοισιν ἰούλους/ἀνθῆσαι πυκάσαι τε γένυς εὐανθέϊ λάχνῃ (λ 319-20) gave rise to a host of imitations. For the four basic components of Q.'s line, πρίν, ἀμφί, παρει(ά) sim., κατα- cf.: – (i) *GVI* 653.6 (ii*p*); (i) (ii) id. 780. 5-6 (ii*p*); (i) (iii) id. 1057.3 (iii*p*); (iii) A. *Th.* 534, *GVI* 1997.9 (iii*p*), [Orph.] *A.* 228, Nonn. 3.414, 10.180; (iv) *GVI* 648.7 (ii*p*). Other parallels (particularly for (iv)) in Headlam on Hdas. 1.52, Gow on Theoc. 15.84f., Allen-Halliday, Addenda to *hAphr.* 228. Q. was in his (late?) teens (cf. Fitton in *Glotta* 53, 1975, 229) when he was filled with an urge to write verse (this poem?); or at least he says he was: cf. Call. **πρίν μοι ἀμφί** *codd.* Perhaps πρίν γέ μοι (Hermann; and so Vian*). Koechly's μοι ἔτ' I find hard to comprehend. **παρειά**: this occurs as a variant in Homer at (a) Γ 35 (: παρειάς), where according to some authorities (cf. schol., with Erbse ad loc.) Aristarchus read παρειά, according to others παρειάς. For an attempt to resolve the conflicting testimonies see van der Valk, *Mnemosyne* 25, 1972, 78f.; La Roche, 332f., suggests that Aristarchus may have left the question open with a διχῶς. παρειά was explained as neut. plur. or dual, cf. Wackernagel 60. (b) Χ 491 (÷ υ 353;: παρειαί), ascribed by Didymus to Aristarchus. Its presence in Q. may however have nothing to do with Homeric disputes. παρειά is found in *IME* 168.26 (i-iii); Peisand. *GDK* Suppl. 6.18.1 (παρειάς Heitsch with Keydell): γένεια would serve as an obvious model.

310

Σμύρνης ἐν δαπέδοισι: perhaps δαπ. has a touch of the grandiose (cf. Barrett on E. *Hipp.* 230), but more likely it denotes simply 'land', cf. iv. 153 /Θήβης ἐν δαπέδοισι, Anon. *AP* 7.90.1 etc.; and Maguinness, *CQ* n.s. 8, 1958, 17 on πέδον. **περικλυτὰ μῆλα**: the sheep are 'renowned', highly thought of, i.e. of outstanding quality, like the Cyclops' sheep (ι 308 κλυτὰ μῆλα/); cf. v. 621 βοῶν..ἐριχυδέα φῦλα/ (for sacrifice). For the whole expression cf. *PLille* (292n.) v. 241 κ]λυτὰ μᾶλα νέμοντο.

311

An adaptation of the Homeric τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας (ζ 294, cf. ε 400 al.); 'bland imitation' (M. N. Nagler, *Spontaneity and Tradition,* 1974, 34.11) is too kind. **τρὶς τόσον**: cf. x. 25 /τρὶς τόσος; Ε 136 τρὶς τόσσον, A.R. 2.342-3 τρὶς τόσσον.../ὅσσον... **ἄπωθεν**: 293n.

βοόωντος ἀκοῦσαι: similar clausulae in Nonn. 11.319, 454; [Apolin.] 4.7, 65.37, 142.3.

312

For the structure cf. Z 88 / νηὸν Ἀθηναίης..ἐν πόλει ἄκρῃ/, id. 297. **Ἀρτέμιδος περὶ νηόν** = Nic. *HE* 2761 (ναόν). **Ἐλευθερίῳ** [-ίου West]: see Vian, tome i, x n. 1. Prospects of certain identification seem remote. **ἐνὶ κήπῳ**: cf. Θ 306; Nonn. 12.247 (s.v.l.: ἀπὸ -ην Keydell, Gnomon 45, 1973, 24, *alii alia*), id. 45.155 ὡς ἐνὶ κ. /=[Orph.] *L.* 234.

313

οὔτε λίην: cf. φ 175, and for λίην in topographical description ν 243 /οὐδὲ λίην λυπρή, ο 405. **λίην χθαμαλῷ**: [Apolin.] 37.15 ¹ υ λίην χθαμαλός. **ὑφόθι πολλῷ**: 'big, high up' is not particularly elegant; cf. Arat. 87 ὑφόθι πολλός/.

314

πρῶτος μὲν = Arat. 1055; iv. 502 (list of warriors). For the element 'first' at the head of a catalogue see Häussler *A&A* 19, 1973, 120.16; for μέν in the Muses' 'reply', West on Hes. *Th.* 116. **κατέβαινεν...κητώεντα**: Q. is if nothing else a passable metrician. This miserable verse, which possesses a highly unusual spondaic distribution (La Roche, op. cit. on 140 supr., 42 § 7) and which infringes the Gerhard-Wernicke Law, seems to have been thrown together from λ 523 εἰς ἵππον κατεβαίνομεν and Z 288 al. ἐς θάλαμον κατεβήσετο κηώεντα/ (cf. Vian, *Rech.* 159). Still, better poets than Q. can sometimes misbehave—a fact that Arthur Platt recognised often enough but refused to recognise here (*JPh* 31, 1910, 297). **κητώεντα**: as a rule Q. avoids hard Homeric words ('...which nobody in historical times understood', Page 160.24): maybe this is a traditional epithet. It means, I think, 'vast' (cf. on μεγακήτης in 151, and orac. in *AppAnth.* 264.51, p. 521); according to Borthwick, *JHS* 87, 1967, 19 it suggests the belly of a sea-monster—the πολυχανδέα (~ 307 supr.) νηδύν of Opp. *Hal.* 5.331.

315

υἱὸς Ἀχιλῆος: 9x in Q. (plus accus. vii. 686), and Triph. 52. Homer has Ἀχιλλῆος...υἱός/(γ 189, = *Il. Parv.* F 19.1) and /υἱὸς Ἀγακλῆος (Π 571; cf. x. 148, xiv. 436). Neoptolemos is of course an essential member. He is πρῶτος also in Triph. 153, and attention is focused upon his conduct in the

Horse at λ 523f. Cf. Ervin, *Arch. Delt.* 18^2, 1963, 54f. **σὺν...Μενέλαος**: cf. κ 436 σὺν δ' ὁ θρασὺς εἴπετ' Ὀδυσσεύς /. ὁ κρατερός is well established in archaic epic: [Hes.] F 197.3 (Κάστωρ τε καὶ) ὁ κ. Πολυδεύκης/; K 536 (Ὀδυσεύς τε καὶ) ὁ κ. Διομήδης /, Θ 532 al. ὁ ..κ. Διομήδης /(~ vii. 483 Ὀδυσεύς τε καὶ ὁ σθεναρὸς Δ./); cf. also Theoc. 17.26, 22.140; iv. 311; related types in Svensson 59, 68, 79-80, 103. **δ' ὁ**: δὲ H^c is an expected variant: cf. B 278; K 363; Π 25 (ὁ om. Aristoph.); Theoc. 22.140; H^c at vii. 483; ctr. v.l. *contra metrum* at M 366.

315-6

Menelaus is a regular inmate; his brother Agamemnon stayed away (339). For the sequence Menelaus-Odysseus-Diomedes cf. Hyg. 108, and (1-3-2) δ 280; for Odysseus-Sthenelus Virg. *A.* 2.261 (2-1); for Sthenelus-Diomedes cf. Kullmann 89.

316

Σθένελος... varies the pattern of Θ 114 Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ/. **τε...Διομήδης**: so Υ 232 -ός τε καὶ ἀντ. Γανυμήδης/, γ 414 (...Θρασυμήδης/), θ 119. In catalogues also τε καὶ ἀντίθεον υυ-x (A 264 al., cf. [Hes.] F 8). **ἀντίθεος**: again of Diom. in vii. 244, ix. 423, xi. 339; not Homeric, cf. on 288.

317

βῆ: cf. 324 below. The patterns 'sing. verb *x* and *y*' and '*x* sing. vb. and *y*' are common in archaic epic, particularly in formal catalogues: La Roche, *HU* 2.239f. **Ἄντικλος**: see δ 285f. ~ *Il. Parv.* F 10, [Ov.] *Ib.* 567f., Triph. 178, 476f. No more details from Q. about this figure of doubtful renown: cf. Severyns, op.cit. on 21-65 supr., 352f.; H. Erbse, *Beiträge zum Verständnis der Odyssee,* Berlin 1972, 96.57. **Μενεσθεύς**: 306-335 (B)n. On this character cf. Page, 174; Dihle, op.cit. on 104 supr., 31.

318

σὺν δὲ Θόας: cf. H 168 = xi. 90 / ἂν δὲ Θόας (..καί). For this duo cf. iv. 503... τε Θόας τε καὶ ἰσόθεος Πολυποίτης/; Thoas: Austin on Virg. *A.* 2.262. **ἐρίθυμος**: 'plein d'ardeur' (cf. Follet 179) rather than 'magnanime' (Vian*, who regards ἐρίθυμος as a synonym of μεγάθυμος, the choice between the two being determined by the metre). The word is quite common in Q.; somctimes in repeated combinations (/Πηλείδης -ος 3x; Ἀργείων -ων /2x; Αἰνεία[ς] -ο[ς] /2x), in a list of names i. 532, ii. 364, vi. 316, 520, 539. Elsewhere only [Orph.] F 270.3; it may be that the word

originated in Orphic literature, which is rich in ἐρι- formations (James, op.cit. on 364, p. 93)—but what ones among them are 'new' we are hardly in a position to say. ἰδέ is not especially common in archaic epic and is rather rare thereafter (cf. Ruijgh 55f., who however does not take into account the Hesiodic fragments). Q. uses it 10x to link proper names, and so λ 626, Hes. *Th.* 18, F 150.15, 291.3 (v.l.), *Scut.* 185; place-names: B 511, 697, Z 4.

319

τε...Θρασυμήδης = vi. 540, cf. iv. 503 cited in previous note. Q. uses ἰσόθεος here for variety (ctr. γ 414 τε καὶ ἀντίθεος Θρασυμήδης /, and supr. 316). Homer has only Fισόθεος φώς (cf. A. Hoekstra, *Homeric Modifications of Formulaic Prototypes*, Amsterdam 1965, 22f.), but the digamma is ignored as early as [Hes.] F 22.4 'Α]γήνο[ρ]ος ἰσοθέοι[ο /(~ Φ 595 'Αγήνορος ἀντιθέοιο/).

320

Il. Lat. 208 *Idomeneus et Meriones, Cretaeus uterque* ~ 241 *Amphimachus Nastesque, insignis uterque.* **Μηριόνης τε καὶ 'Ιδομενεύς**: cf. N 500 /Αἰνείας τε καὶ 'Ιδομενεύς; N 304¹-M. τε καὶ 'Ι.; B 650-1 ~ vi. 539-40. For Idomeneus, an important figure in this poem, see Vian, *Notice* to v, p. 10.1, with Huhn/Bethe, *Hermes* 52, 1917, 618f. His reappearance at xiii. 212 puts him in the minority of recurrent warriors (also Neoptolemos, Menelaus, Odysseus, Diomedes, Ajax, Theseids, Amphilochus (?), Meges, Epeius). **ἀριδεικέτω ἄμφω**: structurally akin to Γ 148 Οὐκαλέγων τε καὶ 'Αντήνωρ, πεπνυμένω ἄμφω, cf. H 276, (I 689), σ 65. Similarly ii. 228-9 Θάλιον καὶ ἀμύμονα Μέντην,/ ἄμφω ἀριγνώτω (~ Ov. *Met.* 8.373 / *ambo conspicui*), cf. E 152-3 and Σ 516-7. Less stylised is x.118-9.

321

σὺν δ' ἄρ'...: cf. γ 400 / πὰρ δ' ἄρ' ἐυμμελίην Πεισίστρατον... **ἐυμμελίης**: in *Il.* this epithet is confined to Priam and the son(s) of Priam (cf. Page, 240f.), but its scope is widened in γ 400 and in the *Hesiodea*. Q. employs it extensively (particularly of Agamemnon, 339n.), but there are no known borrowings from archaic verse. **Ποδαλείριος**: ctr. Virg. *A.* 2.263, his brother Machaon, killed off in Q. vi. 391f.

322

Τεῦκρος...καί: cf. Ω 257 Μήστορά τ' ἀντίθεον καὶ Τρωΐλον ἱππιοχάρμην, λ 308; [Hes.] F 26.29-30 Κλυτίος τε/Τοξεύς τ' ἀντίθεος ἠδ' (καὶ Lobel) Ἴφιτος·

ὄζος Ἄρηος. **-ος καὶ Ἰάλμενος** = B 512. An insignificant figure in *Il.* (cf. Page 136) and only here in Q. He must have been present in Q.'s source, see on 306-335 (B). **ὀβριμόθυμος**: Hes. *Th.* 140, Panyas. F 16.4 Kinkel, then 22x in imperial verse outside Q. (9 of these in [Orph.] *H.*). Q. works this word mercilessly. It occurs in a list of names in Hes. *Th.* supr., and i. 178 ~ v. 31, i. 377, iii. 214; [Orph.] *H. pr.* 10. The pattern N(ame) E(pithet)/ here recalls Hes.: cf. Gr. Naz. 1576.326 Νεμέσσιος -ος /. More commonly in Q.: -(a)/NE: / Αἴας (δ') -ος [cf. Christod. 271] 5x; / Ἄντιφος 1x; / Μέμνων 3x; / Φηρεύς (τ') 2x: cf. Diosc. *GDK* 42.23.23 / Ἰσὰκ -ος; [Orph.] *H. pr.* 10, and 12.1, 66.1. (b) EN/: (τε καὶ) -ος Ἀγήνωρ / 3x: cf. Christod. 209 -ος Ὀιλεύς /.

323

For the absence of connecting particle at the beginning of the line, common in catalogues, see West on Hes. *Th.* 245. **Ἀμφίμαχος** *corr.*: see introd. n., and for his return from the dead Vian, *Notice,* 85.7; Kullmann 98. **μενεπτόλεμός** [cf. ὄζος Ἄρηος in B 745 al.] **τε Λεοντεύς**: cf. N 693 Μέδων τε μεν. τε Ποδάρκης), and viii. 293, ix. 335, xiii. 496. Similar patterns in Triph. 176 ἀγαθός τε Λ./; vii. 484 δῖός...

324

For the structure see on 317.

325-6

Triph. more naturally brings Demophoon and Acamas together: Δ. τ' Ἀ. τε δύω Θησήια τέκνα (177).

325

κρατερός τ' Ἀγαπήνωρ: as (e.g.) E 385 Ὦτος κρατερός τ' Ἐφιάλτης /, Γ 179; A.R. 4.1496; Anon. ep. *GDK* 32Ar6; cf. i. 229, xi. 340.

326

τε Μέγης τε...: cf. N 692/ Φυλεΐδης τε Μέγης (Ar. vulg.: Μέγης τ' Zen., cf. Ariston. K 175); K 175 Φυλέος υἱόν /, x. 138 Μέγης Φυλήιος υἱός /. τε Μέγης τε also Triph. 180. **κραταιοῦ Φυλέος υἱός**: like vii. 419, x. 350, xiii. 198 κραταιοῦ Τυδέος υἱός/, suggested perhaps by Homer's υἷε κραταιώ/ (N 345 o 242 = vi. 502, 516).

327

Pauw, disturbed by the fact that Q.'s elaborate fanfare is scarcely matched

by a great deal of effort on the part of the Muses, suggested a lacuna after 327. One does not have to be a Q. to allow a catalogue to fizzle out: cf. e.g. B 649 / ἄλλοι θ' οἳ..., Σ 49/ἄλλαι θ' αἳ...; F. Krafft, *Vergleichende Untersuchungen zu Homer und Hesiod* (Hypomnem. 6), Göttingen 1963, 147. There is more ceremony about unwillingness to indulge in long lists at vi. 619f.; ix. 195f. ('what man could tell of...', a pose more often assumed by Roman than Greek epic poets). **ἄλλοι δ' αὖ**: xiv. 95 (...ὅσοι) + 3; once only in archaic epic, Hes. *Th.* 147, but common later: A.R. 4.305, [Theoc.] 25.129, Ep. Adesp. *CA* 2.14, *Or. Sib.* 14.195, Man. 2.376, 3.323, D.P. 33, Opp. *Hal.* 1.102+4, Gr. Naz. 623.574+5. **ὅσοι...ἄριστοι**: cf. P 377 / ὅσσοι ἄριστοι ἔσαν, Λ 825 = Π 23; ἔσαν ἔξοχ' ἄριστοι /= δ 629, φ 187, χ 244.

327-8

κατέβαινον....χάνδανεν: Ω 191-2 [supr. 314n.] κατεβήσετο....κεχάνδει/; for ὅσσους χ. cf. Λ 462 ~ vii. 421.

328

εὔξοος: 224n. **ἐντὸς ἐέργειν**: after B 845 / ὅσσους...ἐντὸς ἐέργει/, al., cf. iii. 622, xiv. 167. There may be a vague recollection of N 706 οἷον εὔξοον ἀμφὶς ἐέργει/.

329

ἐν δέ σφιν πύματος: so [Orph.] *A.* 911 (-τῳ). /ἐν δέ σφιν also K 435, A.R. 1.1284, [Orph.] *L.* 720, x. 73 etc. **δῖος Ἐπειός**: 151n. He is last named in Virg. *A.* 2.264...*et ipse doli fabricator Epeos,* cf. Triph. 182-3 ὕστατος αὖτε/τέχνης ἀγλαόμητις ἐῆς ἐπέβαινεν Ἐπειός: but ctr. Triph. 200f. with Q. 332-4.

330

ὅς...ἔτευξεν: iv. 325 /ὅς τε καὶ ἵππον ἔτευξε. For /ὅς ῥα καί cf. [Hes.] F 23 (a) 29, *Il. Pers.* F5.7, *AP* 14.148.7 (= *OrGr.* 167 Hendess). **ἐπίστατο...θυμῷ**: cf. δ 730 ἐπιστάμεναι..θυμῷ/. **ᾧ ἐνὶ θυμῷ**: not in Homer, (ᾧ θυμῷ I 598, ε 126), but cf. Υ 195 al. ὡς ἐνὶ θ./,α 320 (τῷ δ').

331

A recasting of the difficult λ 525 (Odysseus and the Horse) ἠμὲν ἀνακλῖναι πυκινὸν λόχον ἠδ' ἐπιθεῖναι (ath. Aristarchus; details in G. M. Bolling, *The External Evidence for Interpolation in Homer,* Oxford 1925, 211f.). **ἀνωΐξαι**: comparable 'formae monstrosae' (Koechly) in V. Schmidt, *Sprachliche*

Untersuchungen zu Herondas, Berlin 1968, -83.39. **πτύχας**: 'battants d'une porte' Vian, q.v.

332

τοὔνεκα δή: v. 363; also Γ 405; Arat. 645; *Or. Sib.* 1.83, 3.330; *GVI* 261.5 (Lycia, i-ii); *EpGr.* 878.11 Kaibel (Athens, iii*p*); Theon (?) *AppAnth.* 146.6, p. 315; [Apolin.] *pr.* 105 and 134.30; Anon. *AP* 9.194.2. / οὕνεκα δή is much commoner. **βῆ δεύτατος**: cf. T 51 α 286 δεύτατος ἦλθεν.

332-3

εἴρυσε.../ κλίμακας: no doubt nautical terminology (see on 423f.): [Orph.] *A.* 529 / κλίμακα νηὸς ἔσω ἐρύσαι (χ 187 ἔρυσάν τε μιν εἴσω/). The κλίμακες are dealt with at greater length (and with some naïveté) in xiii. 51f., Triph. 90f. Virgil in contrast talks of a rope, cf. Austin on *A.* 2.262, Vian on xiii. 53 (p. 224).

333

αὖ: he *in his turn* took up position, after seeing that all was in order. No need for εὖ (Rhodomann). **ἐπερείσας** Rhodomann, cf. 331: ἐπιέρσας *codd.* Follet (178f.) unconvincingly suggests ἐπιάρσας.

334

αὐτοῦ...καθέζετο: cf. ι 194al. / αὐτοῦ πὰρ...(ξ 260 ρ 429 πὰρ νήεσσι = vii. 6); Ω 100 / ἡ δ' ἄρα πὰρ Διὶ πατρὶ καθέζετο. For the κληίς see Triph. 539.

334-5

τοὶ δὲ...: after H 427 al. οἱ δὲ σιωπῇ/; cf. the formulaic [η 153f. κατ' ἄρ' ἕζετ'.../πὰρ πυρί·] οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ/. σιωπῇ πάντες ἔσαν perhaps contains an active suggestion that *this* Horse will not house any vociferous individuals.

335

πάντες ἔσαν: γ 134, Nonn. 17.335. **μεσσηγύς**: cf. the use of μεταξύ; *inter* in Roman verse (e.g. Virg. *A.* 1.218, Ov. *Met.* 10.482, Stat. *Silv.* 5.3.218); and vii. 543 μεσσηγὺς κακότητος ἔσαν κρυεροῦ τε φόβοιο, Gr. Naz. 672.70-1 μεσσηγὺς ζωῆς τε καὶ ἀργαλέου θανάτοιο / ἑστηώς, Nonn. 34.238-9 μέσση /..θανάτοιο καὶ..ὀλέθρου/.

336-352

The main Greek force retires to Tenedos

336

οἱ δ' ἄλλοι: cf. 235, Triph. 139, and the summaries of *Il. Pers.* 231f., [Apollod.] 5.14. **ἐπέπλεον εὐρέα πόντον**: 168n.

337

ἃς κλισίας: see on 29-31. Virg. (*A.* 2.27f., cf. Hyg. 108) brushes aside the strong tradition that the Greeks fired their own camp prior to departure (θ 501; *Il. Parv.* 231 ~ [Apollod.] 5.14-15; D. Chr. *Or.* 11.128; Dictys 5.12; Triph. 140, 215; cf. Tz. *Posth.* 678, id. on Lyc. 344, 346) in order to permit his Trojans to browse without the discomfort of smoke (ctr. Q. 354; Triph. 230f.) and desolation. Q. might have been better to do the same, for the camp (or a portion of it) rises from the ashes in xiv. 149f. (suggested by the σκήνη as centre of action in tragic representations of sequel to city's destruction?). **ὅπῃ...ἴαυον**: vi. 187 ὅπῃ πάρος αὐτὸς ἴαυεν/. Cf. (i) ix. 338 ὅπῃ πάρος = A.R. 1.1344, Nonn. *Met.* 4.208, 11.108. (ii) vii. 415 (ὅπερ) πάρος αὐτοί cf. A.R. 2.1142, Nonn. 37. 605 [ix. 212 πάρος αὐτός]. (iii) τ 340 πάρος...ἴαυον/; and in general (iv) Α 700; τ 49.

338-344

Inorganic. One would have thought that Nestor had already been dissuaded (275f.). But...here he is again, restrained this time by the Argives, forgoing his right as an ἀριστεύς (344) to participate in an ambush in order to assume joint responsibility with Agamemnon for keeping a stern eye on the army at large. I suspect that Q. here has a source, whereas his Nestor-Neoptolemos exchange is pure invention. Nestor never appears in lists of occupants (not even in Triph., who finds room for the decrepit Calchas); nor does Agamemnon.

338-9

Cf. [Orph.] *L.* 550 κρατερόφρονι φωτί /, and for the structure iv. 216-7 -οντο δύω κ. φῶτε, / Τυδέος ἱπποδάμοιο πάις καὶ ὑπέρβιος Αἴας, Ρ 377-8 δύο...φῶτε..,/ ἀνέρε κυδαλίμω, Θρασυμήδης Ἀντίλοχός τε, Ε 608-9. κρατερόφρων is used frequently by Q. There are occasional Homeric echoes (iii. 593 ~ Ξ 324; xi. 77, 462 [claus. = Call. *IEG* 1.18] ~ δ 333 ρ 124) and one from Hesiod (xiv. 447 ~ *Op.* 147).

339

τε καὶ αἰχμητής...: this run may have been popular in 'Hesiodic' catalogue poetry, cf. F 35.10...τε κα]ὶ αἰχμητὴς Θρασυμήδης/, 193.13...καὶ αἰχμητὴν Περ[ι- (~ Theoc. 16.103), and serves here as an exact equivalent of Homer's ('Οδυσεύς) τε καὶ 'Ατρεΐδης 'Αγαμέμνων /(Ξ 29, 380). For αἰχμητής itself cf. Γ 178-9 'Αγαμέμνων/...τ' αἰχμητής /; and ἐυμμελίης (τ') 'Αγ./, 7x in Q.

340-1

τούς....κατέρυξαν: ctr. Z 518 σε καὶ ἐσσύμενον κατερύκω/, α 315 κατέρυκε λιλαιόμενον..., Ω 218 ἐθέλοντ' ἰέναι κατερύκανε etc.

340

ἔνδοθεν ἵππου: 264n.

341

ἐν νήεσσι μένοντες: cf. iv. 92 ἐν νήεσσι μένειν, and xiv. 524 ἐν νήεσσι πεσόντες /(after B 175). μένοντε (Lasc.²) would cut down the amount of terminal rhyme (-(τ)ες 341-4), but Q. is not averse to that.

342

ἄλλοις σημαίνωσιν: for ἄλλοις Vian compares 235 supr. But Koechly's λαοῖς (cf. the variants at N 710, X 205) is very tempting: P 250-1 σημαίνουσιν../ λαοῖς, 'Simon.' *EpGr.* 215 Page (= *GVI* 1187) / σήμαινε λαοῖς. **ἐπεὶ πολὺ λώιον**: 299n.

343

ἔργῳ ἐποίχονται: cf. vi. 5 / ἄλλοι δ' ἀλλοίοισιν ἐπῴχοντ'; but Z 492 al. (sim. Mimn. *IEG* 14.10-11)/ἔργον ἐποίχεσθαι. Perhaps the dative is due to a mistaken interpretation of α 143 αὐτοῖσιν..ἐπῴχετο οἰνοχοεύων/, or vulg. M 340 πάσαις...ἐπῴχετο, or a hazy recollection of [Theoc.] 25.32 (γύαι and ἀλωαί) / ἃς ἡμεῖς ἔργοισιν ἐποιχόμεθα. **ὁπότ' εἰσορόωσιν ἄνακτες** draws on ξ 60 (used by Naumach. *GDK* 29.50) and ρ 320-1. **ἄνακτας** *codd.*: maybe Q. got the scribes he deserved, though his audience presumably savoured this kind of vapid generalisation, cf. on 388.

344

invites comparison with E 94 οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες/. **τοὔνεκ' ἄρ'**: 6x in Q.; also A 96, ν 194; Hes. *Op.* 49; *Or. Sib.* 3.96, 8.483. **ἔκτοθι μίμνον**: 284n.

345f.

A short description of arrival and landing procedures based on various scenes in Homer, who treats the motif with differing degrees of elaboration, cf. Arend 79f. with *Taf.* 5 *Schem.* 9. 345: the journey is normally disposed of quickly, Arend 86 (θοῶς: cf. γ 176 ὦκα); ἀφίκοντο: cf. ἵκοντο Α 484 π 324 al.—346: εὐνάς κτλ.: Α 436f. = ο 498f. ἐκ δ' εὐνὰς ἔβαλον κατὰ δὲ πρυμνήσι' ἔδησαν / ἐκ δὲ καὶ αὐτοὶ βαῖνον, cf. ν 116 ἐκ νηὸς βάντες and the n. ad loc.—347: ἐσσυμένως: cf. καρπαλίμως in Α 435, ο 496.—348: αὐτοὶ δέ: cf. Α 487.

345

οἱ...ἀφίκοντο: likewise Dion. Bass. F 16 / οἱ δὲ θοῶς προγένοντο, cf. x. 256 ἀφίκοντο θοῶς, v. 453 / ἡ δὲ θοῶς ἵκανε ποτὶ..., and ο 216, 447. / οἱ δὲ θοῶς also Theoc. 22.76 (~ [Orph.] *A.* 444, 562); Opp. *Hal.* 3.557 + 4; iii. 705, xiv. 329, 488. **πρὸς ἠιόνας Τενέδοιο**: 131n. Cf. 278. The Greeks' destination is Tenedos in *Il. Parv.* 232, *Il. Pers.* 254, and nearly always in later accounts: Virg. *A.* 2.21f. (*est in conspectu Tenedos,* no doubt from an ἔστι δέ τις prototype) ~ Hyg. 108; [Apollod.] 5.14 etc.; Triph. 217; Tz. *Posth.* 680 cf. id. on Lyc. 930fin. In Lyc. 346f. the armada goes to Tenedos *and* Calydnae (for the recherché point see the passages in Ebeling s. Καλύδναι), in Dictys 5.12 *ad Sigeum secedunt,* a version perhaps connected in some way with the story of Sinon's signal from Achilles' tomb there (mentioned id. 5.15).

346

εὐνὰς...ἔβαλον: cf. ι 137 εὐνὰς βαλέειν; A.R. 4.1713 / ἔνθ' εὐνὰς ἐβάλοντο ~ Call. (?) F 727. **κατὰ βένθεος**: here only, but κατὰ βένθος 6x in Q. and (e.g.) Σ 38, 49; A.R. 4.966; Procl. *H.* 3.3. **ἐκ δ' ἔβαν αὐτοί**: Γ 113, γ 11, δ 785; again in [Orph.] *A.* 636.

347-8

Similar sequences in vii. 372-3 ἀν' αὐτοὶ ἔβαν· τοὶ δ' ἔκτοθι πείσματ' ἔλυσαν / εὐνάς θ', ix. 435-6 / πείσμαθ' ὁμῶς εὐνῆσιν.. ἄειραν / ἔκτοθεν ἐγκονέοντες, xiv. 371-2 νηῶν πείσματ' ἔλυσαν ἀπὸ χθονὸς ἠδὲ καὶ εὐνάς / ἐσσυμένως ἀνάειραν. For πείσματ' ἔδησαν / cf. A.R. 4.523 (~ x 96); for ἠιόνων A.R. 4.661-2 ἐκ δ' ἄρα νηός / πείσματ' ἐπ' ἠιόνων..βάλον, 903-4 οἱ δ' ἀπὸ νηός / ἤδη πείσματ' ἔμελλον ἐπ' ἠιόνεσσι βαλέσθαι ~ Colluth. 228-9 ἐπ' ἠιόνεσσι βαλόντες / πείσματα νηὸς ἔδησαν.

348

παρ' αὐτόθι μίμνον: Homer uses αὐτόθι with μίμνειν (ζ 245 etc.), and cf. Ψ 163 παρ' αὖθι μένον, though A.R. (2.528-9) may have read there καταῦθι, as does a Ptolemaic papyrus (West *PP* 180). παρ' αὐτόθι (or rather παραυτόθι) again at vi. 440, vii. 437 (both with κεῖτο, cf. κατ' αὐτόθι at iii. 376, where Y has -όφι, see Allen on N 42, Ψ 147, 640). **μίμνον ἔκηλοι**: ἔκηλος = 'inactive' (cf. Gow on [Theoc.] 25.100), keeping quiet and doing nothing that might give the game away. For the clausula cf. A.R. 3.176 μίμνεθ' ἔκηλοι /; with μίμνειν also S. *OC* 1039 ~ A.R. 1.303-4; with μένειν O 194-5, [Orph.] F 135.5; εὔκηλ. + μίμν.: Opp. *Hal.* 1.408, 597.

349

δέγμενοι ὁππότε: Σ 523-4 σκοποὶ ἥατο../ δέγμενοι ὁππότε..ἰδοίατο... **ἐελδομένοισι φανείη**: so xiv. 62 (φαάνθη) = A.R. 2.1285; H 7 (φανήτην); orac. in *AppAnth.* 264.17, p. 520 (φανεῖται).

350

δηίων σχεδόν: vii. 495 δηίων δὲ μάλα σχεδόν. **ἄλλοτε μέν που**: only in Q. (8x; ...ὁτὲ δ' ix. 116, x. 267). Archaic epic offers ἄλλοτε μέν τε /(Φ 464), ...γάρ/(Hes. *Th.* 830). There is a general resemblance here to A.R. 3.766-7 ἄλλοτε μέν....ἄλλοτε δ' οὔτι, καταφθεῖσθαι δὲ... **που**: 'I suppose'; the poet intervenes (Vian*); cf. on 449.

351

φθεῖσθαι οἰόμενοι: for the form cf. v. 450 / κεῖσθαι οἰόμενος, and for the expression Homer's οἰόμενος -ον θανέεσθαι /(Δ 12 al.; -οις Theoc. 22.18). **φθεῖσθαι**: so *codd.* iii. 17, xiii. 230. For -ει- not -ι- in Homer see Jacobsohn 99f., Wackernagel 75f.; Ptolemaic papyri give -ει- at Λ 821, κ 51, υ 67 (West, *PP* 114, 252, 276); for A.R. see Vian, Budé I, p. lxxvi. **ὁτὲ δ'**: cf. Λ 566, 568 ἄλλοτε μὲν....ὁτὲ δ'...; A.R. 3.1022-3; Nic. *Ther.* 288; iii. 432-3, vii. 150, ix. 239; 350n. **ἱερὸν ἄστυ**: 235n. For ἱερός of Troy in Homer cf. Defradas, *RPh* 29, 1955, 209; Wülfing-v. Martitz, *Glotta* 38, 1960, 278f. **ἄστυ δαΐξαι**: cf. xiv. 71 δεδαϊγμένον ἄστυ /; A. *Suppl.* 680 πόλιν δαΐζων ~ i. 196 ἀδάϊκτος..πτόλις. For xii. 351 and i. 196 a parallel pattern is afforded by S. *OC* 1319 ἄστυ δῃώσειν ~ id. 1533 ἀδῇον...πόλιν, cf. Wackernagel 171.

352

καὶ...ἐλπομένοισιν: iii. 479 / καὶ τὰ μὲν ἐλπομένῳ. Cf. in general μ 311

and later Nonn. 29.323. ἐπήλυθεν Ἠριγένεια: cf. [Orph.] *A.* 1185 ἐπήιεν Ἠρ./~ χ 197-8 Ἠρ....ἐπερχομένη; *hDem.* 51 οἱ ἐπήλυθε..Ἠώς/.

353-359

The Trojans emerge and pour round the Horse.

Virg. *A.* 2.25f.

nos abiisse rati et vento petiisse Mycenas.
ergo omnis longo solvit se Teucria luctu:
panduntur portae, iuvat ire et Dorica castra
desertosque videre locos litusque relictum:
hic Dolopum manus, hic saevus tendebat Achilles;
classibus hic locus, hic acie certare solebant.
pars stupet innuptae donum exitiale Minervae
et molem mirantur equi.....

This is a scene which those who favour Virgilian influence in Q. are fond of invoking. They are easily satisfied. Of Triph. Heinze remarked (81): 'wenn er Virgil kannte, hat er ihn sicher nicht geliebt'—and this might be applied with even greater force to Q. It would be difficult indeed to imagine how these two passages could be more unlike each other, whether in structure or in content. If it is true to say that V.'s account resembles the situation outlined in [Apollod.] 5.16 ἔρημον οἱ Τρῶες τὸ τῶν Ἑλλήνων στρατόπεδον θεασάμενοι καὶ νομίσαντες αὐτοὺς πεφευγέναι (cf. also *Il. Parv.* 233f.), his style is far removed from that of a 'guidebook', whereas Q. tells his story in the manner of a crude summarizer (cf. 'they spotted...they spotted...they spotted' 353, 358, 360). He does, to be sure, share as many as three details with V., but details which are traditional: (i) 356, delight: Petr. 17; [Apollod.] 5.16; Dictys 5.11; Triph. 243f. (ii) 358-9, the Trojans pour around the Horse: Triph. 248f., with a simile now known to be derived from Stesich. *Il. Pers.* (*SLG* 88ii.19f.; pap.*s.* ii-iii). (iii) 359, the Horse is enormous. Its size is of course often referred to (e.g. Virg. *A.* 2.15, 150 [where see Austin], 185 ~ Sen. *Ag.* 627 *a*, Hyg. 108; Triph. 58, 104) and Q. is working with traditional phraseology: Dio Chrys. *Or.* 11.123 ὁ...ἵππος ὑπὸ τῶν Ἀχαιῶν ἐτελέσθη, μέγα ἔργον.

Details not found in V.: (a) (i) 352, time-reference: cf. [Apollod.] 5.16, Triph. 235f., Tz. *Posth.* 684. (ii) 354, smoke: 337n. (b) (i) 354-5, 'they no longer saw the ships' must be a traditional feature: cf., from the Trojan point of view, Petr. 11 *pulsas mille credidimus rates* (Eumolpus throws in the canonical number to show off); 'death-bringing ships' could also be: it is based on B 303f. (~ Cic. *Div.* 2.63, the Greek fleet at Aulis), cf. Enn. *Alex-*

andr. 17.43f. (fleet arriving at Troy). (ii) 357: V. makes his Trojans wide-eyed and innocent, as had Euripides before him (*Tr.* 521f., a remarkable description of ἄτη running riot). Q.'s Trojans come armed, because they are *still* afraid: perhaps a traditional detail, cf. 'fear' in Sen. *Ag.* 638, Petr. 17-18. Q. seems to be recalling A.R. 1.633f., the emergence of the Lemnian women from their city: ὅτ'...ἴδον...δήια τεύχεα δῦσαι ἐς αἰγιαλὸν προχέοντο....τοῖόν σφιν ἐπὶ δέος ἠωρεῖτο.

A notable Virgilian detail (cf. Petr. 15f., and E. *Tr.* 532; Dictys 5.11; Triph. 238), the emergence from the city-gates, finds no place in Q.

353

Τρῶες δ' εἰσενόησαν: ix. 267 / Τρῶας δ' εἰσενόησεν; cf. 464 infr. **ἐπ' ἠόσιν Ἑλλησπόντου**: 131n.

354

καπνὸν..ἀίσσοντα: cf. x 99 / καπνὸν δ'..ὁρῶμεν ἀπὸ χθονὸς ἀίσσοντα/, [Orph.]*L.* 486 / καπνὸν...ἀναίσσοντα; α 58 (~ Pall. *AP.* 9.395.3) καπνὸν ἀποθρῴσκοντα νοῆσαι/. **δι' ἠέρος**: Ξ 288 and often thereafter. For the association of καπνός with ἀήρ cf. iii. 715, x. 194; for ἀίσσοντα iii. 708 δι' ἠέρος (v.l. αἰθέρος) ἀίσσοντα/(xiii. 105 ἀίσσοντα δι' αἰθέρος) after A.R. 2.1033-4 ἀίσσοντα /...δι' ἠέρος, 3.1379 δι' ἠέρος ἀίξαντα /.

355

σφιν ἔνειχαν = v.l. δ 784; cf. Triph. 290 σε νῆες ἔνειχαν/. **ἔνειχαν..ὄλεθρον**: cf. i. 14, x. 352. **ἀφ' Ἑλλάδος**: so iii. 785 /νῆες..τὰς ἦγον ἀφ' Ἑλλάδος; cf. A.R. 2.1141 al. **αἰνὸν ὄλεθρον**: ix. 338. I have not come across this combination outside Q., who has it 10x (infr. 418 = 6x).

356

ἐπέδραμον αἰγιαλοῖσι: an identical clausula in Opp. *Hal.* 1.246.

357

τεύχε' ἐφεσσάμενοι: Ψ 803 / τεύχεα ἑσσαμένω. **ἔτι...θυμόν**: ix. 273 δέος ἄμπεχε Τρῶας/; cf. 466n. For γὰρ δέος...cf. P 625, *hAp.* 447, vi. 600, ix. 7 etc. In Homer δέος is often said to take hold of you, cf. Gruber 27. **ἄμπεχε θυμόν**: cf. ι 295 ἔχε θυμόν /. ἄμπεχε is Vian's correction for ἄμφ-. Erbse (566f.) argues that ἄμπεχε, offered by *codd.* in only five places (ix. 394, xi. 30, 47, 436, xiv. 387) is *lectio facilior*; for ἄμφ- he compares A.R. 1.324 ἀμφέχετο, Β 41 ἀμφέχυτο, Ψ 79 ἀμφέχανε. The relevance of the

last two is hard to discern; in A.R. a papyrus (Π² in Vian) now offers ἀμπέχετ', cf. the note of Henrichs in *ZPE* 1, 1967, 114. ἄμφ- is not impossible, but it seems better to read the 'epic' form, particularly as in Opp. *Hal.* 5.512, the possible model for this hard-worked word in Q., we read τοῖόν μιν ἀμήχανον ἄμπεχε πένθος/.

358

ἐΰξοον: 224n. ἀμφὶ δ' ἄρ' αὐτῷ: 16x in Q. Cf. Γ 362 (but the reading was disputed in antiquity), Λ 473v.l., Ξ 447; Opp. *Hal.* 3.287, 4.440; Nonn. *Met.* 7.46 (con. Ludwich, right surely), *D.* 6.84, 10.400, 37.233.

359

θάμβεον ἑσταότες: so ii. 502 ἐθάμβεον ἑστηυῖαι/. Cf. Β 320 ἡμεῖς δ' ἑσταότες θαυμάζομεν οἷον ἐτύχθη, Ω 394. μάλα...ἔργον: 244n. For μέγα ἔργον of a physical object cf. e.g. Η 444 / θηεῦντο μέγα ἔργον (the Achaean wall); Bissinger 201f., 208. ἔργον ἐτύχθη = Δ 470; again in Gr. Naz. 1286.7; [Apolin.] 79.32, 36.

360-388

Sinon faces the Trojans

The ground is prepared for the confrontation in 32-45, 238-259. Subsequent mentions: 389f., 418f., xiii. 21f., 30f., xiv. 107f.

The Sinon and Laocoon episodes in Q. raise the question: did Q. use Virgil?[51] It may be said at once that direct imitation is out of the question,

---

[51] Greeks and Romans.

For Q. the bibliographies in Vian, *Rech.* 95f.; V. Buchheit, *Vergil über die Sendung Roms*, Heidelberg 1963, 193f.; Leone, *Vichiana* 5, 1968, 59f. (an article of no independent worth) should be sufficient to satisfy the most demanding appetite. For the now fashionable trio Q.-Triph.-Nonn. consult D'Ippolito, *Studi Nonniani*, Palermo 1964, 69f.; Cameron, *Historia* 14, 1965, 494f. and *Claudian*, Oxford 1970, 20; J. Diggle, *Euripides' Phaethon*, 199. Within the limits of the present commentary I must content myself with a detailed examination of the Sinon and Laocoon episodes and leave consideration of other alleged borrowings for another occasion. [Tempest in xiv: see now L. J. Tarrant, *Seneca: Agamemnon*, Cambridge 1976, 22f., who comes out against Senecan influence: characteristic Senecan *colores* are absent in Q.].—I mention Triph. from time to time in the commentary. This strange poem is in urgent need of reexamination: papers such as Cesareo's (see my bibliography) are shameless specimens of the purely assertive approach and the sloppiness which dog the whole topic.—D'Ippolito has argued strongly and eloquently for Nonnian use of Ovid's *Metamorphoses*. But we should not lie back in comfortable security: it is easy to laugh at a putative 'Hellenistic source' (so Diggle, above) but not so easy to shake off the plain fact that Hellenistic mannerisms assail the reader at every turn (cf. Lloyd-Jones, *CR* n.s. 21, 1971, 345; for some instructive Hellenistic models in Nonnos see now the excellent paper of Hollis, *CQ* n.s. 26, 1976, 142f.).

unless Q. had a remarkably stubborn temperament—so stubborn that, having scanned what V. had to say on the building of the Horse, on Sinon, on Laocoon, on the introduction of the Horse, he promptly forgot or ignored almost every memorable detail and instead contented himself with reflecting, not always with precision, and sometimes in a spirit of blatant contradiction, the underlying structure, preferring to go elsewhere for a large variety of key elements in the saga. Failure to exploit Virgilian details cannot always—indeed cannot very often—be explained by a lust for concision, and it will not do to shake off solid discrepancies by adopting rhetorical poses of the kind found e.g. in Kehmptzow (p. 52): '*quid autem? Nonne licuit Quinto, quae legerat apud Vergilium, examinare et nonnulla mutare?*' Those who insist that Q. is indebted to V. must content themselves with something far short of an *Aeneid*; a summary (and a drastically contaminated one), a pictorial representation maybe, a work drained of poetic vitality. If our poem seems remote (how remote, we shall presently see) from V. now, it is as certain as anything can be that if we were able to view V. even to a slight degree in relation to his Greek and Roman forerunners it could be housed, securely and irrevocably, in an alien world.

The following four sections deal with major categories of the Sinon-story. Other details will be dealt with from time to time in their respective places.

It is noteworthy that even ardent supporters of Ovidian borrowing appear to feel themselves bound to keep the alleged borrowing within strictly defined limits: cf. e.g. Keydell, *Gnomon* 38, 1966, 26f.

If one may state with confidence that, e.g., Melinno's *Hymn to Rome* owes nothing to Roman poets (Usener, *RhM* 55, 1900, 290 *et al.*; R. Mellor, ΘΕΑ 'ΡΩΜΗ [*Hypomnem.* 42], Göttingen 1975, 121f.) or that Musaeus was not indebted to Ovid in the slightest degree for his highly divergent (and flat) account of Hero and Leander (Kost, *Einleitung* to Musae., p. 21), a major area still largely unexplored from this point of view is the Greek epigram: *GPh* in particular is in need of thorough investigation, cf. Griffiths, *JHS* 90, 1970, 217. On Crinagoras see Keydell, *Gnomon* 43, 1971, 679, on others id. *Hermes* 80, 1952, 497f.—Cyrus *AP* 9.136 ~ Virg. (?): Luck, *Gnomon* 33, 1961, 781.—Agathias & co.: Agath. *AP* 7.612 ~ Martial 11.13 (?): Weinreich, *SHAW* i. 1944-8, 71: ctr. Averil Cameron, *Agathias*, Oxford 1970, 23.1, Alan Cameron, *Porphyrius the Charioteer*, Oxford 1973, 88.1; Paul. Sil. *AP* 5.275 ~ Prop. 1.3 (?): E. Schulz-Vanheyden, *Properz und das griech. Epigramm*, Diss. Münster 1969, 156f., Kenney *CR* n.s. 22, 1972, 111: ctr. Averil Cameron, *JHS* 86, 1966, 211; Lyne, *PCPhS* 196, 1970, 60.2, Skutsch, *CQ* n.s. 23, 1973, 317. The above is a representative collection. It seems unrealistic to hope for any solid advances until someone takes the step of first clearing the ground by draining, on the widest possible basis, his chosen epigrammatist of what is demonstrably Greek, and then examining any residue there might be in the light of a systematic reading of most categories of Roman verse.—Nonnos *poeta doctus*: see now Vian, *Prometheus* 4, 1978, 157f. Of course we must as often as not be viewing through a cloud: Nonnos had more Hellenistic material (original or derivative) at his disposal than do we.

§1. Sinon's role in the story of the Horse[52].

(a) He is left behind to give a fire-signal to the Greeks: *Il. Pers.* 252f. cf. Sud.s. πυρεῖον; Lyc. 344f.; Pl. *Ba.* 937f.; [Apollod.] 5.19; Dictys 5.12; for details see Austin on Virg. *A.* 2.256. One may note that Q.'s version of the signal (xiii. 23f., Sinon fearfully sends up a flare *inside* the city) cannot be paralleled with any certainty: *Il. Parv.* is *not* precise; nor is Dictys, *pace* Austin loc. cit.

(b) Sinon confronts the Trojans before the Horse is admitted: so Q., cf. Virg. *A.* 2.57f. (~ Petr. 13f., [Hyg. 108], Sid. *Carm.* 9.126f.); Triph. 258f., sim. Palaeph. 16; Tz. *Posth.* 680f.[53] Q. is alone in making Sinon give no reason why the Trojans should admit the Horse: see §2.

§2. The character of Sinon.

(a) 'Bei Virgil liegt alles Gewicht auf der meineidigen Listigkeit des Sinon, bei Quintus auf seiner Festigkeit, die ihn trotz aller Qualen auf seiner Aussage beharren lässt', Heinze 66. Q.'s Sinon does not take the trouble to give the Trojans reasons for admitting the Horse (see §1 (b)). That is not his function. The question of admission poses no problem: Odysseus automatically assumes that the Trojans will admit it (40f.) and

---

[52] In what follows we must leave aside Sophocles' *Sinon*, about which we know next to nothing; and *Il. Parv.*: evidence for Sinon's activities is ultimately based solely on *Tab. Il.*, for the passage of Aristotle's *Poetics* which mentions a *Sinon* based on *Il. Parv.* (1459b4f.) cannot possibly be genuine (see Lucas ad loc.) and it is in any case by no means clear that actual plays are referred to (cf. Baldry, *CQ* n.s. 4, 1954, 152). Tz. on Lyc. 344 is the poorest kind of testimony to invoke: 'the Trojans were taken in by Sinon, admitted the Horse, feasted, and fell asleep: and Sinon φρυκτὸν ὑποδείξας τοῖς Ἕλλησιν ὡς ὁ Λέσχης φησὶν ἡνίκα νὺξ μὲν ἔην μέσση κτλ.'. The whole note on 344 is a jumble (e.g., line 14, where a verse of Triph.'s is interjected, closely followed by a paraphrase of Lyc.'s text), and the citation of Lesches' famous line (see *Il. Parv.* F 12 Allen), which Tz. was bound to mention, and which he had used twice himself in his own gruesome *Posthomerica*, is no proof at all that the moon was mentioned by Lesches *in connexion with* Sinon (ctr. Tz. *Posth.* 720f.)—far less that Sinon had previously fooled the Trojans. It is well known that *Tab. Il.* is not by any means accurate in all that it portrays (cf. C. M. Bowra, *Greek Lyric Poetry*, Oxford 1961², 106), and against its testimony may be set the fact that the summary of *Il. Parv.* fails to mention these alleged activities prior to the Horse's entry. It reads (233f.): οἱ δὲ Τρῶες τῶν κακῶν ὑπολαβόντες ἀπηλλάχθαι τόν τε δούρειον ἵππον εἰς τὴν πόλιν εἰσδέχονται, which reminds one most of all of the picture painted in E. *Tr.* 521f.: Sinon does not appear; the people of Troy almost will the Horse to enter, exclaiming ἴτ' ὦ πεπαυμένοι πόνων... Indeed, in *Il. Parv.* Sinon's rôle had been assumed already by Odysseus, who penetrated the city and arranged its capture (226) with Helen (224f., cf. schol. θ 256). The 'conference' must surely have settled the problem of the flare: Helen lights a flare in Virg. *A.* 6.518f., Triph. 512f. (the ineptitude of the latter in assigning an identical task to Sinon is wholly characteristic).—Vian* however does not share my scepticism about the worth of *Tab. Il.*

[53] Perhaps Liv. Andr. should be added: cf. below, §3 (b) (ii).

house it in their own acropolis (236f.), provided that Sinon does not weaken. What Sinon must do is *go on maintaining* (39)[54], whatever torture might be imposed, that the Horse was built in honour of Pallas (37f.), and this he does, with the flourish that he himself was saved by the Horse from the murderous Greeks (384f.). Odysseus does not want an orator but a brave hero (32f. ~ 238 cf. 253f.), a martyr if need be (cf. 251f.), who will steel himself to any torture (34f. ~ 239, cf. 249f., 365f.). The keynote of the scene is endurance, note esp. 388, a 'comment' from the poet, and xiv. 107f., where the Greeks marvel at Sinon's endurance in the face of a savage foe. Sinon's deceitfulness is mentioned of course (364, 374, 387, cf. 390), but the sequence of 387f. shows clearly and unequivocally how submerged the motif is: ctr., e.g., Virg. *A.* 2.152f.[55]

(b) 'Sinon the beggar'. It has often been noted[56] (see Euph. *CA* 69) that the description of Sinon in *Il. Pers.* 253 πρότερον εἰσεληλυθὼς προσποίητος is reminiscent of the πτωχεία of Odysseus recounted in δ 243 f. (cf. also *Il. Parv.* 224f.). What one would expect in an epic, as opposed to a tragic ~ Virgilian account of Sinon is a reflection of this 'doublet' aspect. Sinon should look and behave like a beggared Odysseus. And so he does.

In *Od.* δ Odysseus, self-mutilated (cf. Triph.; Tz. on Lyc. 344) penetrated Troy in disguise. He is cited by Helen as an example of endurance (see §2 (a)): 242 ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνήρ...[57] Helen's story has affinities with that of Q. (δ 242 καρτερὸς ἀνήρ ~ 388; δ 251 καί μιν ἀνηρώτων ~ 361; δ 251 κερδοσύνῃ ~ 387) and of Triph. (δ 244 ~ 219 cf. 275, 276 ~ Q. v. 279; δ 253 cf. 305). Triph.'s version of Sinon's escapade bears marked resemblances to Lycophron's account of the enduring (cf. 775, 777) Odysseus' πτωχεία (where Odysseus deceived king Priam, 785; Triph. 219 ~ 783; Triph. 227 etc. ~ 785; Triph. 260 ~ 783). The concept of 'Οδυσσεὺς αὐτόμολος in this connexion (see Robert 1232) is reflected in Sinon αὐτόμολος at Palaeph. 16.

Further: Q.'s Sinon bears the stamp of the Odyssean hero's assumed role of beggar when he returns home to tell various fictitious tales prior to slaughtering the suitors: see the notes on 41, 365-6, 367 (note portions of *Od.* in which this mode of punishment is mentioned), 371, 374 [σ 51, φ

---

[54] Cf. Vian, *Notice* 74.

[55] 'Vergil seems to find in Sinon a kind of *Punica fides*', Knight 69; cf. Jones, *CJ* 61, 1965, 128. Robertson, *GRBS* 11, 1970, 25 labels Sinon an 'anti-hero', by which he is referring, one hopes, to V.'s Sinon.

[56] See e.g. Robert 1232; Ter Vrught-Lentz, *Mnemosyne* 4.20, 1967, 168.3.

[57] The schol.'s description (on 245) of Odysseus as πληγὰς καρτερήσας ὑπὲρ τῶν κοινῇ συμφερόντων might well be applied to our Sinon.

274], and add 368 ~ σ 222, xiii. 26 ~ τ 391. There are occasional traces of the beggar Odysseus in Triph. too, but they are less marked.

In the Greek, if not the Roman, tradition, Odysseus and Sinon are to all intents and purposes beggars in disguise, and can be thought of as identical twins: cf. xiv. 110f. with Christod. 173f. It is from this pool that both Q. and Triph. are fishing—only they catch rather different fish.

§3. Story-lines.

(a) The patterning of Sinon's confrontation with the Trojans is reminiscent of vi. 116f., the arrival of Eurypylus: cf. 116 ~ 353; 124, 131 ~ 358f.; 144f. ~ 421f.; 148f. ~ 361, 420; 184 ~ 248. The basic story-line is akin to that of K 194f.: - a spy must be sent into the Trojan camp; a council is convened (195f.); a courageous man is required (204f.) whose κλέος would reach heaven (213f.); he need not be of high social rank (237f.); Diomedes is joined by Odysseus for the μέγα ἔργον (282). Similarly K 299f.: - Hector asks for a Trojan volunteer (303 τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε...); he would win κῦδος (307); a silence (313f.), and Dolon volunteers.

(b) Q.'s Sinon is an epic type. The tragic background to Sinon's dazzling *tour de force* in V. is self-evident, even if his commentators generally give it no more than a passing glance. It is precisely the total absence of tragic texture in Q. that makes any confrontation with V.'s Sinon meaningless.

(i) The circumstances of Sinon's capture. V.'s Sinon is brought onto the scene by shepherds: 57f. *ecce* (: καὶ μήν)...*magno...clamore,* a detail which must go back ultimately to Sophocles. Trojan shepherds figure in the world of *Il.* (Δ 455) and are prominent in tragedy: in E. *Alexandr.* (Hypothesis, Coles 12) shepherds bring Paris bound before Priam; they operate an efficient messenger-service: cf. S. Ποιμένες; *Rhesus* 264f. In Accius' *Deiphobus* (F 3) <a messenger> reports: *nos continuo ferrum eripimus, manibus manicas* [~ *manicas A.* 2.146] *neximus, nos* presumably being helpers enlisted by the solitary fishermen (for the situation cf. E. *IT* 264f.) who detected Sinon, if, as seems likely, F 2 refers to this circumstance.

(ii) Sinon's complaints against Odysseus. It seems highly improbable that the statement in *Deiphobus* F 4 *ab infando homine, gnato Laerta, Ithacensi exsule, / qui neque amico amicus umquam gravis neque hosti hostis fuit* could have come from anyone but a Greek[58], and that the speaker is Sinon is sug-

[58] O. Ribbeck, *Die römische Tragödie im Zeitalter der Republik,* Leipzig 1875, 410f.

gested both by the language (cf. *infando A.* 2.84, 132; *Ithac[us]* 104, 122, 128) and by the presence of the theme of friendship (cf. *A.* 2.86, 93, 147f.; Triph. 286f.; and E. *Ph.* as paraphrased by Dio Chrys. *Or.* 59.6f.).[59] The accusations of Odysseus at *A.* 2.97f. could owe something to the enigmatic *Deiph.* F 5[60].

(iii) ?? Sinon's appeal to Priam (*A.* 2.141f. cf. Triph. 262f.). The fragment of Livius Andronicus' *Equos Troianos: da mihi hasce opes,/quas peto, quas precor,/porrige, opitula* looks to me like an appeal from Sinon[61]; possibly it is an appeal from Cassandra to Apollo (cf. Enn. *Trag.* 17.42, *cives ferte opem*), but it would seem rather overdrawn, even for such an excitable lady.

(iv) Calchas-Odysseus: see §4 (a) (ii).

(v) Narrative structure. The pauses in Sinon's four speeches are occupied with questioning first from the Trojans as a group (74f., 105f.) and finally from Priam himself (147f.). The layout of Sinon's exposition has been well compared[62] to that of a messenger-speech in tragedy, where a long exposition may be interrupted by questions either from a chorus or an individual (cf., for example, A. *Ag.* 503f.). One may note that Sinon's yarn is heralded by a declaration to the effect that he will 'tell the whole truth', just as in S..*El.* 679f. the paedagogus prefaces his fictions with τὸ πᾶν φράσω in reply to Clytemnestra's request for 'the truth'. The speech of 108f. in particular has a distinctly Greek feel to it.—

V. will have been indebted to the tragedy of his own culture, but the Sinon-episode scarcely conceals the breath of Hellas. His account is, naturally, pro-Trojan[63]. I suspect that this attitude was already at work in Sophocles, for any tragedy involving Sinon will ultimately be a tragedy for Troy and not for him: we are all familiar with the picture of a pall of doom enveloping an innocent Priam and his people, who are going to pay dearly for the ἄτη of a single individual. We are witnessing in V., I believe, a direct reflection of one of the deception scenes which Sophocles deploys with such unclouded brilliance[64].

---

[59] Cf. Heinze 9; Austin on *A.* 2.78. No doubt Accius' *Philocteta* is relevant here: but I cannot take seriously the contention of M. Wigodsky, *Vergil and Early Latin Poetry, Hermes Einzelschr.* 24, 1972, 88, that this play was 'Vergil's source for Sinon' *tout court*; cf. id. 95 for a curious mode of argumentation designed to discount direct Sophoclean influence.

[60] S. Stabryla, *Latin Tragedy in Virgil's Poetry,* Warsaw 1970, 94.

[61] So E. Fraenkel, *Plautinisches im Plautus,* Berlin 1922, 344.

[62] G. Highet, *The Speeches in Vergil's Aeneid,* Princeton 1972, 16f.

[63] That of Q. cannot be so called by any stretch of the imagination. Duckworth's arguments (78, 86) for the opposite point of view are little short of astonishing.

[64] Cf., on a more generalised level, Knight 56f.

(c) Triph.'s Sinon is a compromise: he is an epic beggar, willingly mutilated before facing the Trojans (see §2 (b)) and an orator—of sorts (see §4 (b)). It seems to me idle to speculate on the precise source(s) of the mutilation theme. [I find Ter Vrught-Lentz's contribution (op.cit. in fn. 56, 168f.) to the origins of Sinon's beating-up in Q. muddled and inconsistent: what is the connecting link between (i) Zopyrus (ii) Soph.'s Sinon (iii) Q.'s Sinon? The injuries of (i) [cf. Ov. *Fast.* 2.691f.] and (iii) are incurred in different circumstances, and did Sophocles need Herodotus to teach him about barbaric torture?]

§4. Sinon's lies.

(a) The fictions of Q. 375-386, curt and barren of solid detail, led Heinze (p. 67) to maintain, with less than his usual acumen, that Q. is giving the reader all the information at his diposal; Keydell (1931, 75) on the other hand argues that he is not telling us everything by any means; that, in fact, his speech is an inadequate summary of Sinon's utterances in *A.* 2—so inadequate, that it is unintelligible without reference to V. The similarities are undeniable; but they are no more than superficial.

(i) 375-6: *saepe fugam Danai Troia cupiere relicta/moliri et longo fessi discedere bello.* V.'s Sinon begins (his second speech) in a similar fashion, *A.* 2.108-9. Keydell's observation (280) that *fugam* finds an analogue in φέβονται and *longo...bello* in μακρῷ...πτολέμῳ commands instant assent. But—V.'s Sinon makes much of the point: the Greeks eagerly desired to return home on many an occasion, until at long last an opportunity was thrown their way. Q.'s Sinon speaks quite differently: the Greeks have taken to flight, he declares, roundly and obviously[65]: 'flight' is mentioned by [Apollod.] 5.16; Triph. 212[66], 237, 273, 299; Tz. Lyc. 340. When Triph.'s Sinon refers to it he does not even bother to offer a motive. The theme of war-weariness ~ flight is developed by Agamemnon in B 134f.

(ii) 377-8 Calchas, 379f. Odysseus. The circumstances surrounding the alleged activities of this duo do not properly tally. In Q. the Greeks built the Horse Κάλχαντος ἰότητι, and Sinon is taking his cue from Odysseus' earlier 'let us build the Horse Κάλχαντος βουλῇσι' (80f.); in V. Calchas' instruction (186) is issued on the basis of the long rigmarole about the theft

[65] For his language here cf. 375n.; iv. 34-5; Hector in *Rhesus* 53f.; and not least θ 500-502 ἐπὶ νηῶν / βάντες ἀπέπλεον.../ 'Αργεῖοι.

[66] For Cesareo (268) there is a 'corrispondenza sostanziale' between this verse and *A.* 2.25, 'φεύγειν = *abiisse*, καί = *et; vento petiisse*... con lieve variante è riprodotto da ἑλκέμεν ecc.' There are a further 69 pages, all in like vein.

of the Palladium (171f.). The demise of Q.'s Sinon was plotted by 'the Greeks' (380 ~ 35-6) spurred on by Odysseus (380), whereas in V. Odysseus and Calchas are said to be in collaboration to secure this end[67] (129). Unlike V., Q. does not exploit the common motif of the collaboration of these two individuals in sacrifice stories (e.g. E. *IT* 16f. ~ 24) but rather isolates Odysseus in the manner of E. *IA* 1362f. (Achilles says that Odysseus will be the ring-leader in seizing Iphigeneia for sacrifice) or *Hec.* 131f. (Odysseus presses the Greeks to sacrifice Polyxena[68]). Hunters of Virgilian imitations may look at Stat. *Ach.* 1.493f.; they will find poor pickings in Q.

(iii) 378-9: these lines are of the highest importance in any assessment of relations with V.; they have been very badly handled. 378-9 ~ 37-8 are generally held to correspond to the story of the theft of the Palladium in *A.* 2.183f.; and, by supporters of Virgilian influence, to constitute a ludicrously compressed reflection thereof[69]. τί ταῦτα πρὸς Κόϊντον; Q. says, twice, that Athene was angered Τρώων ὕπερ, that is to say, because the Trojans, under her care as tutelary goddess of the city, have been subjected to years of bloodshed[70]. The motif is not new: —

Dio Chrys. *Or.* 11.21, the Horse bears a dedicatory inscription: ἱλαστήριον Ἀχαιοὶ τῇ Ἀθηνᾷ τῇ Ἰλιάδι, where the Horse's alleged function is, in Robert's words (230.1) *die beleidigte Stadtgöttin von Troia zu versöhnen.*

Cedrenus, *Hist. Comp.* §132, at the receiving end of the Romance tradition. This is how Sinon justifies the Horse:—

> τῷ ἱερῷ τῆς Ἀθηνᾶς ἀνατιθέασι Δαναοὶ τοῦτο, ὁμοῦ μὲν ἀπολογίαν ὑπὲρ ὧν εἰς τὴν πόλιν αὐτῆς ἠδίκησαν, ὁμοῦ δὲ καὶ δῶρον τοῦτο ὑπὲρ τῆς εἰς τὰς ἑαυτῶν πατρίδας σωτηρίας καὶ εἰς μνήμην αὐτῶν ἀφιεροῦν κεκρίκασι δεῖν.

That Athene is strictly pro-Greek is of no practical importance. Thus in Z 87f. it is perfectly natural for the Trojan women to worship Athene αἴ κ' ἐλεήσῃ / ἄστυ..., as she is, in the words of the worshipper, Ἀθηναίη ἐρυσίπτολι (305; one may recall that when Triph.'s Sinon exhorts the Trojans to admit the Horse he exclaims [302] ἄμμι δ' Ἀθηναίη ἐρυσίπτολις ἡγεμονεύοι[71]). Pindar (*Paean* 6.87f.) can even say 'what strife did Apollo engage in with Athene Πολιάς' for Troy's salvation.

[67] On this partnership see Pokrowsky, *CRASR* 7, 1930, 117f.
[68] Cf. Stanford, op. cit. in fn. 16, 111.
[69] Some stern criticism in Keydell, 1931, 75.
[70] See Bassett, *AJPh* 46, 1925, 244.1—but he made nothing of the point.
[71] It is just possible that ἐρυσίπτολις here is meant to be ambiguous; cf. Call. F 626 with Pfeiffer's note.

(iv) 379-82. In V. the Horse is claimed to be a dedicatory offering for a safe return (*A.* 2.17, a story elaborated and given Roman colouring by Sinon at 178f.), and the sacrifice of Sinon to secure good weather for a return is prompted by an involved account of how Apollo's oracle demanded human blood, citing as a precedent the sacrifice of Iphigeneia. The Horse in Q. has nothing to do with the return, which hinges solely upon Sinon's sacrifice (379f. ἀμφὶ δὲ νόστου...); and for their homecoming the Greeks must appeal to the gods of the sea, to appease the element in which they reside, just as the chorus in the closing words of Sophocles' *Philoctetes* appeal to the goddesses of the deep to ensure their safe return: Νύμφαις ἁλίαισιν ἐπευξάμενοι / νόστου σωτῆρας ἱκέσθαι. One may sacrifice animals for a safe voyage home (e.g. A.R. 4.1592f. ~ 1600): to make quite sure Odysseus, whom tradition credits with an undying lust for sacrifice, wants human blood.

(v) 382f.: Virg. *A.* 2.132f.

mihi sacra parari
et salsae fruges et circum tempora vittae.
eripui, fateor, leto me.....

Roman sacrificial trappings in V., naturally: cf. the sacrifice in Sen. *Thy.* 685f. I cannot see any substance in Keydell's contention (1931, 75) that one would expect (if, that is, Q. had not been using V.) simply 'I escaped death'. For οὐλόχυται in connexion with human sacrifice cf. E. *IA* 955f. (Calchas will rue employing προχύτας χέρνιβάς τ' at Iphigeneia's sacrifice), id. 1111f.; for σπονδάς cf. xiv. 220.

383-4: if V.'s Sinon hesitates to confess that he ran away, Q.'s Sinon, with an entirely different attitude, gets wind of the plot (382) and promptly makes off, with the resourcefulness of an Odysseus: he darkly attributes his taking refuge at the Horse to the 'will of the immortals'.

384: no elaborate escape in Q.: Sinon just throws himself at the feet of the Horse, a holy and inviolable object.

There is a startling gap in Q.'s version: Sinon does not explain why he specifically was singled out for sacrifice. This is because, I believe, the whole speech is conceived very much as a 'rank and serial number' affair. For another explanation see Vian, *Notice* 75.

(b) Sinon's story in Triph. In this poem ἄτη runs riot, so maybe it does not matter very much what Sinon says. In fact, he is brief (and dangerously ambiguous, 297: for ἔγχος see Pfeiffer on Call. F 613) and counts on pure assertion, backed by a divine decree (θέσφατόν ἐστιν 297) which is presumably meant to represent an oracular utterance <from...?>. Sinon

is equipped with an official prediction in Palaeph. 16: φράζει αὐτοῖς κατὰ μαντείαν ὡς εἰ μὴ εἰσαγάγοιεν τὸν ἵππον....ὑποστρεφόντων Ἀχαιῶν κτλ.

360

ἀγχόθι δ' αὖτε: cf. ν 103, 347 / ἀ. δ' αὐτῆς. **δυσάμμορον**: hardly because he looks in sorry plight, as Sinon escaped from his alleged pursuers with ease (383), but because he is going to be subjected to torture. One may wonder whether Q. is not thinking rather at this juncture of a (self-) mutilated Sinon. In Virgil Sinon repeatedly labels himself *miser* (70, 79, 131) but the circumstances are of course wholly different.

361

καί μιν ἀνειρόμενοι: *hAp.* 50 (-νη). **Δαναῶν ὕπερ**: but A 444 ὑπὲρ Δαναῶν.

361-2

ἄλλοθεν ἄλλος /...περισταδόν: περισταδόν is a hapax Hom. (παραστ. Zen. Aristoph.), N 551-2 Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος / οὔταζον. Cf. here i. 794 λαοὶ δὲ π. ἄλλοθεν ἄλλοι /, x. 402 Τρῳαὶ καὶ Τρῶές με π. ἄλλοθεν ἄλλαι. The run περ. ἄλλοθεν ἄλλος / occurs also in Anon. epigr. *AppAnth.* 312.3, p. 343 (Christian); Gr. Naz. 768.37, 984.188 (ἄλλων id. 1457.79). For the -σταδόν element see Gow on Theoc. 2.68.—Virg. *A.* 2.63-4 *undique visendi studio Troiana iuventus/circumfusa ruit certantque inludere capto.* V.'s Trojans only mock, and any physical maltreatment Sinon may have undergone is perpetrated by the shepherds (57f.: back-stage Sophocles?). Keydell's answer to the discrepancy, 'jedoch fürchtet Sinon Schlimmeres (72, 103)' (p. 280) is no answer at all, ignoring as it does, among other things, an essential difference of approach in V.'s depiction of Sinon: he is, or pretends to be, nervous and shaken (cf. 67, 107); Q.'s Sinon is a featureless automaton, ready to take anything that is coming to him: see on 360-388, §2 (a).

362

μέσσον ἐκυκλώσαντο: D.P. 526 /Δῆλον ἐκυκλώσαντο, Nonn. *Met.* 4.148 + 2 /Χριστὸν ἐκ. This aor. med. (also viii. 376), first in [Hes.] F 150.28, is common in later verse. **ἐκυκλώσαντο περισταδόν**: cf. Gomperz's fine supplement in Call. F 260.14...μιν ἐκυκλώσαν]το περισταδόν (περιστατον Π), on which see H. Reinsch-Werner, *Callimachus Hesiodicus,* Berlin 1976, 252, [Apolin.] 117.19 /ἀμφ' ἐμὲ κυκλώσαντο περισταδόν (Golega 54), and earlier E. *Andr.* 1136-7 νιν περισταδόν / κύκλῳ

κατεῖχον. **ἀμφὶ δὲ μύθοις**: Nonn. has the clausula ἀμφὶ δὲ -ῳ/(*Met.* 10.20, *D.* 7.106, 38.70). For the form cf. e.g. A.R. 3.1347-8 ἀμφὶ δ' ἑταῖροι / θάρσυνον μύθοισιν.

362-3

μύθοις / μειλιχίοις: cf. Z 343 (= [Orph.] *A.* 1147) μύθοισι προσηύδα μειλιχίοισι /, Bacch. 11.90 μύθοισι..μειλιχίοις. Much more often with ἔπεα (esp. Hom., A.R.), or with no substantive at all.

363

εἴροντο πάρος: ctr. A 553 πάρος...εἴρομαι (in the past, till now). **πάρος, μετέπειτα δ'**: cf. x 519 λ 27 /πρῶτα (μελικρήτῳ), μετέπειτα δὲ (...οἴνῳ/), λ 640. Perhaps we are meant to detect deliberate avoidance of the Homeric pattern which would certainly have been a hackneyed one by Q.'s day:- **πρῶτον...**: Nic. *Alex.* 256; Nonn. 34.197; Anon. *AP* 9.452.5. **πρῶτος**: Nonn. 37.554. **πρῶτα**: Ep. Adesp. *CA* 9col.iv, 10; Ps.-Phoc. *Sent.* 8 = *Or. Sib.* 2.60, and orac. *AppAnth.* 159.2, p. 496, *OrGr.* 204.1 Hendess; [Opp.] *Cyn.* 1.485; Gr. Naz. 523.14, 559.496; Nonn. *Met.* 19.181. **πρώτιστα**: Man. 3.348; [Opp.] *Cyn.* 1.250-1; Gr. Naz. 605.346, 1543.12.

364

δολόφρονα: one of a host of words examined by A. W. James, *Studies in the Language of Oppian of Cilicia,* Amsterdam 1970, 74 through the medium of *LSJ.* It occurs in the following places: Asclep. *HE* 949; *GVI* 1515.3 (Sikinos, ii*a*); *Or. Sib.* 3.217; Oppians: James, s.v.; Nonn. *D.*: Peek, s.v.; [Apolin.] 11.5, 51.7; Max. 437. Earlier δολιόφρων (trag.). **δολόφρονα φῶτα**: cf. Nonn. 18.33 δολόφρονα φῶρα υ-x. **φῶτα δαίζον**: .similar clausulae in [Orph.] F 292.2 (-ονα φ. -εν); Nonn. 17.166 (-ων).

365

πολλὸν ἐπὶ χρόνον: 59n. **ὁ δ' ἔμπεδον** = O 683; Σ 158 (ἐπιειμένοι 157). For the association with μίμνειν cf. μ 161; A.R. 1.659-60. **ἠύτε πέτρη**: cf. ρ 463, O 618 cited below, and iv. 260 (-ην); Christod. 238 (-αι cf. Theoc. 22.49).

365-6

The imagery recalls ρ 463-4, Odysseus being maltreated by the suitors: ὁ δ' ἐστάθη ἠύτε πέτρη / ἔμπεδον (sim. O 618f.). Cf. too viii. 167f. (see Vian there); Arch. *GPh* 3682-3 ἔμπεδος ὥς τις ἐρίπνα /...ἔτλης (~ Q. 372); and

above all *hDion.* in *GDK* 56.21, 24 / ἔστη δ' ἀστεμφής, πέτρῃ ἴσος....θεινόμενος μένεν ἔμπεδον, οὐ[δ' ἀ]λέγισ[σεν/(~ Q. 371). One may discern a vague similarity between Q. 363 (μειλιχίοις), 364 (καὶ πολλά...), 365-6 and P 430-1, 434, 436. Knight, op. cit. on 261 above, seems to regard this passage as a 'verbal reminiscence' of Virg. *A.* 10.693f. (his whole list is a remarkably ill-assorted ragbag).

366

ἀτειρέα γυῖ': cf. Emped. F 86 (ὄμματα); A.R. 4.1375 (ὤμοις); i. 710, iv. 341 (χεῖρας); iv. 242 (κράατα). **ἐπιειμένος**: Homer uses this participle metaphorically with ἀναιδείην (cf. [Opp.] *Cyn.* 3.311) and ἀλκήν (cf. *OrGr.* 169.5 Hendess). Q. adapts the latter at i. 61, ii. 523, xiii. 219 (καταειμέν-), widens the field with vii. 363 / κάλλος...καταειμέναι, i. 19 + 3 ἐπιειμέν- εἶδος /, iii. 363 ἐπιειμένοι..φύζαν /, and tacks on a dative in i. 221 μένος καταειμένοι ὤμοις /(cf. the literal A.R. 3.45 [misinterpreted?]; *Or. Sib.* 3.389, 11.216, 12.38, 14.245; v. 504) which Castiglioni (45), against his own better judgement, tried to emend away. Vian* adds *Orac. Chald.* 2.1, 42.2, 115.2 des Places. **ὀψὲ δ' ἄρ'-κ** = iv. 224; cf. 290n.

366-7

αὐτοῦ / οὔαθ': but Λ 633 οὔατα δ' αὐτοῦ/; and the sense of οὔατα is different.

367

'Odyssean' punishment: σ 86 (Antinous to Irus: I will pack you off to Echetus) /ὅς κ' ἀπὸ ῥῖνα τάμῃσι καὶ οὔατα, φ 300-1 (Lapithae/Centaur Eurytion) ἀπ' οὔατα.../ῥῖνάς τ' ἀμήσαντες, χ 475-6 / τοῦ δ' (Melanthius) ἀπὸ μὲν ῥῖνάς τε καὶ οὔατα.../τάμνον. **ἀπὸ μελέων**: [Theoc.] 25.273; i. 746, viii. 288, x. 124. In Homer always[1] υ ἀπὸ μ., as elsewhere in Q. (i. 334 etc.).

368

ὅπως νημερτέα εἴπῃ: γ 19. Sinon has been talking all along, but his set speech is postponed in the interests of a simple existence and at the expense of realism: Vian, *Notice* 74.

369-70

'Where the Greeks had gone along with their ships—or alternatively the Horse—was it keeping <them> inside <its belly>' sounds awkward, but reflects in compressed form the two key questions constantly thrown at Sinon. Had the Greeks gone away on board ship? Or were they inside the

Horse? I can see little need for West's repunctuation (adopted by Vian), and no need at all for emendation (e.g. ἤ τί καὶ ἵππος Rhodomann; ἤ τινας ἵππος [*sic*] Erbse 567). Vian* agrees.

369

ὅππῃ ἔβαν: after Θ 229 / πῇ ἔβαν. **ἠὲ καὶ ἵππος**: similarly Ψ 609 ἠδὲ καὶ ἵππον /~ iii. 726 (-οι), iv. 86, x. 2 (-οις) = [Apolin.] 31.19.

370

ἐνθέμενος φρεσὶ κάρτος: so i. 139 μέγ' ἐνθεμένη φρεσὶ κάρτος /, i. 424 /-η φρ. κάρτος, cf. xi. 454. At xiv. 188 with θυμῷ (after Hom. κότον-μῦθον-χόλον ἔνθεο θυμῷ/).

371

A comparable line at i. 568 Αἴας δ' οὐκ ἀλέγιζεν 'Αμαζόνος, ἀλλ' ἄρα Τρώων. (At iii. 45 /τοὔνεκ' ἄρ' οὐκ ἀλέγιζε Q. recalls Λ 80 / τῶν μὲν ἄρ' οὐκ ἀλέγιζε). **λώβης...ἀεικέος**: cf. A.R. 1.816 / λώβην...ἀεικέα ~ Λ 142 ἀεικέα..λώβην/. The beggar Odysseus confronts suitors who indulge in /λώβης..θυμαλγέος (σ 347 υ 285). For ἀλέγ. cf. [Orph.] *L.* 421-2 κελαινῆς οὐκ ἀλεγίζων / λώβης..γὰρ... **ἀλλ' ἐνὶ θυμῷ**: μ 217 al., again in Nonn. 31.184, 34.14.

371-2

ἐνὶ θυμῷ / ἔτλη: cf. v. 212-3 οὐδέ τι θυμῷ / ἔτλης, viii. 260-1 ἀλλ' ἄγε θυμῷ / τλῆτε ~ Α 228 / τέτληκας θυμῷ.

372

καὶ πληγῇσι...περ: Sinon is tortured 'both with blows and in the fire'; Spitzner's ὑπὸ πληγῇσι does not merit discussion. Fire-torture is thrown in as an afterthought: Sinon had already considered the possibility in 249-50. **τειρόμενός περ**: ε 324, and so x. 284 -όν, x. 465, xii. 584 -η.

373

ἀργαλέως: 13-14n. **Ἥρη γὰρ...**: cf. Φ 384.—This is the closest Hera comes in the poem to contact with a human, if the term contact can be applied to a mannered reference to the divine afflatus (for the notion see Richardson on *hDem.* 238). What led Q. to think of Hera at this point rather than Athene, the real driving-force behind the finale, I do not know. **ἐνέπνευσεν μέγα κάρτος**: see on 60-1, 266, and cf. I 254-5 κάρτος...'Αθηναίη τε καὶ Ἥρη/ δώσουσ'; ii. 458.

374

Comparable speech introductions in Virg. *A.* 2.107, 152f., Triph. 264, Tz. *Posth.* 690. **τοῖα δ' ἄρ' ἐν**: cf. η 132 / τοῖ' ἄρ' ἐν, and for τοῖα heralding a speech i. 99, xiv. 253; xiv. 184. A.R. has τοῖα..ἀγόρευεν/ at 1.350. **δ' ἄρ' ἐν μέσσοισι** = Σ 507, Υ 15; cf. 288 ~ A.R. 1.673. Q. is perhaps using A.R. 2.879 ἐνὶ μέσσοις ἀγόρευσεν /. **δολοφρονέων ἀγόρευεν**: for the form cf. B 322 θεοπροπέων ἀγόρευεν/, but closer still is [Hes.] F 76.8 δολο[φρονέων υυ-x, where a *verbum dicendi* is to be supplied. Homer has[1] υ δολοφρονέων μετέφη (σ 51 φ 274),[1] υ-έουσα προσηύδα (Ξ 197 al.).

375

brings to mind the Iliadic Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν (M 16) and Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης (B 159). **ὑπὲρ πόντοιο**: for ὑπὲρ πόντοιο (verb:) υ-x cf. v. 80 / νῆες δὲ...ὑπὲρ π. φέροντο/, and iii. 705 (φέρεσθαι), v. 90 (φέρεσχον), xiv. 466 (φέρεσθαι), 540 (φέροντο, Argives on homeward journey); A.R. 2.271 (φέροντο), 3.1113 (φέροιεν); Anon. epic. *GDK* 22.1*r*5; (Nonn. *D.* Περ. 7).

376

μακρῷ: cf. xiv. 117, 338. **ἀκηδήσαντες**: 'feel indifference', 'get sick and tired', cf. ἀκηδείῃ in A.R. 3.298 ('torpor') and Vian on x. 16. See next note. **καὶ ἀνίῃ**: Gr. Naz. 568.601, cf. η 192 καὶ ἀνίης /. ἀνίη denotes the physical discomfort and mental stress caused by protracted fighting at Troy (cf. in general the remarks of Giangrande, *CQ* n.s. 17, 1967, 89, and Lehrs 75). Q. or his source certainly had in mind the difficult B 291 (Odysseus of the threatened return home) ἀνιηθέντα νέεσθαι/—where schol. [291*d*] gloss ἀκηδιάσαντα.

377

ἰότητι: 6n. Perhaps here 'wishes', i.e. prompting, recommendation, on a par with 380 ἐννεσίῃς, though 'will' may strike the right note if Sinon is using the word with reference to Calchas as a 'holy man' to impress his audience. **δαΐφρονι Τριτογενείῃ**: i. 128 δαΐφρων Τριτογένεια /(Athene punisher of Penthesileia). The contexts of these passages (cf. Ov. *Met.* 2.752 [punishment of Aglauros] *dea bellica*) and of xi. 285 (/Παλλάδος...δαΐφρονος), xiv. 582-3 (-ων / Παλλάς) suggest 'warlike' and not 'sagacious' (on δαΐφρων ~ δαΐ / δαῆναι cf. Buttmann 1.189f.; Rank 95f.), for which Q. employs περίφρων (iii. 533, xi. 294; cf. Hes. *Th.* 894 περίφρονα τέκνα, one of whom is [895] Τριτογένεια) and the open ἐύφρων (x.

353, xiii. 420). Q. applies δαΐφρων to a female also in i. 47 + 3, Penthesileia (so Triph. 35): 'He surely got it from some ancient source like the *Aethiopis*' (C. M. Bowra, *On Greek Margins*, Oxford 1970, 203): at any rate it is likely to be old (cf. in Roman verse *Martia, Mavortia, bellatrix*: see Carter, *Epithet. Deorum Lat.* s. *Penthesilea,* adding Sil. 8.429), even if archaic epic rarely uses the epithet of women (*hDem.* 359, cf. Eust. at ο 314; but choral lyric suggests wider applications: Pi. *P.* 9.84f. Alcmene; Bacch. 5.122f. Artemis, 5.137 Althaea).

378

ἵππον ἐτεκτήναντο: 28n. θεῆς χόλον: but δ 583 θεῶν χόλον. For the form θεῆς see on 112. χόλον..ἀλέωνται: O 223 ἀλευάμενος χόλον. ὄφρ' ἀλέωνται: cf. Υ 147.../ποίεον, ὄφρα...ἀλέαιτο /, but Call. provides a closer parallel: F 331 ἐπήλυσιν ὄφρ' ἀλέοιτο /.

379

πάγχυ κοτεσσαμένης: Ξ 143 οὔ πω μάλα πάγχυ θεοὶ..κοτέουσιν /. Τρώων ὕπερ: cf. 38. ἀμφὶ δὲ νόστου: A.R. 4.1333 (..θεαί) ἀμφὶ δὲ νόστῳ/.

381

δυσηχέος: 225n. If Sinon means that there was a specific problem of ἄπλοια (cf. Virg. *A.* 2.110f.) then he is being vague to the point of lunacy. ἄγχι θαλάσσης = I 43al.; also A.R. 1.553, Opp. *Hal.* 1.128, D.P. 178, 876, *AP* 14.115.3 = *OrGr.* 165 Hendess.

382

δαίμοσιν εἰναλίοις heads a pentam. in Antip. Sid. *HE* 509; cf. [Orph.] *A.* 343 /δαίμονας εἰναλίους and earlier E. *IA* 976 ἐναλίας δαίμονος. Much more often θεοί (cf. iii. 671, ix. 315-6). ἐμὲ δ' οὐ λάθον: after ι 281-2 ἐμὲ δ' οὐ λάθεν...,/ ἀλλά..., Ω 331 τὼ δ' οὐ λάθον. -ον, ἀλλ' ἀλεγεινάς = ix. 415.

383

σπονδάς τ' = Alex. Aet. *CA* 3.15, Opp. *Hal.* 5.563; Β 341, Δ 159 /σπονδαί τ'. οὐλοχύτας τε = γ 445, A.R. 1.409. μάλ' ἐσσυμένως: cf. A.R. 2.894; iv. 5 μάλ' ἐσσ. ἀναείρας /; [v.l. Ω 158, but poorly supported].

384

ἀθανάτων βουλῇσι: (-ιν) Hes. *Op.* 16 = ix. 303. παραὶ ποσὶ κάππεσον: cf. O 280 παραὶ ποσὶ κάππεσε θυμός /, and ix. 191, x. 272, 300.

385

καὶ...ἀναγκαίῃ: see 100n., and cf. Δ 300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι; β 110al. καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης/~ ii. 315 καὶ οὐκ ἐθέλων περ ἀνάγκῃ/; *GVI* 1672.2 (Chersonnese, iii-iv?) ὅν με καὶ οὐκ ἐθέλοντα μολεῖν ἠνάνκασεν ἄτη; Anon. encom. *GDK* 36.2.10 (v*p*) ἡ δὲ καὶ οὐκ ἐθέλουσ̣[α] τό[σ]ην ὑπέμεινεν [ἀ]νάγκην. Related types of intensification: ε 154-5; *hDem.* 124; [Mosch.] *Meg.* 114 (but the v.l. δηίσατο is found alluring by Giangrande, *CQ* n.s. 19, 1969, 183); Opp. *Hal.* 5.301-2; Eudoc. *Cypr.* 1.19-20; Musae. 226; Anon. *AP* 9.459.4-5.

386

The line resembles D.P. 454 ἁζόμενοι μεγάλοιο Διὸς γόνον Ἡρακλῆα. Cf. also Pampr. *GDK* 35.3.125 / ἁ[ζόμε]νοι μεγάλοιο...; A.R. 4.334 ἁζόμενοι κούρην Διός ~ A 21 /-οι Διὸς υἱόν. **μεγάλοιο Διός**: in this sedes M 241, *hHerm.* 10; 5x in Q., often elsewhere. For Ζεὺς μέγας father of Athene (cf. Z 304al.) see Bissinger 69. **Διὸς..κούρην**: for the form cf. E 875 ἄφρονα κούρην /, and i. 360 Διὸς κρατερόφρονι βουλῇ /(~ Paul. Sil. *Ecphr. Soph.* 960-1). But the expression is likely to be old: *IG* 1(2)503.1 (before 480 B.C.) Διὸς κρατερόφρ[ονι κόρει? παιδί?, sim. id. 393 (*c.* 550 B.C.), cf. A. E. Raubitschek, *Dedications from the Athenian Acropolis,* Cambridge Mass. 1949, nos. 50, 236. Do we have here a vestige of the dedicatory inscription on the Horse?—A commentary on Ibyc. (*PMG* 298) mentions κρατ]ερόφρ[ονι Πα]λ[λ]άδι.

387

ὣς φάτο κερδοσύνῃσι: cf. X 247 /ὣς φαμένη καὶ κερδοσύνῃ, v.l. ant. -υνῃς. The dat. plur. is rare: Gr. Naz. 536.184, Nonn. 32.2. **ἄλγεσι θυμόν**: this *iunctura* occurs in other parts of the verse at v. 459; Ω 568al., Thgn. *IEG* 1295, Lucill. *AP* 11.389.5, conj. iii. 643; in a dactylic run E. *Hipp.* 1114, ἀκήρατον ἄλγεσι θυμόν·

388

Gnomic elements of any substance rarely penetrate the narrative of Homer (E. Ahrens, *Gnomen in griechischen Dichtung,* Diss. Halle 1937, 9, 12-38) or of A.R. (cf. 1.82, 1035-6, 4.1165f., 1504; also the 'epyllion' [Theoc.] 25.67), but confront the reader of Q. at every turn from i. 73-4 onwards. Sententious verbiage (in the vein of late oratory and romance) is characteristic of Nonnos (*D.* 3.224f., 6.31-2, 56-7 etc.; cf. 42.325f., where a simile is supplanted by a series of generalisations), and of Musaeus (37, 92f., 131f., 164f., 198f.; cf. Kost, *Musae.* p. 31) and is carried to absurd

lengths in the 'Ομηρόκεντρα of Patricius /Eudocia. For the ἀνδρὸς / ἀνδρὶ γάρ... sequence (see iii. 7f., v. 595f., xiv. 110f.), which formally resembles the gnomic γὰρ ἀνδρὸς... of drama (e.g. S. F 922.1, E.*Hec.* 844, *Ba.* 641; cf. also Thgn. *IEG* 658) cf. Naumach. *GDK* 29.18 ~ Gr. Naz. 1545.44.—Kehmptzow (20) sees Euripidean gnomologies as a major force in Q.: but E. *HF* 282f., 1227f. do not look *ad verba fere...sumpti* to me: nor do the other items in his list on pp. 19-20. **ἀνδρὸς..κρατεροῖο**: cf. Γ 429 al.; *GVI* 1260.2 (Bosporos, ii*a*); [Opp.] *Cyn.* 4.420; iv. 37. **κακὴν..ἀνάγκην**: not as common as one might have expected: A.R. 3.430; Theoc. 16.85; Anon. hex. (Orph.) *ap.* Merkelbach, *MH* 8, 1951, 8.1; [Apolin.] 56.7, 105.73. 'La loi cruelle de Nécessité' (Vian) suits the gnomic tone, but perhaps ἀνάγκη here is closer to 'duress', 'torture', cf. ἄλγεσι 387. **ὑποτλῆναι**: again iii. 571 κακὰς ὑποτλήσομ' ἀνίας /; v. 342; conj. xiv. 107 (-8: Sinon). Elsewhere only in epigrams: Paul. Sil. *AP* 5.246.5 [Viansino 68] ~ Agath. id. 5.302.6 [Vians. 54]; Anon. *APl.* 183.9.

389-417; 444-499

Laocoon

If Q. knew of Virgil's treatment of Sinon he did not make use of it in any way that could be called significant. So it is with the Laocoon episode. There are excellent discussions of Q.'s versions in Heinze 68f., Vian *Rech.* 64f. and *Notice* to xii, where a number of false scents are obliterated: these I shall not reiterate.

To the bewildering multiplicity of story-lines there may now be added *POxy.* 2812, a mangled commentary on a tragedy (?)[72]: p. 41, 21f. Apollo sent the snakes that killed <Laocoon's> son; 33f. Thymbraean Apollo sent snakes (these are named) which left Calydnae and devoured <Laocoon's> son ὑπὲρ βωμῶν.

It may be stated at the outset with absolute certainty that Q.'s source or ultimate source was a Hellenistic poem (or poems). The twelfth book prior to the appearance of Laocoon presents us with a profusion of Homeric motifs and is by and large Homeric in general texture. From 395 the linguistic 'register' changes sharply and dramatically and we are in the realm of Hellenistic poetry—as we are on other occasions: cf. e.g. iii. 554f. (lamentation-scene), vii. 336f. (id.), x. 438f. (flight of Oenone), and above all the treatment of Philoctetes in ix, which owes much to Nicander or to

---

[72] Certainly not S.'s *Laocoon*—unless we are dealing with a conglomerate.

didactic verse of a related type[73] (see Vian, *Notice* to ix, 177-8). This is obvious at a glance: curiously, nothing has been made of it hitherto. Lines 399f. are replete with the vocabulary and mannerisms (on which see Schneider, esp. 66f.) which we can now associate only with the didactic verse of Nicander, and with a number of other reflections of Hellenistic techniques and idiosyncrasies; so too are 447f., the snake-attack, and the subsequent lamentation scene. The individual details are recorded in the ensuing commentary. I make no apology for adverting to some Hellenistic mannerisms of a rudimentary nature: if the bulk of the literature on this topic is to be swept under the table it is as well to be sure that it will stay there.

But first, some eclectic observations on the four clear-cut stages of Q.'s version:—

§1. 389f. *Laocoon's party believe Sinon to be lying. Laocoon claims that the Horse is a trick and presses for its destruction*

Q. agrees with V. in his timing of Laocoon's intervention: the Horse is not in Troy as yet. But the circumstances of the intervention differ markedly. In V. the traditional debate (see below) is already raging when Laocoon appears with a flourish (40f.) to proclaim that the Horse is a trick, as one party of debaters had done already (35f.), and, more importantly, to violate the Horse with his lance (50f.), an act which explains his fate for the unwitting Trojans (229f.). Not only is all this detail absent in Q., but Laocoon is wholly integrated into the body of the debate. He and his party declared the Horse δόλον ἔμμεναι (392), cf. Tz. Lyc. 340, 'one party [prior to entry of Horse] προσδοκήσαντες δόλον εἶναι...', and Triph. 239f. Q.'s account of the situation may differ from that of [Apollod.] 5.17 in its location of the debate, but it agrees with it in making Laocoon (together with Cassandra) represent a body of opinion which presses for the destruction of the Horse.

Q. makes *all* the Trojans emerge from the city (356), and Laocoon is with them, heading one of the two opposing parties (390-1). V. initially gives the same impression in his account of the Trojan reaction to an abandoned shore (25f.), and there is a split into two groups: one accepts the Horse, the other suspects it. Next (40f.) comes Laocoon, *primus..ante omnis magna comitante caterva/...ab arce*: ctr. *primus...* in 32f. As Bethe has seen[74],

---

[73] Keydell (283) accepts use of Nicander but does his best to stave off other possible interests. Why should one? Q. lived in antiquity, and was not quite as starved as we are.

[74] *RhM* 46, 1891, 522f.

this sequence is not composed with a logician in mind: Laocoon is extracted from the general throng, appears *primus* from the citadel, and joins in the debate. His action is in fact suitable to a situation in which the Horse is already *inside* the city. V. is reflecting the <*Il. Pers.*—> [Apollod.] version wherein Laocoon acts side by side with Cassandra in urging the destruction of the Horse. His sudden incursion into an already electric situation is a masterly piece of dramatic writing; Q. treads a more conventional and a duller path[75].

For the debate over the Horse's admission or exclusion see Austin on *A.* 2.32, adding Stesich. *SLG* 88, Triph. 250f. Q.'s debate has shed many of the formal trappings. Of the various suggested methods of destruction Q. mentions (in connexion with Laocoon) only burning (cf. infr. 445, and *Il. Pers.* 243, [Apollod.] 5.17, Dio Chrys. *Or.* 11.128; Virg. *A.* 2.37). V.'s Laocoon does not consider fire. His celebrated spear-throw (50f.), which could well be one of a battery of reflections of Roman religious practice[76], has no place in Q. Keydell (280) ascribes the 'omission' to Q.'s fondness for concision. It may be allowed that V. fills four verses in describing the event; but if Tz. could accommodate the motif in the space of a single undistinguished line (*Posth.* 713), Q. could have done the same.

§2. 395f. *Athene intervenes and launches two attacks on Laocoon, who is blinded.*

The differences in the treatment of Laocoon's mode of punishment could not be more profound. In V. Laocoon and his two sons are killed by the snakes (212f.); in Q. Laocoon is blinded by Athene [Q. only] and the sons are killed. Q.'s description of the blinding bears deep imprints of Hellenistic language and technique: see above. If the popular suggestion[77] that the blinding of Laocoon[78], his threefold punishment (two distinct assaults on his person, and the slaughter of his children), and the group-lamentation at the sons' cenotaph all go back to Sophocles' play is right, they have in the course of their journey to Q. been processed by Hellenistic hands. It may be that the motif of the blinding took on a particular shape in this period under the influence of Callimachus'

---

[75] Kleinknecht's point that the *arx* constitutes a *Leitmotiv* in *A.*2 (p. 78.2) is very true: but this observation does not go any way towards removing the unnaturalness of this particular train of events.

[76] κατακοντισμὸς πρὸ τῆς πόλεως of the *Equus October*? See G. Dumézil, *Hommages à Marie Delcourt*, Coll. Latomus 114, Brussels 1970, 202f.

[77] See e.g. Kleinknecht 104.

[78] A precise clinical description would not be out of tune with Sophoclean methods: cf. Collinge, *BICS* 9, 1962, 46f.

memorable account of the blinding of Teiresias by Athene (*Lav. Pall*: 75 Τειρεσίας δ' ἔτι μῶνος ~ Q. 412 + 444; 79 χολωσαμένα ~ 396 κοτεσσαμένη; 82 ὄμματα νὺξ ἔλαβεν cf. 400f.; 89 οὐκ ἀέλιον πάλιν ὄψεαι cf. 499; 94f. μάτηρ μὲν γοερᾶν οἶτον ἀηδονίδων ἄγε... cf. 489f.). One may suspect also that the remarkable particularisation of Laocoon's symptoms—the onset of glaucoma (399-415n.)—was devised in the Hellenistic era by a poet who did not shrink from importing into mythological situations contemporary interest in human physiology, as did A.R. (3.761f.), to take the most striking example[79].

§3. 415f. *The Trojans feel pity but decide to admit the Horse*

Q.'s Sinon appears before Laocoon is mentioned: so Petr. 13f.[80] In V. Laocoon appears on the scene before Sinon is discovered and melts into the background to return later as a sacrificer (201f.). Indeed, V.'s Trojans believe Sinon (195f.) and seem ready to let the Horse in. Despite frequent claims to the contrary[81], Laocoon's death is not the *primary* cause of the Horse's admission. It may strengthen the case for it, but the real emphasis resides in Trojan observation that his fate is deserved (228f.)[82]. Q.'s Sinon exerts no such influence and Laocoon all but wins the day (395f.).

§4. 444f. *Laocoon persists: the Horse must be destroyed. Athene adds to the horror by sending snakes to kill Laocoon's sons. The father is powerless to help. The snakes depart, leaving father and mother to lament their fate.*

The slaughter of the sons looks at first sight superfluous, as the Horse is already admitted[83]. But there is motivation. Laocoon persists in urging his companions to *destroy* the Horse (444f.): true, they are afraid to do so, but there is still a potential threat, or, at the very least, hybristic behaviour in the face of two dire warnings is still very much in evidence. The death of his sons leaves him a broken man (484f.) and we hear no more of him. Laocoon's opposition to the Horse *inside* the city is reinforced later by that of Cassandra (525f.) and (as noted above) the duo appear in this capacity in the account of [Apollod.]; cf. Tz. *Posth.* 708f., where Cassandra is

---

[79] On A.R. see Solmsen, *MH* 18, 1961, 195f.; in general: Erbse, *Hermes* 81, 1953, 189f.

[80] But maybe this is not a serious parallel: Eumolpus could be hastily lumping together Sinon and Trojan folly [~ Virg. *A.* 2.54 *et al.*], throwing in the inscription for good measure, in order to get on to the *pièce de résistance*—Laocoon & sons.

[81] E.g. Vian, *Rech.* 67; Austin *A.* 2, p. 94.

[82] Cf. Heinze 69.

[83] So Kleinknecht 105; Vian, *Notice* 76.

disposed of by Priam and Laocoon violates the Horse apparently [cf. 697 – 715] as it is being dragged into the city, so 'causing his son's death' (714).

The snake-attack. Origin: Hellenistic; linguistic correspondences with V.: practically nil. The only real area of contact is that Athene is in some way involved in the fate of Laocoon and his children:—

(i) As Stubbe has clearly shown (39), Q., in making the snakes vanish into Apollo's shrine (480f.), has combined two distinct versions of the Laocoon story. Laocoon opposes the Horse, but he also opposed Apollo, hence the children are punished: that is why Cypris is said to 'grieve' (460f.). His defiance of Apollo is well attested and works well enough in isolation when a pro-Trojan Apollo is not confronted with a pro-Greek Athene whose sole aim is the safety of the Horse. If Q. had V. before him, it is hard to see why he did not follow him in making the snakes disappear into Athene's shrine. Instead, he has allied himself with a wholly alien tradition, and in so doing has expressed himself in a manner highly reminiscent of Hellenistic poetry (480-1n.). If V. did devise the association of Athene with the snakes (and we do not know that he did), this still does not show that it was he who induced Q. to do the same, not only because he was bound by his own narrative, but because this association is a familiar one[84]: at B 308-19, the portent of the snake that devours the fledglings [cf. Q. 491f.], schol. remark: ὁ δραχὼν 'Αθηνᾶς ἱερός. If we have to look anywhere for an explanation of Athene's rôle, we should be looking in this direction, and not making straight for *A.* 2.

(ii) The snake-story is moulded by V., as Kleinknecht (67f.) has finely demonstrated, in the form of a Roman *prodigium*: in an episode divested of nearly all (Tenedos 203) mythological trappings (Kleinknecht 105) the snakes advance mysteriously, relentlessly, perform their gruesome task, and vanish into Athene's shrine. It is worth noting that Q.'s Athene directs operations in living presence: she puts the scheme into operation (448), summons the snakes from their lair (454f.), spurs them on (461) to their destination, roots Laocoon and his sons to the spot (473f.). Q.'s handling invites comparison not with V. but rather with such passages as Pi. *N.* 1.39f. – Theoc. 24.11f. If the atmosphere of the *prodigium* is normally lost in the Roman *epigoni* (e.g. V. Fl. 2.478f., cf. Heyne on *A.* 2.209-11), at least we have clear linguistic echoes which would have handed on some of V.'s ideas to posterity if his poem had perished. Q. has not been so obliging.

For more on certain formal aspects of V.'s handling of Laocoon see on 525-585.

[84] Cf. Robert I 218.

389

τῷ...πεπίθοντο: cf. i. 781, iv. 378 / ἀλλ' οἱ μὲν πεπίθοντο. **κατὰ στρατόν**: similarly A 318 ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν, οὐδ' υυ-x, N 329 ἀφίκοντο κατὰ στρατόν, ix. 415...ἔμμεν ἔφαντο κατὰ στρατόν.

390

ἔμμεναι...: λ 363-4 σ' ἐίσκομεν../ἠπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἷα...ἤπερ. could well be traditional: cf. γ 130*a* (Troy, captured) βουλῇ καὶ μύθοισι καὶ ἠπεροπηΐδι τέχνῃ, with M. van der Valk, *Textual Criticism of the Odyssey,* Leiden 1949, 279. For πολύτροπον see on 171.

390-1

βουλή/ἥνδανε reverses Σ 510al. ἥνδανε βουλή/.

391

πεπνυμένα βάζων: I 58, δ 206 (-εις).

392

An exceptionally clumsy line, even for Q. Paraphrase of prose text? **φῇ δόλον ἔμμεναι**: cf. λ 237 / φῆ...γυνὴ ἔμμεναι, and v. 457 οἴσατο γὰρ δόλον εἶναι / after x 232, 258 ([Opp.] *Cyn.* 4.228). **δόλον..αἰνόν**: 15n. **ὑπ' ἐννεσίῃσιν 'Αχαιῶν**: we find similar clausulae in ix. 325, xiv. 352.

393-4

Ctr. Virg. *A.* 2.37-8 (Capys and his party) *urere flammis/aut terebrare...et temptare latebras.* **ἵππον, /ἵππον δουράτεον**: for this kind of epanalepsis cf. vi. 470-1, xiv. 207-8, and (e.g.) Nonn. 38.301-2. Homeric patterns (cf. Fehling 184f.) are echoed in: (a) i. 770-1, ii. 100-1, iv. 186-7, x. 190-1, proper name (but ἀνέρι... iii. 613-4) + relative clause. (b) iii. 74-5, from Υ 371-2. Other examples without strict parallels in Homer: i. 697-8 (ἠέ Tychsen) ~ xi. 275-6; vii. 632f.; v. 562-3; xiii. 30-1.—i. 369-70 and (ὁππότε Platt 121) viii. 29-30 are doubtful.—See Kost on Musae. 5-8.

394

ἵππον δουράτεον: 139n. δουρ. is contemptuous: cf. Virg. *A.* 2.45, where Laocoon labels the Horse *hoc..ligno,* 'this lump of wood'. **καὶ γνώμεναι**: cf. Φ 266 -ον καὶ γνώμεναι εἴ μιν ἅπαντες /..., 609. **εἴ τι κέκευθε**: γ 18 / εἴδομεν ἥντινα...κέκευθε /(cf. id. 19 ~ Q. 368; 20 ~ Q. 391).

395

καί νύ κέ οἱ = Ψ 540; cf. on 93-4. A similar idea in a more elaborate form in Virg. *A.* 2.54-6—similar, but not identical: there fate and ἄτη are operative, here we are served up with the usual epic sign of divine disapproval which culminates in the reversal of a developing situation. **-οντο...ὄλεθρον**: Opp. *Hal.* 2.240 -αντο καὶ ἐξήλυξαν ὄλεθρον/ cf. γ 297 ἤλυξαν ὄλεθρον / and vi. 22. For ἐξαλύσκω see *LSJ*; ix. 261, xiv. 580 (f.).

396

εἰ μὴ Τριτογένεια = vii. 143. **κοτεσσαμένη**: at Σ 367 Hera is described as Τρώεσσι κοτεσσαμένη (cf. also E 177), at Ξ 191 Aphrodite as κοτεσσαμένη τό γε θυμῷ /; cf. v. 418 -ος περὶ τευχέων /. **περὶ θυμῷ**: Homer has ἀλύσσοντες περὶ θυμῷ /(X 70), where περί is adverbial. In Q. it is probably always a mere equivalent of ἐνί (cf. on περὶ φρεσίν in 241): ii. 35, iii. 285, v. 428 μέγ' (!) ἀχνύμεν(ος) περὶ θ. /; vii. 480 διομένους; xiii. 56 ὀρινόμενοι.

397

αὐτῷ...ἄστεϊ: cf. x. 473 (and 392), infr. 520; O 449 = P 291; γ 381.

397-8

Like sequences follow: xiv. 580-1 καί νύ κεν ἐξήλυξε κακὸν μόρον, εἰ μὴ ὅγ' (Poseidon) αὐτῷ / ῥήξας γαῖαν ἔνερθεν...; xiii. 548 θεῶν τις...γαῖαν ἔνερθε / ῥῆξεν ἀπειρεσίην; xiv. 646 γαῖαν ἔνερθε / ῥῆξε Ποσειδάων. All owe something to Υ 57-8 ἔνερθε (vulg.: νέρθε v.l., Ar.) Ποσειδάων ἐτίναξε / γαῖαν ἀπειρεσίην, *hDem.* 429 γαῖα δ' ἔνερθε /. For ἐλέλιξεν cf. [Opp.] *Cyn.* 4.302-3 ἂν δ' ἐλέλιξον / γαῖαν, and 95n.

398

θεσπεσίην: 'vast' rather than 'divine' (Vian): cf. ἀπειρεσίην in the examples cited in previous note, and x. 462 / ὕλην θεσπεσίην, 'an enormous pile of wood'.

399-415

A remarkably vivid and descriptive passage, certainly Hellenistic in origin: Laocoon suffers first a much accelerated attack of congestive glaucoma (cf. i. 76f., and for clinical details P. D. Trevor-Roper, *Ophthalmology,* London 1962, 498f.; Behre and Öberg provide an interesting historical survey of the term in *Lychnos* 1962, 164f.) characterised

by an excruciating trigeminal neuralgia, inflammation of eyelids and cornea, severely impaired vision, profuse lacrimation, and, no doubt, feverish convulsions (μαινομένῳ 411); through his continued defiance, it is made absolute.

399

ἔμπεσε δεῖμα: 200n. **τρόμος** and **γυῖα** are associated in Homer in the formula τρόμος ἔλλαβε (...) γυῖα /; also, and more importantly, in Nicander, cf. *Ther.* 437; *Alex.* 541. **τρόμος δ' ἀμφέκλασε γυῖα**: for the general shape cf. viii. 345-6 δέος δ' ἀμφέκλασε θυμόν / Νυμφάων (ἔτρεμε 344); for the verb 400-1n., and x. 372 /γυῖα δ' ὑπεκλάσθησαν (τρόμῳ 371); xiii. 183 κλάσθησαν...γυῖα /(περιτρομέων 185); xi. 84 ὑπέκλασε δ' ἅψεα πάντα/ ~ Nic. *Ther.* 728 γούνων δ' ὑποέκλασε δεσμά / sc. χάρος— Max. 258 ποδῶν ὑποέκλασεν ἄρθρα /(Nic. accounts for the 'insolens forma' in Max., surprisingly overlooked by Ludwich ad loc.).

400

ἀνδρὸς ὑπερθύμοιο = xiv. 552 (of Ajax, being punished by Athene); also in *GVI* 1582.2 (Rome, ii-iii), cf. Stesich. *PMG* 266 ὑπερθυμέστατον ἀνδρῶν. For ἀνδρός see 402n.; for ὑπερθύμοιο, 161n. **περὶ κρατί**: cf. *EpGr.* 786.3 Kaibel (Halicarnassus, ii*a*?) οὗ περὶ κρατ[ί/. In other parts of the verse: [Orph.] *H.* 12.11; Mel. *HE* 4234, xi. 112; Theoc. 7.64, *GVI* 1881.5 (Sardis, ii-i), ix. 364. In Homer the phrase is split up: T 380-1.

400-1

μέλαινα...ἐχύθη looks more Homeric than anything Nic. or his like might write (cf. Schneider 85f.; ctr. *Ther.* 430-1), cf. Ξ 438-9 (mortally wounded) τὼ δέ οἱ ὄσσε /νὺξ ἐκάλυψε μέλαινα. Q. has a comparable sequence at i. 596 [ὑπεκλάσθη μελέεσσιν/]-598. For νύξ of blindness cf. Call. *Lav. Pall.* 82 παιδὸς δ' ὄμματα νὺξ ἔλαβεν/; for ἐχύθη, viii. 313 (slain warrior) ὀλοὴ δέ οἱ ἀμφεχύθη [hence Ω here?] νύξ /(/νὺξ (δ') ἐχύθη is used literally at viii. 490, al.); Hes. *Th.* 726-7 (literal) ἀμφὶ δέ μιν νύξ/..κέχυται περὶ δειρήν; and N 544 al., E 696 al. ~ A.R. 4.1525.

401

στυγερὸν...ἄλγος: cf. xiii. 286. **κατὰ βλεφάρων**: in this sedes xiv. 269; x. 432, xiv. 302 ~ [Mosch.] *Meg.* 57. Ctr. P 438, Nonn. 28.109. **πέσεν ἄλγος**: so iii. 584 πάσῃσιν δ' ἀλεγεινὸν ὑπὸ κραδίην πέσεν ἄλγος (sim. xiv. 272-3); viii. 203 ὀλοὴ δὲ κατ' ὀφθαλμῶν πέσεν ὄρφνη/. Suggested perhaps by Υ 282 κὰδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν/.

402

σὺν δ' ἔχεεν: cf. xiv. 461, and below on 405-6. **λασίῃσιν ὑπ' ὀφρύσιν**: Hellenistic, cf. Diosc. *HE* 1465 γλῆναι (÷ Q. 403) λασίαισιν ὑπ' ὀφρύσιν, and Theoc. 11.31. **ὑπ' ὀφρύσιν**: Bion. 1.10 ὑπ' ὀφρύσι δ' ὄμματα-κ. Variations in i. 58-9 (ὀφθαλμοί), ix. 374 (ὀπωπαί); Hom. ὄσσε (O 607-8, Ξ 236, cf. Hes. *Th.* 826-7 corr. West, Pancrates *GDK* 15.2 ii. 17). **ὄμματα φωτός**: Λ 614 (taken into an anapaestic run at A. *Ag.* 796; cf. also E. *Ion* 732). Ctr. ix. 374 ἀνδρὸς ὀπωπαί /(Philoctetes) ~ Nonn. 5. 391 (imit. Hom.). **φωτός**: man = victim, a Nicandrean locution, e.g. *Alex.* 124-5 ἄλη δέ φιν ἤθεα φωτός/ἄψυχος πεδάει, *Ther.* 428 (ἀνδρός ~ supr. 400).

403

ἀργαλέῃσι...ὀδύνῃσιν: Ep. Adesp. *CA* 1.10*a*/-έων ὀδυνῶν; ix. 408 = Max. 152 -έων -άων (/). **πεπαρμέναι ἀμφ' ὀδύνῃσιν**: on ἀμφί in this expression see G. Zuntz, *Persephone,* Oxford 1971, 192.2. Homer (E 399) has simply ὀδύνῃσι πεπαρμένος, cf. Archil. *IEG* 193.2-3 χαλεπῇσι.. ὀδύνῃσιν..πεπαρμένος, v. 390 corr. ὀδύνῃσι πεπαρμένος..ἦτορ /(variations: x. 244, 326) but ἀμφ' ὀδ. πεπ. Emp. F 112.12 suppl. Bergk χαλεπῇσι πεπαρμένοι <ἀμφ' ὀδύνῃσιν> /, and subsequently A.R. 4.1066-7 ἦτορ / ὀξείῃς..πεπαρμένον ἀμφ' ὀδύνῃσιν/, [Orph.] *L.* 496 /πικρῇσιν..γυῖα πεπαρμένος ἀμφ' ὀδύνῃσιν/. ἀμφ' ὀδ. without πεπ. is early: Archil. *IEG* 13.4 ἀμφ' ὀδύνῃς (corr. Gaisford). Other examples: (a) ὀδύνῃ: A.R. 2.96 corr.; *GVI* 448.2 (Syracuse, v*p*); (b) plur.:—ὀδύναις: [Apolin.] 30.22; ὀδύνῃς: v. 288 (c.v.l.); ὀδύνῃσιν (/): [Opp.] *Cyn.* 3.426, Gr. Naz. 600.287, [Apolin.] 93.36.

404

ῥιζόθεν: also vi. 381. In didactic verse Nic. *Ther.* 307, *Alex.* 257 (both descriptions of symptoms), Marc. Sid. *GDK* 63.46, of the eyes Anon. *AP* 11.126.3-4 ἐξέσπασε τὸ βλέφαρόν μου / ῥιζόθεν. The word occurs also in *GVI* 101.2; [Apolin.] 76.38, 140.17; *AppAnth.* 22.4, p. 568 ~ 51.4, p. 573 (iambic). **ἐκλονέοντο**: common in Nic., e.g. *Ther.* 246 ('convulse'), *Alex.* 581.

405-6

have much in common with the description of the furious temper of Ajax, v. 325-8: περὶ κραδίῃν δ' ἀλεγεινόν / ἷξεν ἄχος, καὶ δριμὺ δι' ἐγκεφάλοιο θεμέθλων / ἐσσύμενον μήνιγγας ἄδην ἀμφήλυθεν ἄλγος, /σὺν δ' ἔχεεν νόον ἀνδρός.

405

ἄχος...ἵκανεν: cf. B 171 μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν /, Θ 147, al. Similar in structure is x. 291 ἄχος δ' ἀλεγεινὸν ἄλαλκε/. Cf. v. 325-6 (above), and A.R. cited on 406.

406

ἄχρι..ἐς: cf. ii. 470, al. Of the penetration of pain A.R. 3.763f. (ὀδύνη σμύχουσα) κεφαλῆς ὑπὸ νείατον ἰνίον ἄχρις, /ἔνθ' ἀλεγεινότατον (~ 405) δύνει ἄχος..., cf. ἐς ὀστέον ἄχρις (~ ix. 376) in Theoc. 3.17. **μήνιγγας**: mentioned in v. 327 (405-6n.); Nic. *Ther.* 557 ἐγκεφάλοιο..σμήνιγγας, cf. Nonn. 4.386, 10.24; 29.255. **ἰδ' ἐγκεφάλοιο θέμεθλα**: so v. 326 (above). For the form cf. Hes. *Th.* 816 Ὠκεανοῖο θεμέθλοις/. -οιο θέμεθλα / also ii. 542 (στέρνοιο ~ [Orph.] *H.* 17.3 βαθυστέρνοιο), xi. 45: cf. Ξ 493, P 47; A.R. 4.118; Eudoc. *Cypr.* 1.34.

407-8

ὁτὲ μὲν...ὁτὲ δ' αὖτε: cf. A.R. 1.1270-1, and iii. 432-3. Disjunctions of this type are frequently encountered in Nic., e.g. *Ther.* 256-7; see Schneider 120.

407

αἵματι πολλῷ: ι 397 = Anon. *HE* 3774 (πεφυρμένον...), σ 336; *Or. Sib.* 5.201 (πληρούμενος); v. 27, 450 (μεμορυγμένον), vi. 255 (-ος), viii. 275, xiii. 144 (μελαινόμεν').

408

δυσαλθέα: for this and congeners see in general N. van Brock, *Recherches sur le vocabulaire médical du grec ancien,* Paris 1961, 198f. A favourite word with Nic. (*Ther.* 187, 466; *Alex.* 12, 157, 597, [v.l. 586, but see Gow, *CQ* n.s. 1, 1951, 101, van Brock 200]), it was no doubt as widespread in post-Hellenistic didactic verse as it was in other genres: cf. Lyc. 796, Polyaen. *GPh* 3943, Gr. Naz. 760.59 + 3, [Apolin.] 31.5 + 2, Christod. 179, 188; and orac. *ap.* West, *ZPE* 1, 1967, 184 (2b2) [assigned 'all' età adrianea o a quella immediatamente successiva' by Pugliese Carratelli, *Ann. Sc. Arch. At.* 41-2, 1963-4, 351]; orac. *ap.* Cougny, *AppAnth.* 237, p. 515 (s.v.l.).—Q. shares the synonymous δυσάλθητος (ix. 388 -οισιν..ὀδύνῃσιν / ~ Anon. encom. *GDK* 36.3.8 ἀναλθήτων ὀδυνάων/) with Man. (6.624) and Nonn. (*Met.* 5.16). ἀναλθής in contrast goes back a good deal further (*Il. Pers.* F 5.6): iii. 33 (ἰούς ~ [Opp.] *Cyn.* 2.424 ὀιστούς cf. Nonn. 36.217; iii. 84; iv. 401 τύμματα cf. Nic. *Alex.* 246 τραύματα = Bion F 1.4 corr.); ix.

385; also Man. 2.499. **γλαυκιόωντες**: in early epic of lions, Υ 172 /γλαυκιόων, *Scut.* 430 / γλαυκιόων δ' ὄσσοις ~ vii. 488 ὄμμασι γλαυκιόωντες/; of the eyes in [Opp.] *Cyn.* 3.70-1 (κόραι), 4.311 (ὀπωπήν). See in general Bühler on Mosch. *Eur.* 86.

409-10

Nic. deploys a number of similes, particularly to lend impact to descriptions of medical disorders (*Ther.* 422f./οἷον ὅτε...); Schneider 105f.—Cf. ρ 209-10; Hes. *Th.* 785-6 ~ Theoc. 1.8 ~ i. 295. The present simile, which invites formal comparison with iii. 576f., vii. 229f., x. 415f., may have been suggested by the frequent association of tears with water falling from a rock-face (cf. I 4f., Π 3f.; E. *Andr.* 532f., *Suppl.* 79f.; Catul. 68.57f. appropriately punctuated) and of weeping with melting snow ~ rivers (τ 204f. cf. Ov. *Ep.* 13.52, *Am.* 1.7.57f., *Tr.* 3.2.19f., *Pont.* 2.3.89f.; [Ov.] *Cons. Liv.* 101f.; Sen. *Phaed.* 381f.; Stat. *Theb.* 11.193f.). But the Hellenistic source may have had the idea already: Nic. uses a related field of imagery (in a different connexion) at *Ther.* 254-5.

409

οἷον ὅτε: 267n. Gerhard's rearrangement of *codd.* must be right: presumably ἀπὸ στ. arose from a desire for *simplex ordo,* even if the end result is far from satisfying that principle. **στυφελῆς..πέτρης**: the fem. -λη (cf. W. Kastner, *Die griechischen Adjective zweier Endungen auf -ΟΣ*, Heidelberg 1967, 109) is common from A.R. on. The στυφλὸς πέτρα of tragedy (A. *Pr.* 748, E. *IT* 1429 and (conj.) *Ba.* 1137-8) becomes στυφελὴ π. in the hexameter ([Opp.] *Cyn.* 4.278, and 7x in Q., cf. here xi. 368 ὡς -ῆς ἀπὸ π. /, i. 295 -ῆς καταλείβεται ὑψόθε π. /; infr. 449 ὑπὸ στυφελώδεϊ πέτρῃ/~ *hHerm.* 124 καταστυφέλῳ ὑπὸ πέτρῃ/).—Q. has στυφελός also with γαῖα (xi. 466, cf. S. *Ant.* 250), οὖδας (iii. 580, ix. 357), ὀδόντες (conj. ix. 384 cf. [Opp.] *Cyn.* 3.442; with ἰός *codd.*). **ἀπὸ πέτρης**: cf. xi. 368. There seems to be no other instance of an adj. of the shape υυ- before this clausula (ctr.: υ-υυ-: A.R. *CA* F 5.3 cf. Nonn. *Met.* 19.216, *D.* 13.319, 45.309; υ---: Crin. *GPh* 1779; -υυ-: Nonn. 43.416, Anon. *AP* 6.42.5; ---: Opp. *Hal.* 5.224). It is most often, from Homer on, preceded by a monosyllable: cf. i. 549, xi. 483 εὖτ' ἀπὸ π./; viii. 405 ὄντ' ~ D.P. 1076 ὄν ῥ' leg. ὄν τ' (cf. the variants), sim. 'Plato' *EpGr.* 557 Page; Triph. 191.

410

ἐξ ὀρέων: Philit. *CA* 10.1; Arat. 118 (/ἤρχετο δ' cf. infr.); A.R. 1.1100, 2.400, 976; [Opp.] *Cyn.* 2.80. Otherwise at the beginning of the verse, x.

173 (ἔρχεται) xiii. 45 (ἔλθῃσι), xiv. 6 ~ Π 392, χ 303 (ἐλθόντες), Pampr. *GDK* 35.3.137, Colluth. 7 (ἦλθεν; for the reading cf. Livrea, *Helikon* 1/4, 1969, 4; *ZPE* 17, 1975, 35). **πεπαλαγμένον**: a fine touch.

411

μαινομένῳ δ' ἤικτο: the 'derangement' (see 399-415n.) that accompanies a wide variety of disorders (madness in antiquity was ill defined in clinical terms) is expressed in epic phraseology, exactly as in Nic. (see Schneider 88f.): cf. Z 389 /μαινομένῃ ἐϊκυῖα, Theoc. 2.51 /μαινομένῳ ἴκελος; and for the form v. 28 /δευομένῳ ἤικτο (ecphrasis) ÷ Christod. 20, 348 /σκεπτομένῳ μὲν ἔικτο. **ἤικτο**: see Jones, *CR* n.s. 3, 1953, 75. **ἔδρακε διπλόα**: in Nic. *Alex.* 28 the consumer of aconite is described thus: τὰ δὲ διπλόα δέρκεται ὄσσοις /; moreover (id. 24) /αἰεὶ..ἐκ φαέων..ὑπολείβεται ἱδρώς/(~ supr. 409f.). In adapting the double-vision routine of E. *Ba.* 918f. Nonn. (interpreting the phenomenon of course as a symptom of intoxication, as did Clem. Alex., cf. Dodds on *Ba.* 918-9) uses language akin to that of Nic. and Q.: 15.20, 16.259, 46.125.

412

αἰνὰ μάλα στενάχων: this and xi. 205 /δεινὰ μάλα στενάχων recall Σ 318 /πυκνὰ μάλα στενάχων; cf. x. 423 (sim. id. 253) /αἰνὰ δ' ἀναστενάχουσα. **Τρώεσσι κέλευεν**: Υ 52 Τρώεσσι κελεύων/; similarly viii. 248, xi. 431 ~ Ο 717, Π 78.

413

οὐδ' ἀλέγιζε: cf. A 160, M 238 οὐδ' ἀλεγίζεις -ω /. **μόγοιο**: used of the effects of disease by Nic. (*Ther.* 428, 587); cf. ix. 411 (Philoctetes), and μογήσας in i. 76. **φάος...ἐσθλόν**: only in Q. (cf. vii. 65) and in Gr. Naz. (1499.268). ἐσθλόν: perhaps 'sainte' (Vian), perhaps 'wholesome', 'sweet' [cf. A.R. 2.184, Theoc. 24.75] or the like. **φάος...ἄμερσε**: cf. *LSJ* ἀμέρδω, and [Opp.] *Cyn.* 2.619 / καί οἱ (Phineus) φέγγος ἄμερσεν.

414

δῖα θεή: once in the *Doloneia,* K 290 /σὺν σοί, δῖα θεά (÷ *IME* 103.9 [early Ptolemaic period] /ἀλλὰ σύ, δῖα θεά; also Max. 113) for the usual δῖα θεάων /, as, reversely, *Od.* πότνα θεά ~ *hDem.* 118 [= iv. 272] πότνα θεάων /. On this and related expressions see Jacobsohn 191; δῖα θεά in Homer has nothing to do with the notion that δῖος could be regarded as an equivalent of Διός (L. Bergson, *L' épithète ornamentale dans Eschyle, Sophocle et Euripide,* Lund 1956, 114, 146). **θεή**: 112n. **ὑπὸ βλέφαρ'..ὀπωπαί**: ctr.

[Opp.] *Cyn.* 3.348, Naumach. *GDK* 29.67 ὑπὸ βλεφάροισιν ὀπωπαί (-άς)/, both of which may be added to Kost's post-Hellenistic examples of ὀπωπαί = eyes (on Musae. 101). ἔσταν ὀπωπαί: cf. τ 211-12.

415

αἵματος ἐξ ὀλοοῖο = iv. 24, but here ἐξ = as a result of, following upon. For the expression cf. A.R. 4.559-60 ὀλοὸν.../ αἷμ' [δ 611 /αἵματος εἰς ἀγαθοῖο: ὀλοοῖο Crates]; for the form A.R. 1.498; ii. 104, xiv. 91; [Apolin.] 17.106. περιστενάχιζε δὲ λαός: cf. v. 321 στονάχησε δὲ λαός/, xi. 469-70 περιστονάχησε δὲ.../λαός. The motif of λαός/ λαοί -reaction to weighty events, familiar from Homer (cf. also S. *Tr.* 783 ~ *El.* 749f.) is widespread in Q.: e.g.i. 62 (joy), iii. 504f. (grief), iv. 147f. (wild applause), v. 568f. (lamentation), xiv. 57f., 349f. (astonishment).

416

οἰκτείρων...: cf. Ω 516. φίλον ἄνδρα: in this sedes X 168, Theoc. 1.141, Naumach. *GDK* 29.41, Nonn. *Met.* 4.82. In what way he was φίλος, we are not told. ἀθανάτην Ἀγελείην: cf. E 765 Ἀθηναίην Ἀγελείην/, α 420 Athene ἀθανάτην θεόν ~ xiv. 439 ἀθανάτην. ἀθάνατος is very frequently applied to important individual deities in post-Hellenistic verse; not so before, D. L. Page, *Sappho and Alcaeus,* Oxford 1955, 5. Ἀγελείην: what meaning Q. attached to this title (cf. West on Hes. *Th.* 318; *LexfrEp* s.v.) I should not like to conjecture. Cornut. *ND* 20 has the form ἀγελῃίς.

417

ἐρριγὼς...: cf. φ 216 / ἐρρίγει μή τις...; A.R. 3.637 / δείδια μὴ..δή τι... μὴ...ἀφραδίῃσιν: so x. 305 εἰ καί τι παρήλιτον ἀφραδίῃσιν/~ A.R. 2.246 (νόος ἔνδον 248) θεοὺς..παρήλιτες ἀφραδίῃσιν /(Hes. *Op.* 330 ἀφραδίῃς ἀλιταίνητ'), id. 3.891 ἦ μέγα δή τι παρήλιτον. For difficulties of text and interpretation hereabouts see Vian's full discussion; with Erbse (564) I would accept West's ingenious transposition (419.418.421.420) without hesitation; and so now Vian*. παρήλιτον: ἀλιτεῖν is well defined by Vos, *Glotta* 34, 1955, 290: 'beleidigen..., jemandem Unrecht tun mittels Besitzraub oder Ehrenschändung und so ihn persönlich kränken'.

418-443

Sinon and Horse are taken into Troy

See Vian, *Rech.* 68-9.

418

αἰνὸν ὄλεθρον: 355n. **νόος ἔνδον**: claus. in Gr. Naz. 516.15; in other sedes A.R. 2.248, 4.3, cf. Opp. *Hal.* 4.337. Q. has the Homeric φρένας ἔνδον at i. 605 (~ A.R. 2.639), vii. 691, xiii. 6.

419

μογεροῖο: cf. 581n. This is a common epithet in Q., of persons with the exception of iii. 203. It is well established in Hellenistic verse (Arat. 179 + 4, A.R. 3.853, 4.37, Nic. *Ther.* 823, Ariston. *HE* 790); thereafter upward of 50 examples outside Q. (vii. 666, x. 142 τοκῆος -ῆες cf. Anon. *AP* 7.328.5 = *GVI* 1954.9; vii. 310, xiii. 555 ἀνθρώποισιν cf. Arat. 1101-2; Gr. Naz. 526.55).

420

ἐλπόμενοι κατὰ θυμόν: vi. 83 (-νη), cf. K 355 / ἔλπετο γὰρ κατὰ θυμόν. **ἐτήτυμα πάντ' ἀγορεύειν**: cf. Ps.-Phoc. *Sent.* 7 ἐτήτυμα πάντ' ἀγορεύειν / [but πάντα φυλάσσειν/*Or.Sib.* 2.58], Eudoc. *Arg.Hom.* 5(-ευεν/), and Gr.Naz. 551.388 πάντ' ἀγόρευσας ἐτήτυμα. Homeric forerunners are α 174 al. τοῦτ' ἀγόρευσον ἐτήτυμον and γ 254 π 61 (cf. *hDem.* 433; Theoc. 5.76) ἀληθέα πάντ' ἀγορεύ(σ)ω /. The clausula πάντ' ἀγορευ-/(also ii. 320, vi. 149, infr. 554) is much affected by later poets: e.g. *Or.Sib.* 3.6, 12.296, D.P. 345, [Apolin.] 51.6.—Ctr. Virg. *A.* 2.77f. (Sinon loq.) *cuncta...fatebor/vera.*

421

μιν...ἄστυ: cf. Ψ 696[1] μιν ἄγον; N 657 ἄγον προτὶ Ἴλιον ἱρήν /, Ω 151 ἄγοι προτὶ ἄστυ, al. **Τρώιον ἄστυ**: 19n.

422

ὀψέ περ = vii. 144; with partic.: φ 7 ὀψέ περ ἐλθών/. **οἰκτείραντες**: more because of his beating-up than his 'escape' from the Greeks. Ctr. Virg. *A.* 2.145 *miserescimus* sc. Sinon in view of his story; Triph. 265.

423f.

The chorus in E. *Tr.* 537f. describe the Trojans as hauling the Horse with ropes 'like a ship' (cf. 428n.). Triph.'s Sinon (300f.) urges them to drag the Horse to the acropolis with ropes, and, δησάμενοι σειρῇσιν (306), they haul it over the plain with κάλωες (ibid.). For elaboration Triph. turns to the description of the launching of Argo in A.R. 1.367f. (a passage used also by [Orph.] *A.* 243f., cf. Paul. Sil. *AP* 10.15.3-4 [Viansino

25]):—Triph. 320 ~ A.R. 388f.; 322 ~ 389; 323 ~ 387; 332 ~ 381, 384. So too Q. (could we be dealing rather with a common [Hellenistic] source?):—Q. 423 σειρήν ~ 391 ἀνασειράζοντες; 424 /δησάμενοι καθύπερθεν ~ 369 /τεινάμενοι ἑκάτερθεν; 426 ἕπηται ~ 386 ἕσπετο; 427 /ἑλκόμενος..ὑπὸ χείρεσιν ~ 373 /ἑλκομένη χείρεσσιν; 428 ἐπιβρίσαντες ~ 384 βρίσαντε; 429 ἔσω ἁλός ~ 372, 390; 430-1: variation on 388-9; 431 τρόπις ~ 388; 432 ἀμφίς ~ 392; 432 ὀλισθαίνουσα ~ 377 cf. 390; 434 ἀμφί cf. 392.—Ropes are mentioned by Virg. also, but with only a whiff of nautical terminology: Austin on *A.* 2.236.

423

σειρὴν ἀμφεβάλλοντο; similarly Triph. 300-1 σειρῇσιν..ἀμφιβαλόντες/ ἕλκετ'... **περιμήκεϊ ἵππῳ**: here only; [Orph.] *A.* 313 π. ταῦρον/.

424

δησάμενοι καθύπερθεν echoes the pattern of A.R. 1.369 (supr.), but the language is closer to [Opp.] *Cyn.* 4.155 / σφιγξάμενοι καθύπερθεν, Opp. *Hal.* 3.534, 536 ἀναψάμενοι καθύπερθε /.../δῆσαν. For δησάμενοι cf. Θ 25-6 /σειρὴν.../δησαίμην, Triph. 306 / δησάμενοι σειρῇσιν sc. ἵππον. **ἐσθλὸς Ἐπειός**: ἐσθλός with proper name is rare in archaic epic (cf. here ἐσθλὸς Ὀδυσσεύς / β 71 + 2, an 'open' version of δῖος Ὀδ. [cf. W. Whallon, *Formula, Character and Context,* Cambridge Mass. 1969, 112]; ~ δῖος Ἐπειός/: 151n.), though it is not uncommon in lyric (Ibyc. *SLG* 151.22 (?); Pi. *N.* 2.21, *I.* 5.41; Bacch. 5.129; also *Carm. Conv. PMG* 894.4, of Diomedes [but see Merkelbach in Dahlmann-Merkelbach, *Studien zu Textgeschichte u. Textkritik,* Köln 1959, 168]) and in tragedy (A. *Pers.* 31, 321, 776; E. *Heracl.* 936). Q. applies it often to females (Deidameia, Penthesileia; Athene).

424-7

εὔτροχα δούρατα is an imprecise expression: a platform furnished with wheels, or a board furnished with rollers? The latter is suggested by φάλαγγες 430 (cf. Follet 181); but Triph. mentions wheels and also thinks of the launching of a ship, see above, and (Vian*) it would be hard to conceive of rollers in this situation. Wheels, which no doubt figured in the Cycle, are referred to by E. *Tr.* 516 τετραβάμονος..ὑπ' ἀπήνας (ἀπήνας perhaps indicates a platform too); and they are specifically attributed to Epeius' handiwork, together with a statement to the effect that they would ease the transportation of the Horse (cf. Q. 426f.) both by Dictys (5.11) and by Triph. (100f., ἑλκόμενος 101 ~ Q. 427; cf. 307, 318 ~ Tz. *Posth.* 640).—In

V. (*A*. 2.235f.) the Trojans themselves fit the wheels (perhaps this is why he makes his Horse comparatively lightweight, if the catalogue of 259f. is really meant to be complete) for the simple reason that a wheeled animal would have made Sinon's story, already gravely implausible in several details, wholly incomprehensible (cf. 187, 192). The argument that these discrepancies between V. and Triph./Q. prove that 'QS et Triph. ne doivent rien à Virg. ni pour l'épisode de Sinon ni pour celui de l'entrée du cheval' (Vian, *Rech.* 69) deserves more than the near stony silence it has so far received from supporters of Virgilian influence: for Keydell *RE* 24.1963.1288 it is simply a case of a sudden (and very convenient) switch to the 'mythographic source', whatever that is.

425

ποσσὶν ὑπὸ βριαροῖσιν: cf. Antip. Sid. *HE* 618 βριαροῖσιν...ἴχνεσιν, and for the form N 19, Hes. *Th.* 195.

426

ὄφρα...ἕπηται frame the verse at I 428, 691. For the rest cf. iii. 24-5 ἑσπόμενος....ἐπὶ πτολίεθρον.

427

ἑλκόμενος...χείρεσιν: cf. X 65 /ἑλκομένας...ὑπὸ χερσὶν Ἀχαιῶν/ ~ Θ 344 Τρώων ὑπὸ χερσίν/. ὑπὸ χείρεσιν also ix. 346. **οἱ δ' ἅμα πάντες** = i. 743, also θ 121, *hAphr.* 73 etc.

428

νῆα: for Horse-ship see Austin, *A*. 2, p. 35. Nautical terminology is employed in this connexion in Virg. *A*. 2.236, as elsewhere in descriptions of the Horse's physique (16, 19 ~ 53, 51); so Triph. calls the Horse an ἱππείη ὁλκάς (185) and draws on a comparison from ship-building to illustrate one aspect of the Horse's construction at 62f.

429

-ες ἔσω ἁλὸς ἠχηέσσης = Dion. Bass. F 6 (b) 4. The corresponding Homeric unit is ἁλὸς ἀτρυγέτοιο /, but ἀτρύγετος is a 'hard' word. There is a precedent for ἔσω ἁλός (A.R. 1.357 + 2; also Dion. Bass. F 74*r*11, and 7x in Q., ἔσω δ' ἁλός ix. 174), but not for ἁλὸς ἠχηέσσης. This epithet with words denoting 'sea' is exceedingly rare: in Homer only A 157 θάλασσα..ἠχήεσσα/(the only other example of nom. θάλ. + epithet is Π 34 γλαυκή, and epithets accompanying other cases are relatively infrequent,

Gray, *CQ* 41, 1947, 109f.); then Leon. Tar. *HE* 2040 (θάλασσα); A.R. 2.741 (πόντοιο); orac. in Porph. *ap.* Eus. *PE* 6.3, Parke-Wormell 470.17 (Ἀμφιτρίτῃ). Cf. Kost on Musae. 206.

430

στιβαραί is borrowed from A.R. 1.388 στιβαρῇ, which should not be corrected to bring it into line with our passage: Campbell, *RPh* 47, 1973, 77. -ουσι φάλαγγες: -οντο (*codd.*) must have been engendered by a recollection of A.R. 1.388. It seems unlikely that Q. thought to use a 'simile imperfect' of the type found in A.R. (see Ardizzoni, *RFIC* 84, 1956, 385f.).

431

περιτετριγυῖα: so *codd.*: for the orthography see Vian on vi. 109. It may be reasonable to correct iv. 248 (~ Ψ 714), vi. 109 (~ Call. F 260.68, Babr. 52.2), xiv. 265, and perhaps xiv. 36; but τρυγ. τρυζ. could well be right in vii. 331, xiii. 107: cf. Nonn. 3.13, 12.76; Agath. *AP* 5.237.3 [Viansino 86], 10.14.5 [Vians. 38] (ctr. Luc. *Tim.* 21).

432

ὀλισθαίνουσα: Kost on Musae. 94-5 (p. 287). εἰς ἁλὸς οἶδμα = Antip. Sid. *HE* 352; viii. 362. ἁλὸς (..) οἶδμα appears in a variety of schemes: with εἰς: xiv. 345; vii. 117; otherwise: xiv. 487; v. 95; iii. 766. First attestations: E. *Hec.* 26 ἐς οἶδμ' ἁλός, *Hel.* 400 οἶδμα...ἁλός. Other examples: with εἰς: D.P. 981, Nonn. 2.124 [and Περ. 20]; A.R. 4.1579, Nonn. 26.24; otherwise: Nonn. 3.274 + 2; A.R. 1.1014 + 2, Nonn. 4.187. The ἁλμυρὸν οἶδμα of archaic epic (*hDem.* 14 ~ Maced. *AP* 6.30.3) finds echoes in v. 337 (= orac. *ap.* D.S. 8.21.3, Parke-Wormell 46.4); xiv. 551 (= Claud. *Gig.* (2) 32). οἶδμα: properly 'turbulent, choppy water', but οἶδμα had long before Q.'s day been regarded as belonging to a battery of words that could be called upon to serve in the stead of θάλασσα, ἅλς etc.: cf. Doederlein 2.324, Kost on Musae. 203.

433

σφίσι πῆμα: in this sedes ii. 123, infr. 564; in others Λ 413 ~ xi. 128, Χ 288, x. 230, xiii. 254; Opp. *Hal.* 5.626. ποτὶ πτόλιν: 236n. ἔργον Ἐπειοῦ: 157n.

434

πανσυδίῃ μογέοντες: cf. i. 631, iii. 166 /π. τρομέοντες; A.R. 1.1162

/πασσυδίῃ (which orthography is not foùnd in Q.'s *codd.*) μογέοντας (ἐφέλκετο, cf. supr. 429). For alternative explanations of this adverb in antiquity see Vlachodimitris, *ZPE* 11, 1973, 66. In Homer (B 12 etc.) it certainly means 'with all speed' (Leumann 190), but this is evidently not the meaning in Bacch. 13.141f. (see Jebb on [his] 12.141) and A.R. admits two senses (Livrea on 4.859). In Q. on the other hand it appears invariably (18x) to mean ὁμοῦ πάντες, *en masse.* See Kost on Musae. 44-5. **ἀμφὶ δ' ἄρ' αὐτῷ**: 358n.

434-5

The decking of the Horse with floral wreaths (ctr. Virg. *A.* 2.248f. *delubra deum....festa velamus fronde*), attested in art long before Q.'s day (see Vian here), is mentioned by Triph., 316f., 346 (a detail which prompted Tz. to make a fool of himself, *Posth.* 700f.): for Triph. 346 — 352f. simile cf. Stesich. *SLG* 88.1ii.18 φυλλοφ[— 19f. simile.

435

πολλὸν ἄδην: cf. ii. 490, xi. 303, xiv. 25-6. Whether Q. wrote ἄδην or ἅδην (cf. Fraenkel on A. *Ag.* 828) I do not know. **στεφέων ἐριθηλέα κόσμον**: so, of floral crowns, Hes. ([Hes.]?) *Th.* 576-7 / ἀμφὶ δέ οἱ στεφάνους νεοθηλέας....περίθηκε (cf. id. 573, 578, 587), Sapph. *PLF* 98 (a) 8-9 σ]τεφάνοισιν ἐπαρτια[.../ ἀνθέων ἐριθαλέων(κ]όσμον id. 3), Bacch. 13.69f. πανθαλέων στεφάνοισιν/ ἀνθ]έ[ων, Pi. *Parthen.* 2.48 στεφάνοις ἐκόσμηθεν etc. **κόσμον** is meticulously arranged decoration: cf. H. Diller in *Festschrift B. Snell,* Munich 1956, 48f. **κόσμον ἔθεντο**: one might have expected ἔθηκαν here, as in *hHom.* 6.14 περὶ χροΐ κόσμον ἔθηκαν/(ctr. Ξ 187 περὶ χροΐ θήκατο κόσμον/), the more so with ἀνείρυον ~ ἐστέψαντο in the immediate vicinity. But of course there is no shortage of parallels for middles of this kind (they are especially common in the Hellenistic era): cf. Schwyzer 2.234f.; J. M. Stahl, *Kritisch-Historische Syntax des griechischen Verbums...,* Hildesheim repr. 1965, 59f.

436

αὐτοὶ δ' ἐστέψαντο: Call. *Iamb.* F 194.42 /αὐτοί τ' ἀνεστέψ[αντο. **ἐστέψαντο κάρη**: cf. E. *Ba.* 313 στέφου κάρα; A.R. 4.1158; Nic. F 130 ~ xiv. 376-7.

436-7

The Horse is dragged along to the accompaniment of loud shouting in Triph. 350f. — Stesich., and cf. E. *Tr.* 521, *conclamant* in Virg. *A.* 2.233.

However, the wording here is extremely awkward (unlike vi. 337-8, quoted by Vian: ἀυτὴ δ' ἔπλετο λαῶν /ἀλλήλοις ἐπικεκλομένων, cf. A.R. 1.310-11, Nonn. 39.131-2; vi. 528-9 is in no way comparable), and Struve's ἤπυον αὐλοί is attractive. Flutes figure in the picture drawn by Triph. 308f. ~ Tz. *Posth.* 699. Q., it is true, mentions flutes later in connexion with Trojan festivities, so adopting a sequence identical to that of E. *Tr.* 542f. flutes-singing-dancing (xiii. 1f.); but so does Triph. in his sequel (501).—Vian* argues that the combination 'flute-playing/men shouting' would be odd, and that Q. is concerned only with men in 433-7 (cf. 439f.). But the syntax of the paradosis is surely unacceptable. **μέγα δ' ἤπυε**: cf. ι 399 μεγάλ' ἤπυεν, *Scut.* 316 (-υον); for λαός Σ 502 /λαοὶ δ'...ἐπήπυον; for conj. αὐλοί xiii. 2 /αὐλοὶ...μέγ' ἤπυον, Mosch. *Eur.* 97-8 αὐλοῦ....ἀνηπύοντος. **ἀλλήλοις ἐπικεκλομένων**: see above, and Θ 346, Ο 368 /ἀλλήλοισί τε κεκλόμενοι.

437-8

Enyo reappears at the time of the Greek offensive in xiii. 85, cf. Triph. 559f. Tz. (*Posth.* 716) has χαῖρε δ' Ἐνύω/ at a slightly later stage, when the Horse has been admitted and the Trojans have taken to sacrificing and drinking. For the expression cf. Λ 73 Ἔρις...χαῖρε..εἰσορόωσα /. The picture of allegorical figures indulging their malicious joy is widespread in Q., as it is in Nonnos and in Roman epic: particularly striking is xi. 151-2 (~ Nonn. 2.419-20) κεχάροντο δὲ Κῆρες....ἐγέλασσε δ' Ἄρης, ἰάχησε δ' Ἐνύω /; Enyo: viii. 289, 425; Eris: ii. 460, viii. 191 ~ ix. 324, xi. 161; Keres: viii. 11-12, 324-5 (+Moros), ix. 145-6, xiii. 126. For γελᾶν in such contexts cf. Nonn. 7.181, 16.264.

438

πολέμοιο κακὸν τέλος: cf. ω 124 θανάτοιο κακὸν τέλος, xiv. 117 πολέμοιο μακρὸν τέλος. The Homeric 'τέλος of war/battle', variable in meaning (and disputed: Holwerda, *Mnemosyne* 16, 1963, 338, 358; Ambrose, *Glotta* 43, 1965, 52) occurs in only these two places in Q. It is not particularly common in verse elsewhere: (i) Υ 101 πολέμου τέλος = Nonn. 25.363, cf. Triph. 525, A.R. 4.1281-2. (ii) (a) Γ 291 τέλος πολέμοιο = *Or. Sib.* 3.807, Nonn. 36.415, cf. Hes. *Th.* 638. (b) Π 630 τέλος πολέμου.

438-9

As expected, the inveterate foes of Troy (Υ 313f., D.P. 818 etc.) are on the scene to indulge their glee (they do more than that in Triph. 331f., 337f.), as they are later at the sack (xiii. 417-8, cf. Virg. *A.* 2.612f., which reads

like a description of a picture, and Triph. 566f.). For the language cf. xiv. 546-7 ἡ δ' ὑψόθεν εἰσορόωσα/τέρπεθ'...Τριτογένεια /, Nonn. 42.541-2 κεχάρητο Κρονίων /...ὕψι δοκεύων /; Ov. *Ars* 1.633, *Fast.* 5.691; V. Fl. 6.209-10.

439

ἐπεγήθεεν: 148n.

439-40

οἱ δὲ μολόντες /..ποτί: cf. Z 286 ἡ δὲ μολοῦσα ποτὶ...

440

ἄστυ ποτὶ σφέτερον: P 287, 419, Zen. at Σ 210; cf. 65 supr. μεγάλης..πόληος: in archaic epic only τ 178 μεγάλη πόλις, and not as common as one might have expected thereafter: see Bissinger 138, but add [Scymn.] 338, *Or. Sib.* 4.82 + 7, Gr. Naz. 1261.98. I am not sure that Bissinger (139) is right in his contention that μεγάλης here is meant 'einfach räumlich'. Presumably μέγας could be as hazy for a Greek as 'great' can be for us: cf. μέγα πτολίεθρον in xiv. 118; Bowra, op. cit. (on 377), 4f., on ἄστυ μέγα in Homer.

440-1

κρήδεμνα πόληος / λυσάμενοι: cf. *hDem.* 151 κ. πόληος /; Bacch. F 20 (B) 11 πολίων κράδεμνα λύει after Π 100 Τροίης..κ. λύωμεν/('The city is perhaps compared to a captive woman whose veil is torn off by her captor', H. L. Lorimer, *Homer and the Monuments,* London 1950, 386), ν 388 Τροίης λύομεν..κ./ ~ vi. 45 Τροίης κ. For a related field of imagery see West on Hes. *Th.* 978.—This is a common ingredient in the story from *Il. Parv.* on, see Vian, adding Stat. *Silv.* 1.1.11. (κρήδεμνα may be meant to carry sinister undertones in Triph. 347, cf. Knight 133). One would like to know the source of the engaging tale recorded by schol. δ 246: Odysseus penetrated Troy in disguise in order to measure the gates for the Horse. Triph. (338f.) treads a path of his own.

441

λυγρὸν ἵππον: so 571 infr., cf. vi. 245-7 λυγραί/...Διομήδεος ἵπποι / ἀνδροβόροι (for the feminine there see Lobel, *POxy.* 26, 1961, p. 149). αἱ δ' ὀλόλυξαν: the same clausula in γ 450 (λῦσεν...cf. λυσάμενοι Q.), *hAp.* 445, A.R. 3.1218. Q. may have in his head (see 443 infr.) χ 408...ὀλολύξαι, ἐπεὶ μέγα ἔσιδεν ἔργον /. The verb strikes a sinister note

('cry of exultation ...*re bene gesta'*, Fraenkel on A. *Ag.* 1236); cf. also (Vian*) Deubner, *APAW* 1941.1, J. Rudhardt, *Notions fondamentales,* Geneva 1958, 178f.

441-3

The Trojan women appear on the scene at this point in Triph. also (340f.), though they do more than stand gazing in awe. This traditional picture (we get a fleeting glimpse of it in E. *Tr.* 521f., the barest bones in [Apollod.] 5.16) is set in the context of Roman religious ceremonial by Virg. (*A.* 2.238f., cf. Austin, *JRS* 49, 1959, 21f.). [Triph.'s version, often alleged to be 'Virgilian', is, despite 341 ~ *A.* 2.238, which after all do not have the same point of reference, akin rather to that of Dictys 5.11 (fin.: 'women and men...', cf. Triph. 350].

442

περισταδόν: 361-2n.

442-3

πᾶσαι.../θάμβεον: cf. *hAp.* 134-5 αἱ δ' ἄρα πᾶσαι /θάμβεον. **εἰσορόωσαι/θάμβεον**: so, with partic. first, xiv. 552-3 ~ [Orph.] *A.* 237. Ctr.:-ix. 236 /θάμβεε δ' εἰσορόων ~ Nonn. 48.654 (-όωσα), A.R. 4.1192 / θάμβευν δ' -όωσαι, [Orph.] *A.* 1218-9 πάντες / θάμβεον -όωντες; vi. 156, 173 ἐθάμβεεν (-ον) -όωσα (-όωντες)/, A.R. 1.550-1 ἐθάμβεον -όωσαι /ἔργον...

443

θάμβεον ὄβριμον ἔργον: cf. A.R. just cited, and vi. 236 (ἀμφὶ δὲ..)/ θάμβεον ἄσπετον ἔργον. Virg. has (*A.* 2.32-3) *molem mirantur equi....hortatur* (cf. ἐποτρύνων 444): we are clearly dealing with traditional patterns. **ὄβριμον ἔργον**: Anon. (Antim.? Turner, *JHS* 73, 1953, 165) *ap.* Schubart, *Gr. Lit. Pap.* 6.29 (Tyrt. *IEG* 11.27 ὄβριμα ἔργα). Triph. calls the Horse ὄβριμος at 384. **ἔργον ὃ δή**: so Platt (128): δέ *codd.* This unit occurs B 436, and note A.R. 2.137-8 οὐδ' ἐνόησαν ὃ δή σφισιν ἐγγύθεν ἄλλο /πῆμ' ἀίδηλον ἔην. **ἔκρυφε πῆμα**: cf. 545. The form ἔκρυφε had already made an appearance in epigram (Gow-Page on Antip. Sid. *HE* 366); it and compounds 7x Q., 21x Nonn., ἔκρυφον [not -εν: Keydell, *BZ* 54, 1961, 287] [Apolin.] 39.30.

444-499

Laocoon: cont. See on 389-417.

444

ἐποτρύνων ἑτάροισιν = ix. 274; ctr. β 422 al. ἑτάροισιν ἐποτρύνας (-ῦναι).

445

ἵππον ἀμαλδῦναι: supr. 170. μαλερῷ πυρί: cf. 568n., and Υ 316, Φ 375; Gr. Naz. 1354.5. On μ. πῦρ see Graz 126f.

445-6

τοὶ.../πείθοντ': similarly Β 833-4 = Λ 331-2 τὼ δέ οἱ οὔτι / πειθέσθην, π 279-80 οἱ δέ τοι οὔτι / πείσονται, xiv. 364 / οἱ δέ οἱ οὔτι πίθοντο. All are followed by γάρ, all refer to doomed individuals.

446

ὑποτρομέεσκον ὁμοκλήν: 214n.

447-8

'On top of this <the blinding> Athene set in motion something <even>more horrendous, <directed> against the sons'. Virg. *A.* 2.199-200 (~ Petr. 29) *hic aliud maius miseris multoque tremendum/obicitur magis...* While it is true that *aliud* figures often in announcements of some fresh calamity (see Austin on *A.* 2, loc. cit.) and that Q.'s language bears more than a passing resemblance to such Roman sequences as V. Fl. 2.209-10 *hic aliud Venus et multo magis ipsa tremendum/orsa nefas...*, Stat. *Theb.* 4.377-8 *novus his super anxia turbat/corda metus,* Sil. 10.415 etc., a key passage here—and a Hellenistic one—is A.R. 1.1064-5 (the husband was killed: the wife) κακῷ δ' ἐπὶ κύντερον ἄλλο /ἤνυσεν, a passage utilised once more in xiv. 625-6 κακῷ δ' ἐπὶ κύντερον ἄλγος [cf. xiv. 272; A.R. 3.514]/τλῆσαν; cf. Θ 483, η 216 (ἐπὶ..) κύντερον ἄλλο/, λ 427, υ 18 κύντερον ἄλλο υ-x. For the heralding of the portent here cf. in general A.R. 4.1364 ἔνθα τὸ μήκιστον τεράων Μινύῃσιν ἐτύχθη, which Arend (148) sees as a mid-way stage between the plain Β 308 ἔνθ' ἐφάνη μέγα σῆμα and the highly charged and emotive *hic aliud maius* etc. of Virg.

447

τῷ δ' ἐπί: Η 163, viii. 293 etc. θεὰ..'Αθήνη: see on 153 and 154.

448

δυστήνοις τεκέεσσιν: cf. 463 infr., E. *Andr.* 1038 δυστάνων τεκέων. The children are *miseros* in Petr. 47: ctr. Virg. *A.* 2.215 *miseros...artus.* ἐμήδετο: 'was contriving', 'putting into operation'; cf. Fränkel 51, 54. (West on Hes. *Op.* 49 curiously denies the imperfect such a nuance).

449f.

A scene full of vocabulary familiar in the description of portents: e.g. 451 σμερδαλέοι, 455 αἶψα - 461, 470 ἄφαρ, 464 (αἰνὰ) πέλωρα, 466 δεῖμα; on these consult H. Stockinger, *Die Vorzeichen im homerischen Epos,* Oberbayern 1959, 158f.

449-53

It is interesting that Petronius' account begins with what seems to hold out the promise of a formal ecphrasis (29f. *celsa qua Tenedos mare...*), even if it turns out not to be such in the end (cf. Stubbe 44).

449-50

These lines resemble Hes. *Th.* 301-2 ἔνθα δέ οἱ (Echidna) σπέος ἐστὶ κάτω κοίλη ὑπὸ πέτρῃ / τηλοῦ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων; but they have more in common with the glassy smoothness of the Hellenistic-flavoured ἔκφρασις τόπου in Ov. *Fast.* 4.495-6 *est specus.../non homini regio, non adeunda ferae* (cf. also the snake's cave of *Met.* 3.29f., and in general C. P. Segal, *Landscape in Ovid's Metamorphoses, Hermes Einzelschr.* 23, 1969, 20f.).

449

δὴ γάρ που = A.R. 1.996, cf. id. 4.197; xiv. 341. For που ('so we are told'; cf. infr. 468, 'no doubt', ii. 290 'presumably', 'must have', ix. 182 [strongly impressionistic]), affected by A.R., see Fränkel 124. **πέλεν ἄντρον...**: cf. xiv. 475 / ἄντρα πέλει στυφελῇσιν (corr.)..ἀμφὶ πέτρῃσι/... **στυφελώδεϊ πέτρῃ**: 409n. This epithet here only; on -ώδης see Schneider, *Call.* 2.455.

450

ἠερόεν: an epithet of ἄντρον thrice in *hHerm.* (234 /ἄντρον..-όεν; 172 = 359 = [Orph.] *H.* 69.4). What ἠερόεν denotes for Q. it is hard to say: dark, impervious to sunlight (cf. Virg. *A.* 8.195; Sil. 6.150, a snake's lair) or misty, vaporous (both in Ov. *Met.* 11.592f.)? **θνητοῖσιν ἀνέμβατον**: cf. Eratosth. *CA* 16.14 (corr.) ἀνέμβατοι ἀνθρώποισιν/. This epithet (again at viii. 484) is somewhat affected by late poets (Opp. *Hal.* 2.526, Nonn. *Met.* 3.66, 7.139, *D.* 2.140 + 3, Paul. Sil. *Ecphr. Soph.* 1005, 1021), particularly by epigrammatists (Agath. *AP* 4.4.28 [Viansino 2], 5.294.3 [V. 90], 9.641.5 [V. 44], Paul. Sil. *AP* 5.234.3 [V. 49]; cf. earlier Antip. Sid. *HE* 642, Anon. id. 3886, Apollonid. *GPh* 1255).

450-1

θῆρες / σμερδαλέοι: cf. viii. 175-6. They are σμερδαλέοι, like their father, Opp. *Hal.* 3.19.

451

ἔτ': other such creatures may be dead, but these are still very much alive. A.R. takes rather longer to make a similar point about a monster from the hazy past in 4.1641f.

451-2

οὐλομένοιο../Τυφῶνος: οὐλ. here = ὀλοός (see Fränkel 107-8), cf. A.R. 2.38 ὀλοοῖο Τυφωέος. For other uncomplimentary epithets lavished upon this creature see J. Fontenrose, *Python,* Berkely & Los Angeles 1959, 83. He produced a variety of monsters (cf. vi. 261-2), including the hydra that Hera later sent to destroy Heracles (Hes. *Th.* 313f.); to Echidna, πέλωρον ὄφιν δεινόν... [299] who herself apparently resided in a cave [301f.]. On Typhon's own caves see Vian on Nonn. 1.140.

452

νήσοιο κατὰ πτύχας: Nicandrean in both form and content: *Ther.* 804 Κισσοῖο κατὰ πτύχας, 458 ἐν πτυχὶ νήσου /. πτύχας = μυχούς (see in general Kannicht on E. *Hel.* 44-8), i.e. 'creek' (Vian). **Καλύδνην**: cf. vii. 406-7 ~ B 677. For this place of origin see Bacch. F 9; *POxy.* 2812 (above), and cf. Lyc. 347 (with Tz.), [Apollod.] 5.18. Virgil makes them emerge from Tenedos (which houses the Greek armada at this moment), and he is followed by Petr. 29, Hyg. 135.

452-3

ἥν τε....ἐπικλείουσιν: cf. Ξ 290-1 ἥν τ' ....κικλήσκουσι θεοί, and Ruijgh, TE 385.

453

λαοί: 'people' in general, as e.g. A. *Supp.* 90 μερόπεσσι λαοῖς = ἀνθρώποις; cf. ἄνδρες in Arat. 92, φῶτες in D.P. 1151, φῦλ' ἀνθρώπων in iv. 10 etc., and Simm. *CA* 8 ὅν ῥ'...λαοὶ κικλήσκουσιν/. **ἐπικλείουσιν**: 'call' (also iv. 10-11 τὸν..φῦλ' ἀνθρώπων / Γλαῦκον ἐπικλείουσιν), first in Hellenistic verse: Arat. 92, A.R. 2.1156, 4. 571, 1599, Nic. *Ther.* 230, 554, *Alex.* 346; also, apparently, in the Hellenistic hexam. variously ascribed to Philitas and Euphorion, see Carden, *BICS* 16, 1969, 31, verse 22. Later examples are scarce: Androm. *GDK* 62.3, D.P. 1151, Opp. *Hal.* 1.157, corr. in Col-

luth. 90. **ἔσω ἁλός**: 429n. Probably with νήσοιο rather than (Vian) with ἄντρον: for 'an island in the sea' cf. the common εἰν ἁλὶ νῆσ(ος), and, e.g., Lyr. Adesp. *CA* 10.3-4 γλαυκῆς..πέλ[ας]/Λοκρίδες ἀκταί.

454

ἔνθεν ἀναστήσασα: cf. ζ 7 = Gr. Naz. 985.197 / ἔνθεν ἀναστήσας; Colluth. 50 Τιτῆνας ἀναστήσασα sc. Ἔρις. **βίην..δρακόντων**: with this periphrasis one may compare (perhaps) A. *Eu.* 128 δρακαίνης..μένος.

455

ἐς Τροίην: iii. 530 etc.; also Λ 22 al., Hes. *Op.* 165, Triph. 26. **οἱ δ' αἶψα** = ix. 526, x. 64. **θεῆς**: 112n.

456

νῆσον ὅλην ἐτίναξαν: cf. for the form iii. 159, and for the content v. 643 ὅλη...νῆσος /, A.R. 2.679-80 ἡ δ' ὑπὸ ποσσίν / σείετο νῆσος ὅλη, Nonn. 18.37 /νῆσον ὅλην; id. 28.73 ὅλην ἐτίναξεν ἀπήνην /, 45.326; [Apolin.] 59.3 /γαῖαν ὅλην ἐδόνησας. Any reading other than ὅλην is out of the question. **ἐπεσμαράγησε δὲ πόντος**: 176n. Noise in Virg. too (*A.* 2.209 *fit sonitus spumante salo* cf. Petr. 38, 40), but monsters are noisy things: e.g. E. *Hipp.* 1210f.; Ov. *Met.* 4.688f.

457

νισομένων: cf. Hes. *Th.* (70-)71, and for the spelling, 217n. The subject is more often than not omitted in contexts of this kind: Bühler on Mosch. *Eur.* 115, p. 158. **τοὶ δ' ἐφέροντο**: see iii. 589 (below), and xiii. 61 αἱ δ' ἐφέροντο / ~ x 54 (²...).

457-8

Strongly Homeric language, N 29-30 (Poseidon riding over the sea: ἄταλλε δὲ κήτε' 27;/ἔστι δέ τι σπέος...32 ~ supr. 449) θάλασσα διίστατο· τοὶ δὲ πέτοντο /ῥίμφα...[ix. 216-7] ~ iii. 588f. (Nereids) ἀμφὶ δ' ἄρά σφι / νισομένῃσι θάλασσα διίστατο· ταὶ δ' ἐφέροντο /....περιστενάχοντο δὲ../ κήτεα.., ἔσαν δ' ἄφαρ ἤχι νέοντο/...; cf. also Σ 66f., Ω 96, and Ov. *Fast.* 6.740. Petr. (31) has *unda..resultat scissa,* though one wonders whether at this point Eumolpus is trying to disentangle himself from a formal ecphrasis (449-53n.); whether, in fact, he has the picture of a creek (πτύχας Q. 452) in his head (cf. Virg. *A.* 1.159f. *est in secessu...locus...inque sinus scindit sese unda reductos*).—No sign in Q. of the Virgilian detail *tranquilla per alta* (*A.* 2.203), on which see McKay, *CQ* n.s. 17, 1967, 188.

458

αἰνὸν λιχμώωντες: so the snake-heads of their father are described as λελιχμότες in Hes. *Th.* 826, where see West for the notion of flickering tongues. Q. has already used this phrase at v. 40, cf. vi. 213 -ώωσα, id. 200. **κήτεα πόντου**: an identical clausula in Marc. Sid. *GDK* 63.40. Cf. Opp. *Hal.* 1.48. κήτεα are themselves in the habit of striking terror into other marine life: iii. 270f. ~ Φ 22f. cf. Stat. *Theb.* 9.242f.; *Dirae* 5.

459

ἀμφὶ δ' ἄρα...: cf. σ 41 /ἀμφὶ δ' ἄρα...ἠγερέθοντο/, vi. 227 al.; Nonn. 37.39 / ἀμφὶ δέ μιν στενάχοντες. **στενάχοντο μέγα**: μέγα (Hom. μεγάλα cf. ii. 221 etc.) στενάχειν occurs in *EpGr.* 289.3 Kaibel (Caria, i*p*?); [Opp.] *Cyn.* 1.225; ii. 581 al.; μέγα with med. only here. **μέγα** often follows the verb in Q. (e.g. ii. 287, 534, iii. 297), as it does in archaic epic (West on Hes. *Th.* 173). **μέγα Ξάνθοιο υ-x** = M 313.

459-60

Cf. A.R. 2.711 νύμφαι, Πλειστοῖο θύγατρες/, and iii. 23-4 ῥέεθρα / Ξάνθου καὶ Σιμόεντος. These rare beings (Colluth. 1 Νύμφαι Τρωιάδες, ποταμοῦ Ξάνθοιο γενέθλη; viii. 345-6 Νυμφάων sc. Ξάνθου?) lament Trojan losses at xi. 245-6 ἐπεστενάχοντο δὲ Νύμφαι / καλλιρόου Σιμόεντος ἰδὲ Ξάνθοιο θύγατρες [~ Z 4 vulg. Σιμ. ἰδὲ Ξ. ῥοάων], as at the fall of Troy / Ξάνθος.../ μύρετο σὺν Νύμφῃσιν (xiv. 72-3) along with Simois (83), cf. Xanthus and Simois in Triph. 325f., Xanthus in id. 683f. Our passage could conceivably reflect an Hellenistic adaptation of a tragic messenger-speech (these rivers are often animate or near-animate in tragedy, cf. S. *Aj.* 417f., 862f., E. *Tr.* 28f., 1115f.). See in general Kost, *Musae.* p. 175; V. Mumprecht, *Epitaphios Bionos,* Zürich 1964, 59, 63-4.

460

ἀπ' Οὐλύμποιο: in this sedes *hAp.* 216; A.R. 4.770; i. 690 al. **Κύπρις**: see on 389-417, §4. Cases of divine sympathy in Q. are discussed by A. Paul, *Die Barmherzigkeit der Götter im griechischen Epos,* Diss. Wien 1969, 134f.

461

ὅπῃ θεὸς [~ iii. 776]**ὀτρύνεσκεν**: cf. xiii. 187 θεοῦ ὀτρύνοντος /, xiv. 657 ἵκανεν, ὅπῃ θεὸς ἦγεν.

462

θήγοντες...λοιγὸν ὀδόντων: an adaptation of phraseology habitually applied to boar(s): Λ 416 θήγων λευκὸν ὀδόντα [cf. Nic. *Alex.* 223, and *Scut.* 388] μετὰ γναμπτῇσι γένυσσιν, N 474-5 = A.R. 3.1351-2 ὀδόντας / θήγει, and so Q. himself at v. 20-1 ὑπὸ βλοσυρῇσι γένυσσι / θήγοντες...ὀδόντας /, ix. 244 / θήγει δ'...ὑπὸ γναθμοῖσιν ὀδόντας/. **βλοσυρῇσι** will mean something like 'ferocious' or 'deadly'; a useful survey of this word (which Q. employs frequently) in Leumann, 141f. **βλοσυρῇσι γενειάσι**: for the form cf. H 212 βλοσυροῖσι προσώπασι (Theoc. 24.118 ~ iii. 539) and Nonn. 40.307 χαροπῇσι γενειάσι, for the expression vi. 200 βλοσυρῇσι γενειάσι λιχμώωντες /sc. δράκοντες; with γένυσσι /γενύεσσι i. 479 (πόρδαλις), ii. 576 (σῦς, λέων), v. 20 (σῦς); vi. 210 (λέων); iii. 146, vii. 471 (id.), cf. Nonn. 11.340 (λέοντες), 12.321 (δράκων); with γένει(ον): [Orph.] *A.* 994 (δράκων), Nonn. 2.286 (ἄρκτος). **λοιγὸν ὀδόντων**: λοιγόν is adjectival in Nic. *Ther.* 6 λοιγὸν ὀδόντα/(the variant λοιγὸν [: λυγρὸν] ὀιστόν may well be correct at iii. 83, cf. Vian ad loc.).

463

δυστήνοις ἐπὶ παισί: cf. supr. 448, and *GVI* 1593.2 (pentam.; Athens, ii*p*) ἐπὶ δυστήνοις παισ<ί>; A.R. 4.448 / δυσ(μενέων) ἐπὶ παισί. **ἐπενίσατο** *codd.*, ἐπενίσετο Vian. The paradosis offers νίσ(σ)αντο at iii. 786, M has παρενίσατο in *hAp.* 430, and (Erbse 567) *codd. Athen.* κατενίσατο in Hermesian. *CA* 7.65—but there is no knowing really whether we are dealing with scribal artifice/sloppiness or genuine rarities. For the acc. pers. cf. A.R. 4.817. **φύζα**: 'impulse to flee panic-stricken', as in ξ 268f., ρ 437f. ἐν δὲ Ζεὺς../φύζαν ἐμοῖς ἑτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη / μεῖναι (στῆναι ρ 439)..περὶ γὰρ...(cf. Gruber 29f.). One may again compare Nic.: *Ther.* 399f. /οὐχ....μίμνουσιν (sc. snake)...φύζῃ δὲ...

464

ἀνὰ πτόλιν: common in Q. as in Homer and others; cf. Θ 55 /Τρῶες...ἀνὰ πτόλιν, adapted in iii. 50; supr. 353n. **αἰνὰ πέλωρα**: κ 219 (sim. Call. *Dian.* 51) τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα /, the claus. α.π. also *Cypr.* F 24.1, A.R. 1.996. In Theoc. 24.13 αἰνὰ π. (²...) = δράκοντες, cf. Eudoc. *Cypr.* 1.66 /αἰνοπέλωρον ὄφιν.

465-6

οὐδέ τις.../ μεῖναι ἔτλη: cf. A 534-5 and on 463 above; Σ 246-7 οὐδέ τις ἔτλη/ἕζεσθαι, πάντας γὰρ ἔχε τρόμος. For the sequence οὐδέ....δεῖμα cf. iv. 482-3; 'Simon.' *HE* 3310f. /οὐδ' ἔτλη.../μεῖναι...δ'.../ δείσας...

465

οὐδ'...ἧεν: based no doubt on the famous Υ 371-2 καὶ εἰ....μένος..αἴθωνι σιδήρῳ / sc. ἔοικεν; ἄτρομος appears in the reflection of the Homeric epanalepsis at iii. 74-5 / οὐδ' εἰ...μάλ' ἄτρομον ἦτορ ἔχῃσιν, / ἄτρομον ἦτορ ἔχῃσιν...Struve's πάρος for μένος, which has enjoyed some success (cf. Vian, *Rech.* 153), is bad. **μένος ἄτρομος**: but E 125-6, P 156-7 μένος.../ ἄτρομον (cf. supr. 77 ἄτρομος ἀλκή / ~ A.R. 3.1256-7 ἀλκή /...ἄτρομος). Accus. μένος with α-privative is common enough, e.g. λ 270 μένος..ἀτειρής /. **ἄτρομος**: of a person (Q. 5x; *LSJ* know nothing of this usage) first apparently in Lyc. 1003, then Mosch. *Eur.* 143 (of the θεόταυρος; preferable to the v.l. ἄβροχος); widespread in post-Hellenistic verse (particularly Nonn.; late epigrammatists in *AP*, cf. also *SEG* 3.553 [Thrace, v]).

466

πάντας...δεῖμα: a similar pattern in iii. 6 πάντας γὰρ ἀμείλιχον ἄμπεχε πένθος /(after Ω 708), cf. vii. 529 (πάντας γὰρ..δέος), ix. 273 (δέος ἄμπεχε). ἄμπεχε δεῖμα / also vii. 250, xiii. 190.

467

ἀλευομένους: 68n. **ὀδύνη δ' ἔχεν**: this is a much-vexed phrase (see Zimmermann for some hideous attempts at correction), but it is, I believe, sound enough. 'Fear' and 'grief' (anxiety for the fate of the son) are reactions to the snake-attack in Pi. *N.* 1.48f. δέος ~ 53 Amphitryon ὀξείαις ἀνίαισι τυπείς. The 'grief' here may be for those near and dear to them, or for Laocoon and his sons (cf. 463). For the expression cf. Lyr. Adesp. *CA* 1.3 ὀδύνη μ' ἔχει. **ἔνθα γυναῖκες**: ἔνθα = 'at this point': the females occupy a detached tabloid; no need for ἂν δὲ (Koechly). The sense of ἔνθα is variable in this clausula: *hDem.* 126, D.P. 570, xi. 492; also ²..*hDem.* 115.

467-9

A similar idea in xiii. 453f.

468

καί πού τις: this Homeric unit (σ 382), beloved of Oppian (*Hal.* 1.308 + 4) appears occasionally elsewhere: Arat. 941, Call. F 260.66, A.R. 4.1457, Gr. Naz. 1456.69; again in Q. at xiii. 155. For που see on 449.

469

ἀλευομένῃ στυγερὸν μόρον: see 68n., and i. 21, vii. 127. This epithet-noun combination is found in Hes. *Th.* 211, [poorly supported v.l. E 47], Gr. Naz. 1015.606; with noun first: Opp. *Hal.* 5.229.

469-70

ἀμφὶ....ἐπεσσυμένων: ctr. ii. 200-1 (army on march) ἀμφὶ δὲ γαῖα (corr.: δ' ἀγυιά -αί)/ στείνετ' ἐπεσσυμένων. ἔστεν' could refer to grief (cf. 467-8, and A. *Ag.* 710f., E. *Cyc.* 198f.) but it is more likely to mean that the city in its entirety (ἀμφί) groaned under their weight (cf. 456*a*): Stat. *Theb.* 5.525 *(serpens) arva gementia radens.*

470

ἐπεσσυμένων: so Nonn. 6.117-8 ἐπεσσυμένων....δραχόντων/. **εἰς ἓν ἰόντες**: 209-10n.

471

περιδρύφθησαν: this hapax Hom. (Ψ 395) finds a close imitation in iv. 540. **ἐνεστείνοντο δ' ἀγυιαῖς**: cf. ix. 179 -θησαν, ἐν. δὲ νεκροί / sc. Ξάνθῳ; and Triph. 543 (the sack) ἐστείνετο δ' Ἴλιος ἱρή /, which could well be a reference to Φ 607, on which see Wyss on Antim. F 137 (and id., p. xxx).

472

ἀμφιπεριπτώσσοντες: similarly Opp. *Hal.* 1.190 /ἀμφιπερισκαίροντες = Nonn. 18.53 (corr.); other participles: [Orph.] *L.* 80, Nonn. 48.338, Paul. Sil. *Amb.* 134, 268; main verb: iii. 201 and Call. *Del.* 179, Opp. *Hal.* 4.54, Agath. *AP* 5.237.3 [Viansino 86]; infin.: xiii. 11.—This compound, needless to say, here only; περιπτώσσω too is rare: Kost on Musae. 206. **ἔλειπτο**: A.R. thrice uses this form (1.45, 824, 4.1244). It is presumably founded on athematic aorists like ἔδεκτο, ἔλεκτο (cf. Schwyzer 1.678f.); lovers of speculation may be attracted by the contentions of G. Marxer, *Die Sprache des Ap. Rhod. in ihren Beziehungen zu Homer,* Diss. Zürich 1935, 15 (v.l. κλισίηφιν ἔλειπτο at N 168 κλισίηφι λέλειπτο?); Griffiths, *JHS* 88, 1968, 173 (v.l. ἐνέλειπτο for ἐλέλειπτο at B 700, cl. A.R. 1.45?). We find ἀνταπάμειπτο in Call. (*PAnt.* 113, F 1(a)8), ἄμειπτο (ἀπ. μετ.) in Nonn. (cf. Keydell, *Proleg.* 53); ἀπάμειπτο Eudoc. *Cypr.* passim, and *AP* 14.4.2. **ἄπωθε**: 293n.

473

ἅμα παισί: cf. i. 434, x. 384, xiv. 32.

473-4

πέδησε....θεός: along the lines of X 5 /Ἕκτορα δ'...ὀλοιὴ μοῖρα πέδησεν /, T 94 πέδησε/sc. Ἄτη οὐλομένη, al.; cf. iv. 200-1 Τεύκροιο μένος καὶ γυῖα πέδησαν [~ N 435]/ ἀθάνατοι. [The v.l. at Δ 517 κὴρ (ἐ)πέδησε/ (:μοῖρα π.) has very poor authority]. οὐλομένη Κήρ: vi. 427, ix. 190, x. 449 (/καὶ Κύπρις) ~ A.R. 4.1485 οὐλόμεναι...Κῆρες. Cf. Σ 535, *Scut.* 156 ὀλοὴ Κήρ /(adapted in ii. 482-3). Κὴρ / καὶ θεός: ctr. T 410 θεός...καὶ Μοῖρα.

474

υἷας ὑποτρομέοντας ὄλεθρον: A.R. 2.1106-7 τρομέοντες ὄλεθρον / υἷῆες.

475

Q. must have had before him (unless the theft had already been committed in his Hellenistic source) A.R. 4.155 (dragon) ἀμφοτέρους ὀλοῇσι περιπτύξαι γενύεσσιν. We have had to wait till now to be told that there are two sons, just as we have to wait till 480 to be told that there are two snakes. ἀνηρείψαντο: the form one would expect is ἀνηρέφαντο (Cauer, 110, thinks that there was confusion with ἐρείπειν; cf. also Rank 39-40, with bibliogr.), but ἀνηρείφαντο is the form attested for Homer (5x) and for Q. (6x). West on Hes. *Th.* 990 gives a list of attestations, with variants (A.R. 1.214 -έφατο now Π^1), to which may be added *EpGr.* 874.7 Kaibel (Sparta, ii-iii), 1046.14 (Rome, ii), both -ηρείφαντο.

476

πατρὶ φίλῳ = A 441 etc. ὀρέγοντας..χέρας: in appeal e.g. xiv. 437 ὀρέγουσαν..εἰς ἐμὲ χεῖρας /, A 351 μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς/, μ 257 (companions of Odysseus being devoured by Scylla; quoted by Koechly) /χεῖρας ἐμοὶ ὀρέγοντας (cf. id. 244 ~ supr. 474). Petr. has this detail (44f., *parvulas illi manus/ad ora referunt*), Virg. does not.

476-7

φίλῳ.../ἔσθενεν: cf. Mosch. *Eur.* 111-12, and the passages adduced by Buhler, pp. 153-4. οὐδ'.../ ἔσθενεν: similarly viii. 114-5 οὐδ' ἐπαμύνειν / ἔσθενεν, xiv. 97-8 / ἀλλ' οὐ μὰν...ἀμύνειν / ἔσθενον. Laocoon in Virg. is like a Heracles and puts up a fierce struggle. Petr. is like Q. in representing him as an *infirmus auxiliator* (49), but unlike Q. he has *not* represented him as blinded, and seems to regard him as somewhat decrepit (cf. 23) and noisy (19f.).

477

ἀμφὶ δὲ Τρῶες: elsewhere confined to i-ii: i. 173, and claus. i. 53 + 4. ἀπόπροθεν εἰσορόωντες: xiii. 478-9 ἀπόπροθεν.../ εἰσορόων; conversely Opp. *Hal.* 5.64 εἰσορόωσιν ἀπόπροθεν.

478

ὑπὸ κραδίῃσι: cf. viii. 173. τεθηπότες: not of course 'astonished' but 'stunned', 'shocked'; Petr. 41 *stupuere mentes.*

479

The grim προφρονέως ('with gusto') and the curt meiosis of ἀπεχθέα have a Hellenistic ring. τελέσαντες...ἐφετμήν: an Apollonian expression (4.757 ἐτέλεσσας ἐφετμάς / ~ O 593 τέλειον ἐφετμάς/) reproduced more closely by Nonn. (*Met.* 9.152, 14.79 τελέσειεν -άς /; ctr. id. 15.52-3). Gr. Naz., like Q., has the sing., 591.163 ἐτέλεσσαν -ήν /. ἀπεχθέα: only occasionally in the Hellenistic hexameter (Call. *Cer.* 116, Theoc. 1.101, 141), but pervasive thereafter.

480

ἄμφω ἀιστώθησαν: cf. x 259-60 οἱ δ' ἅμ' ἀιστώθησαν ἀολλέες, οὐδέ τις αὐτῶν / ἐξεφάνη; ii. 584 / πάντας ἀιστωθέντας. ὑπὸ χθόνα: rare in epic: Hes. *Th.* 304, A.R. 1.102, Nonn. *D.* 2.142 + 2. Cf. Pi. F 137.1, A. *Eu.* 395, *Supp.* 722, E. *Alc.* 47.

480-1

τῶν.../ φαίνεθ': φαίνεθ' is, *pace* Vian, present not imperfect. It is true that Q. uses the full ἔτι νῦν περ at x. 131(-2); but cf. A.R. 2.853 κείνων ἔτι σήματα φαίνεται ἀνδρῶν /.[Vian* concurs]

481

φαίνεθ' ὅπου: cf. E 867 / φαίνεθ' ὁμοῦ. κατέδυσαν ἐς = viii. 368; *hAp.* 443 / ἐς δ' ἄδυτον κατέδυσε. ἱερὸν 'Απόλλωνος: again xiii. 434; so A.R. 4.1218 Νομίοιο καθ' ἱερὸν 'Απ./~ [Theoc.] 25.21-2 'Απ. Νομ./ ἱερόν. For this temple see Vian, tome iii, p. 230.8.

482

Περγάμῳ ἐν ζαθέῃ: E 445-6...'Απόλλων / Περγάμῳ εἰν ἱερῇ ὅθι οἱ νηός γε τέτυκτο. προπάροιθε...: for the form cf. O 355. Τρώιοι υἷες: 45n.

483

An ear-catching line with an inscriptional ring to it: it almost begs to be written in capitals. **ἀμείλιχα**: adverbial 5x in Q., and so [Opp.] *Cyn.* 1.262. ἀμείλιχος is widespread in epitaphs. **δηωθέντων**: a claus. in Δ 417 (... πένθος Ἀχαιῶν δ./).

484

τεῦξαν...τάφον: a common expression of course in verse epitaphs; cf. also *Rhesus* 959; Lyc. 532; *Or. Sib.* 7.158-9. **ἅμ' ἀγρόμενοι**: ἅμ' is adverbial at i. 211, iv. 115, but prepositional at ξ 25, π 3; v. 192; [Apolin.] 82.14. **κενεὸν τάφον**: κεν(ε)- τάφος, τύμβος (infr. 486), σῆμα (496) are all common in epigrams and metrical epitaphs. The third is elsewhere confined to those spheres, the second nearly so (Nonn. 2.628), the first is more wide-ranging, but mainly in iambics: E. *Hel.* 1057, Lyc. 366; Call. *Iamb.* F 202.16; Nonn. *Met.* 20.16. In all three Q. has adj. first, and this corresponds to normal practice in literary verse (ctr. τάφος: Call., Nonn. *Met.* supr.; τύμβος: Phal. *HE* 2958; σῆμα: Pancrat. id. 2857-8).

484-5

ᾧ.../ χεῦε: a like picture in x. 386: παρ' (corr.)..ἧστο τάφῳ ἐπὶ δάκρυα χεύων /. For ᾧ ἔπι cf. θ 403, xiii. 279 etc.

485

ἀλαοῖσιν ἐπ' ὄμμασιν = i. 76. There is no need whatsoever for ὑπ' (Pauw, Vian), cf. e.g. Leon. Tar. *HE* 2153 λίχνοισιν ἐπ' ὄμμασιν ὑγρὰ δεδορκώς /, where ἐπί expresses 'attendant circumstances' (Gow-Page ad loc.). For the repeat of the preposition (ἔπι 484) with a different meaning cf. e.g. [Mosch.] 4.96-7, and Gow on Theoc. 16.10f. [ἐπ' now Vian*].—ἀλ. ὄμμ. elsewhere only in tragedy: S. *OC* 149, 244; E. *Ph.* 1531.

485-6

ἀμφὶ δὲ...: these lines (and their sequel) invite comparison with *GVI* 1991.5-6 (Locris, i*a*?) ἀ]μφί τε μάτηρ / τύμβον ὁμοῦ θρήνοις Ἄρχιον ἀμ[φι]-πολεῖ, id. 1502.5-6 (Phocis, iii*p*) πολλάκι δ' ἀμφὶ τεὸν μάτηρ τάφον οἰκτρὸν ἄυσεν /...στενάζουσα...

486

πολλὰ κινυρομένη: cf. [Mosch.] 3.43 περὶ σᾶμα κινύρατο. This verb was very often used of mothers (~ P 4-5 μήτηρ /..κινυρή; note here vi. 81-3 πολλὰ -ομένη../ μήτηρ.../ ἐλπομένη; Call. *Ap.* 20; Triph. 430) and was no

doubt the *vox propria* for the distressed animal mother (cf. xiv. 282 ~ 286, esp. Antip. Sid. *HE* 604, swallow whose offspring were devoured by a snake). / πολλὰ κ. outside Q. (vi. 81, xiv. 384; so vii. 335 /αἰνὰ κ., xiii. 262 / μακρὰ κ.; id. 542 / ἡδὺ κ.) only, I think, *MAMA* 1.319.3 πολλὰ κινυρ[ό- / μενος...[no date given]; cf. / οἰκτρὰ κ. [Opp.] *Cyn.* 3.217, *GVI* 694.6 (Thebes, iii*p*?), Nonn. 12. 123, sim. epigr. *ap.* Peek, *SHAW* 1974.3, p. 8no. 4, Agath. *AP* 5.289.8 [Viansino 89]. We do not know whether or not the word goes back to the archaic period ('Homerisch und alt sind nur μινυρίζω...und κινυρός' declares Leumann, 241): it is first attested in drama (A. *Th.* 122 dub., μινύρονται Dindorf, but id. F 474 ii. 6 Mette [*Dict.*] τί κινύρῃ; ~ paratr. Ar. *Eq.* 11 τί κινυρόμεθ' ἄλλως;), was popular with the Alexandrines (A.R. 5x, Bion 1.42, [Mosch.] 3.92, more above) and very probably with their successors (Q. [including the certain corrections at xiii. 542, xiv. 32] and Nonn. *D.* 10x apiece, occasionally elsewhere: add to the above Colluth. 215; Agath. *AP* 5.237.1 [Viansino 86]). **κενεῷ..τύμβῳ**: 484n. **ἐπαῦτεε**: 6x in Q.; more in *LSJ*.

487

Similarly x. 380 (Hecuba speaking) ἐλπομένη καὶ ἔτ' ἄλλα κακώτερα θηήσασθαι. **τι καὶ ἄλλο**: an unusual sequence: it is plausibly conjectured by Martin in Arat. 443 (τε καί *cod.* S, cf. the variants at Hes. *Th.* 87, West ad loc.). **ἄλλο κακώτερον**: in Homer in the order (τι) κακώτερον ἄλλο (T 321, θ 138, ο 343), and so A.R. 3.79, 910; v. 574, cf. ix. 94-5 [~ Opp. *Hal.* 2.480] οὐ γάρ τι κακώτερον ἔλπομαι ἄλλο / πῆμα. But / πῆμα φάνη..ἄλλο κακώτερον Nonn. 21.91 (adduced by Vian, *RPh* 34, 1960, 302).

487-8

ἔστενε...: cf. δ 261 ἄτην δὲ μετέστενον; Lyc. 194, 676 στένοντος (-ες) ἄτας. ἄτην ἀφρ. = the ἄτη arising from, due to..., cf. Vian here. For the association of these terms see *hDem.* 258, A.R. 1.1332-3, 2.313. **ἀνέρος ἀφραδίῃ**: after E 649 /ἀνέρος ἀφραδίῃσιν.

488

μακάρων...μῆνιν: so β 66 θεῶν δ' ὑποδείσατε μῆνιν /. The phrase amplifies ἐλπομένη... 687: the higher powers have been offended, and there is no reason to suppose that they have finished with Laocoon yet. For an excellent treatment of μῆνις and cognates see Frisk, *Eranos* 44, 1946, 28f., esp. 31.

489f.

The simile bears a marked resemblance to that applied to the χελιδών whose young have been devoured by a snake, vii. 330f. Both have points in common with the simile of the young of the στρουθος in B 311f. (cf. Vian, *RPh* 28, 1954, 41); here there is only one specific linguistic echo (311 ~ xii. 491), but note, outside the context of the simile, B 318v.l. 'the god made the snake ἀίζηλον' ~ 480 supr., B 321 δεινὰ πέλωρα ~ 464 supr. We shall never know *precisely* how derivative Q. was either in these similes or in others (Vian's speculations [op. cit. above] on 'exercices scolaires' seem to me too constrictive and unrealistic): what one can say is that a contemporary reader of xii. 489f. would have found nothing particularly remarkable or original. The theme of the lamenting nightingale (regularly compared to the female mourner: Kannicht on E. *Hel.* 1107-12) is familiar from τ 518f. (cf. next note) and is widespread thereafter: Q. 490 κατὰ δάσκιον ἄγκος reflects a constant detail, cf. e.g. τ 520 ~ [Mosch.] *Ep. Bion.* 9, S. *OC* 673, E. *Hel.* 1107; Catul. 65.13 *sub densis ramorum..umbris* ~ Virg. *G.* 4.511 *populea maerens philomela sub umbra*; [Sen.] *Oct.* 921 (*in..nemore*)—a detail present in the similes of the young of a 'bird' devoured by a snake in [Mosch.] *Meg.* 21f. (23 / θάμνοις ἐν πυκινοῖσι after Hom.; cf. also 22 ἔτι νηπιάχοντας /; 24 κλάζουσα μάλα λιγὺ..μήτηρ /), Stat. *Theb.* 5.599f. (*umbrosa..in ilice*). For the χελιδών of vii cf. Babr. 118; Opp. *Hal.* 1.729f.; 5.579f., where note νηπιάχοισι, τετριγυῖα, παῖδας..φθιμένους (~ xii. 498-9), ὑπαὶ γενύεσσι δράκοντος. It is possible that this last passage was in Q.'s mind, but given the relatively paltry quantity of imperial verse at our disposal we would do well to adopt an attitude of agnosticism, particularly as much of the language here has the flavour of the verse epitaph: see the following notes, and on 485-6 above, adding *GVI* 756.5 (Miletus, ii*a*) mother αἰνὰ δὲ μυρο[μένα χελα]δεῖ τέκος ὥς τις ἀηδώ[ν]; id. 2088.5 (Thasos, ii*p*?) θηρῶν γενύεσσι δαμείς.

489-90

ὡς δ' ὅτ'....ἀηδών: cf. τ 518. The theme of ἀφραδίη there (523) may have suggested the bird-simile to Q. (cf. supr. 488), but the nightingale-motif may have been a traditional component in the blinding story, cf. on 389-417 §2 (Call.), the more so as children also are involved, see previous note.

489

ὡς δ' ὅτ' ἐρημαίην: so A.R. 4.1298 / ὡς δ' ὅτ' ἐρημαῖοι...(of νεοσσοί). ἐρημαίην...καλιήν: cf. Nic. *Ther.* 451 (eagle) ἠρήμωσε

καλιάς /. ἐρημαῖος also infr. 513 (n.), vii. 455 (νήσῳ, cf. A.R. 2. 385, 672, 3.324, Antip. Thess. *GPh* 231), ix. 402. This adjective (on which see Chantraine, *Form.* 48f.), extremely common in imperial verse, particularly in epigrams and metrical inscriptions, had already taken a firm hold in the Hellenistic era (Arat., Call., A.R. etc.). It is frequently found in contexts of lamentation (e.g. A.R. 4.1298 *et circa*, *GVI* 1540.5 [Smyrna, ii*a*], 1746.3-4 [Erythrae, i*p*]). **περιμύρεται**: [Mosch.] 3.89; conjectured by Spitzner at iii. 506. **ἀμφὶ καλιήν**: similarly vii. 333 (χελιδών) χήρη (leg. -ην: Keydell, loc. cit. on 65 supr.) περιπέπταται ἀμφὶ καλιήν /, cf. (Vian on) Nonn. 2.135. καλιή, 'bird's-nest': Gow on Theoc. 29.12.

490

πολλὰ μάλ' ἀχνυμένη: so i. 814, iii. 5, vi. 650 / π. μ. ἀχνύμενοι (~ Hes. *Th.* 623 / δηθὰ μάλ' -οι), a unit which closes a pentam. in *IME* 22 ii. 4 (ii-iii). **κατὰ δάσκιον**: ctr. *hDem.* 386. **δάσκιον ἄγκος**: here only. δάσκι- again i. 536 δ. ὕλη / = O 273, *hHom.* 27.7; v. 498, viii. 343 -ι(ος) Ἴδ(η) / ~ Triph. 324.

491

xiv. 284 (simile: bitch and whelps)...τῆς ἄπο νήπια τέκνα πάρος φάος εἰσοράασθαι..The phraseology is suggested no doubt by Homer's πάρος πετεηνὰ γενέσθαι / (π 218, of the stolen young of birds). **ἔτι νήπια**: cf. A.R. 3.134, and X 484 etc. **νήπια τέκνα**: in this sedes (see above) also Triph. 603, Nonn. 47.724; Homer ν.τ. /(B 136 al.), as at v. 493, xiv. 33. **κελαδεινόν**: I have not met this word elsewhere of the singing of birds, but κελαδεῖν κέλαδος εὐκέλαδος are commonly so used (some examples in W. Seelbach, *Die Epigramme des Mnesalkes von Sikyon und des Theodoridas von Syrakus,* Wiesbaden 1964, 42; also (Vian*) M. Kaimio, *Characterisation of Sound in Early Greek Literature,* Helsinki 1977, 169, 193. **ἀείδειν**: the terminal jingle with the previous line is no doubt intentional: cf. τ 518-9, Thgn. *IEG* 939 ἀειδέμεν ὥσπερ ἀηδών /(Fehling 154); Theoc. 12.6-7 with Gow's note.

492

δάμναθ' ὑπὸ γναθμοῖσι: cf. ii. 575-6, [Opp.] *Cyn.* 2.286; for ὑπὸ γναθμοῖσι, vi. 410 ὑπὸ -οῖσι λέοντος /, ix. 244 ὑπὸ -οῖσιν ὀδόντας / = Nic. *Alex.* 421 ~ Opp. *Hal.* 5.322 (ἐνὶ γ.), Triph. 73 (ἐπὶ γ.). **μένος..δράκοντος**: structurally (but not syntactically) comparable to [Orph.] *A.* 1005 μένος βριαροῖο δράκοντος /. **βλοσυροῖο δράκοντος** = xi. 74, cf. D.P. 123 δράκων βλοσυρωπός. A more familiar clausula is β. λέοντος: i. 5, and Antip. Sid.

HE 594, Man.5.196, [Apolin.] 21.42 (Golega 51; with βλοσυροῖο further back: Arch. *GPh* 3704, Doroth. *Cat. Cod. Astr.* 6.109.242).

493

ἄλγεα θῆκε: cf. Α 2 ('Αχαιοῖς), Χ 422 (δ' ἐμοὶ...) ἄλγε' ἔθηκε /. **καὶ ἄσπετον ἀσχαλόωσα**: xi. 210 ἄσπετον ἀσχαλόωσιν /; but v. 445 ἀάσχετον ἀσχαλόωσα /, xiv. 424 καὶ ἄσχετον ἀσχαλόωσα /. ἀσχαλ. is applied to a variety of creatures in similes: vii. 330, 465, xi. 210, xii. 580.

494

μύρεται..δόμον: cf. Hes. *Op.* 206 / μύρετο sc. ἀηδών. Like language in [Opp.] *Cyn.* 3.102-3 (animals, seeing) κενεούς τε δόμους καὶ ἔρημα μέλαθρα,/ μύρονται...

495

ὣς ἥ γε στενάχιζε: so Colluth. 363 (corr.) / ὣς ἡ μὲν στενάχιζεν ~ Nonn. 11.351 / ὣς ὁ μὲν ἐστενάχιζεν; cf. vii. 393. See Kost on Musae. 115. **στενάχιζε**: S. *El.* 1076-7 στενάχουσ' ὅπως...ἀηδών. **στενάχιζε...ὀλέθρῳ**: cf. i. 428 ἀχάχονται ἀδελφειῶν ἐπ' ὀλέθρῳ /, and earlier [Mosch.] 3.31 (f.). Similarly Nonn. 24.199 ἐπέστενεν ἀνδρὸς ὀλέθρῳ /, E. *HF* 1065-6 στέναζέ νυν -στενάζω -τέκνων ὄλεθρον. **λυγρόν**: λυγρῷ Koechly, because of its location in the verse. Surely λυγρόν, which falls heavily on the ear, is immeasurably superior. For adverbial -όν with verbs denoting lamentation cf. v. 464, ix. 65; infr. 512n.

496

μυρομένη...σήματι: see 484n., and cf. Pers. *HE* 2900 / μύρονται κενεὸν σῆμα...; ii. 644 ὀλοφυρομένους..περὶ σήματι παιδός /, Nonn. 15.348.

496-7

σὺν....ἀλαοῖο: full of emotive sounds (ἄλλο, -αλέον, ἀλαοῖο; -μα μά-; π-...π- π-) but clumsily expressed: one would expect the unit σὺν...ἄλλο (for which see Koechly on iii. 670) to cohere, and πέλειν with dat. is overworked in imperial verse. **ἄλλο / πῆμα** = ix. 94-5, cf. A.R. 2.137-8; ctr. x 300. **πῆμα...πέλεν**: but *hAp.* 304 πέλε πῆμα.

497

μάλ' ἀργαλέον: cf. Μ 63[1] υ μάλ'-έη, and Emp. F 114.2; in reverse [Theoc.] 25.274.

498

φίλα...ἀνέρα: 261n.

499

ἄμμορον ἠελίοιο: elsewhere differently applied, to: (a) the sunless Cimmerians: [Orph.] *A.* 1122 / αἴγλης ἄμμοροι...ἠελίοιο / sim. *APlan.* 303.3-4, cf. Nonn. 45.269 (and 38.52); (b) Tectaphos shut up in βέρεθρον: Nonn. 26.109 / ἄμμορον ἠελίοιο; (c) still-born children: *AP* 14.125.5 ἠελίοιο πανάμμοροι.

500-524

A host of dire omens passes the bemused Trojans by

In both *Il. Parv.* (235) and *Il. Pers.* (246) the admission of the Horse is followed by 'feasting' which will have entailed sacrificing: [Apollod.] 5.17 is more explicit, and cf. e.g. E. *Hec.* 917, Tz. *Posth.* 716. It is possible, though hardly verifiable[85], that the gods rejected the sacrifices in the cyclic accounts: this at any rate is what happens in Triph. (446-7). In Q. the gods vent their displeasure more actively, though it is only Cassandra who is allowed to benefit from the manifestations of their wrath (529f.). That the motif is not new is proved by Dictys 5.7-8: shortly before the city's fall a Trojan sacrifice fails to burn (cf. Q. 503), and *exta disturbata ad terram decidunt* (~ Q. 505f.); and by Cedrenus (in the romance-tradition): *Hist. Comp.* 131 πῦρ...ἐσβέννυτο, μὴ καιομένου, πίπτει τὰ ἐν τῷ βωμῷ πάντα εἰς τοὔδαφος κτλ.

In Dictys the rejected sacrifice is followed immediately by a mention of Cassandra. But her involvement in the omen-scene in Q. is, to say the least, awkward. Her claim that the Trojans will not believe her, however much she says (546) is said by her to be the result of the intervention of the Κῆρες who deprived the Trojans of all powers of reasoning (548 ~ 523); but Cassandra is not believed by the Trojans in normal circumstances (526f.). Her speech is in fact an uncomfortable amalgam of warnings against the Horse (and she would know that they would go unheeded) and observation on the effect of external agencies manufactured by the poet.

The long omen-list[86] reflects something of the simplicity of the brief list in μ 394f.:

---

[85] Θ 548, 550-2, cited by Vian, *Notice* 83.3 seem better left out of the question. One may compare the Sophoclean story of the actual departure of the gods (details in Austin on Virg. *A.* 2.351).

[86] On this see in general Vian, *Rech.* 69-70. I have not considered it necessary to overload the commentary with parallels for all these phenomena: most are hackneyed.

τοῖσιν δ' αὐτίχ' ἔπειτα θεοὶ τέραα προὔφαινον·
ἕρπον μὲν ῥῖνοι, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει,
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὣς γίνετο φωνή.

But it owes more, I suspect, to the dry style of the romance and/or popularizing prose handbook, cf. Cedrenus above. Extended lists[87] are of course characteristic of Roman poetry; it is open to us to claim Roman influence at work here. I do not believe that there is. It is true that the majority of items in Q.'s list can be paralleled in Roman omen-lists, but it is also true that it does not resemble a single one of them either in general style (they are never straightforward 'and...and...and...' sequences: they *are* in prose, e.g. Tac. *Hist.* 5.13, but Q. could get prosaic lists in Greek; they abound in extravagant particularization of places or personalities, in personal exclamations of woe, in moralising etc.) or in choice of themes (none of the favourites is in evidence: comets, ghosts roaming abroad, earthquakes, vocal cattle, clashing of arms or noise of trumpets in sky, thunderbolts, showers of stones etc. etc.). Possible points of linguistic contact include: 505-6 μῆρα....τρομέοντα ~ Ov. *Met.* 15.576 *trepidantia..exta* sim. Sen. *Oed.* 354; 508 ἐφέροντο ~ Ov. *Met.* 15.792 *cantusque feruntur*; 519 μάλα μυρία ~ Stat. *Theb.* 7.402 *plurima*; 520 φέροντα = 'signify' ~ Claud. *IVCons. Hon.* 192 *adparet quid signa ferant.* But none is particularly astounding, and we would do better to note that some key elements in our passage possess a distinctly, as opposed to a vaguely, Greek literary flavour: see the ensuing notes, esp. on 511; 513 (Aratus!); 518-9 (ctr. e.g. Virg. *G.* 1.486).

500

ἀθανάτοισιν ἐπεντύνοντο θυηλάς: cf. A.R. 2.156-7 (sim. [Orph.] *L.* 743-4) ἀθανάτοισι θυηλάς / ῥέξαντες, Man. 5.198; for the term θυηλαί see Kost on Musae. 39.

---

[87] Omen-lists in Greek verse are thin on the ground. (i) Brief lists: Colluth. 205f. [cf. West, *Gnomon* 42, 1970, 660]; *hDion.*, *GDK* 56.1f., miraculous devastation of countryside, is perhaps worthy of inclusion; disjunctive list in simile, in Homeric style: A.R. 4.1280f., the influence of which on Q. is surely exaggerated by Vian, cf. earlier Pi. *Paean* 9.13f.—Teiresias' musings on his mantic activities in S. *Ant.* 1005f., though containing a sequence that offers interesting points of similarity with Q. (1007f. ~ 503f.) hardly constitute a portent-list (one may agree with Keydell, 282, on this much at least); for S. cf. Stat. *Theb.* 10.598f. (ii) Nonnos indulges in lengthier exercises: (a) 38.16f. σῆμα.../ φαίνετο, θάμβος ἄπιστον (Roman?) ~ 30 τρόμος-reaction (Roman? Cf. Jocelyn, *Trag. Enn.* pp. 221-2); 19 cf. Lucan 1.540f. (and Virg. *G.* 4.467?). However, much here is filched from A.R. 4.1280f. (b) 44.6f. (21 αὐτόματοι κληῖδες ἀνωίγνυντο πυλάων, 39 ἐλελίζετο βωμός, 44 / δεῖμα φέρων, 45 ἔρρεε λύθρῳ /). (c) 45.325f.

501

λείβοντες..λαρόν: so xiv. 379 / εἰς ἅλα..λεῖβον μέθυ after A.R. 1.534 μέθυ λεῖβον ὕπερθ' ἁλός; xiv. 103 λείβεσχον μέθυ λαρὸν ἐπ' αἰθομένῃσι θυηλῇς (ironically echoing this line: the victorious Greeks). For λαρόν cf. also (a) (i) iii. 691 (ii) claus. iv. 279, and (b) xiv. 334 / πῖνον ἀφυσσάμενοι λ. μέθυ. For (a) (i) cf. A.R. 1.456 /εἶδατα καὶ μ.λ. (ἀφυσσαμένων), 659 / ἤια καὶ...(= Γένος Πινδάρου 18, see 164n.) ~ [Orph.] *A.* 1237 / σῖτον καὶ...; [Opp.] *Cyn.* 4.279; Gr. Naz. 623. 572; Nonn. 14.125 (...ἀφύσσειν /). For (b) cf. A.R. 1.473 / πῖνε χαλίκρητον λ.μ., id. 968; [Opp.] *Cyn.* 4.332. **ἐπεὶ...ἐώλπει** = vi. 69. There are variations on this run (exclusive to Q.; Homer has θυμὸς...ἐώλπει / Τ 328 al.) in iii. 78, 477; vi. 298, cf. ii. 107. viii. 37. ἐπεί σφισιν = Π 549, A.R. 4.341; Opp. *Hal.* 3.63 etc.

502

λευγαλέου πολέμοιο: substantive first in N 97, iv. 327-8, ix. 126-7. **πολέμοιο...ἐξυπαλύξ.** recalls iii. 344 (σθ. ἐξυπάλυξας /), vi. 14 θανάτοιο βαρὺ σθένος. For βαρὺ σθένος I can furnish no solid parallel in Greek: cf. Ov. *Pont.* 1.3.63 *grave..robur*? This verb also i. 327 (σθένος), viii. 416, orac. *ap.* Porph. *Plot.* 22 (Parke-Wormell 473.19), [Orph.] *L.* 584 (the last three in nautical contexts). **ἐξυπαλύξαι** Pauw, rightly. The Trojans were badly shaken by Laocoon's blinding, were afraid that they had offended Athene (415f.), and were witnesses to the horrible fate that overtook Laocoon's children (463f.). However, their reception of the Horse was cordial enough (even if their glee is more muted than in Virg. or Triph.) and they must surely have believed by now that the Greeks were gone for good. Such an attitude is strongly implied in their subsequent treatment of Cassandra, and the completion of the war is taken for granted by the typical (τις 5) Trojan at xiii. 17. So we expect here not a preventive sacrifice, but one of thanksgiving, cf. *Il. Parv.* 233, *Il. Pers.* 246f. (εὐωχοῦνται ὡς ἀπηλλαγμένοι τοῦ πολέμου), E. *Tr.* 524, Virg. *A.* 2.26 (sim. id. 248f. cf. Ov. *Met.* 8.264f.) ~ Petr. 12, Triph. 243f. al.; similarly in Dictys 5.12 the Trojans celebrate because of *securitas pacis*.

503

ἱερὰ...καίοντο: A.R. 2.1175 ἱερὰ καίειν /. **πυρὸς...ἀυτμή**: cf. π 290 al. πυρός-υ ἀυτμή /(see Graz, 308f.), ii. 224 πυρὸς (corr.: πάρος) δ' ἐξέσσυτ' ἀυτμή /, viii. 90 πυρὸς καταδάμνατ' ἀυτμή / after *hHerm.* 137 πυρὸς καταδάμνατ' ἀυτμῇ /.

504

Similarly ii. 351 / ὄμβρου ἐπεσσυμένοιο δυσηχέος, cf. 225n., and for καθύπερθε M 286.

505

καπνὸς..ἀνεκήκιε: cf. Pi. F 185 κακίει καπνός, κηκ. in A.R. 1.389, 4.1188; 4.929, ἀνακηκ. in A.R. 4.600, Triph. 322. **αἱματόεις ἀνεκήκιε**: an association found in Nonn. 4.454, 30.143 αἱμαλέης ἀνεκήκιεν...(cf. id. 39.248-9), and prefigured in H 262, with which may be compared S. *Ph.* 696, 784; vi. 582.

506

πῖπτε χαμαί: cf. Δ 482 etc. χαμαὶ πέσεν (-ον), and for the form Δ 525-6 = Φ 180-1 ἐκ δ' ἄρα πᾶσαι / χύντο χαμαὶ χολάδες. **κατηρείποντο δὲ βωμοί**: xi. 155 κατ. δὲ λαοί / ~ Nonn. 20.178 -α, περιρραίνοντο δὲ βωμοί /(cf. στενάχοντες 177 ~ infr. 508; λύθρῳ 179 ~ ibid.).

507

γένοντο = turned into: Bühler on Mosch. *Eur.* 79, p. 125. **θεῶν**: i.e. their images, cf. Tib. 2.5.77 etc.

508-9

are reminiscent of the battle-scene of vii. 146-7 δεύοντο δὲ τείχεα λύθρῳ / λευγαλέῳ· στοναχὴ δὲ δαϊκταμένων πέλε φωτῶν. For δεύοντο λύθρῳ cf. also iii. 317, vi. 279; Nonn. 7.174, 25.68.

509

ἔκποθεν ἀπροφάτοιο = iii. 437, cf. A.R. 2.224, 824, 3.1289 (/) ἔκποθεν ἀφράστοιο (/). ἔκποθε(ν) 15x in Q., with gen. (7x, cf. supr. and A.R. 3.262; Paul. Sil. *Ecphr. Soph.* 815 corr.) or absolutely (cf. *Or. Sib.* 14.298; [Orph.] *A.* 821; Gr. Naz. 523.21 (?); Christod. 129). Cf. *ex occulto* in Cic. *Div.* 1.99. **περισσείοντο δέ**: cf. T 382.

509-10

μακρὰ / τείχεα: the same pattern in vii. 580-1 ἐπεστενάχοντο δὲ μακρά / τείχεα. The Homeric clausula τείχεα μ. is employed at vii. 426, but in Q. this component is more mobile (vi. 34, xi. 498; vii. 481 + 2). **τείχεα καὶ πύργοι**: of Troy ii. 30 ἐκ πύργων καὶ τείχεος, viii. 420-1 τείχη / πύργοι θ' ὑψηλοί, of the Greeks xiv. 633 / τείχεσι καὶ πύργοισιν ~ H 436-7 τεῖχος../ πύργους θ' (v.l. δ'; om. vulg.) ὑψηλούς. Cf. Vian on vii. 480.

510

μεγάλ' ἔκτυπον: cf. Ψ 119-20 (trees) μεγάλα κτυπέουσαι / πῖπτον; μεγάλα κτυπεῖν elsewhere in Homer of Zeus' thunder: Θ 75, P 595, φ 413, cf. 56n. **ὡς ἐτεόν περ**: 142n. Unless this can bear the sense 'as if they were really giving forth a resounding din' (i.e. they *appeared* to be making a din, it was in fact illusory), a lacuna after 510 (Pauw) seems necessary: 'as if they were really [cf. M 460] <being battered by weaponry>' or the like. ὡς ἐτεόν anyway should be left alone: cf. ὡς in Nonn. 45.328. (The sense of εἰ ἐτεόν [Erbse 567], if indeed it has any sense, would be out of tune with Q.'s style).—Vian* agrees that a lacuna is preferable.

511

For this phenomenon see Vian, *Rech.* 70. The language bears a strong resemblance to A.R. 4.41 τῇ δὲ καὶ αὐτόματοι θυρέων ὑπόειξαν ὀχῆες (cf. E 749, Θ 393); cf. Nonn. 6.250; 7.317; 44.21-2 (— portents); 45.282-3; 46.140. **ὀχῆες..πυλάων**: as Call. *Ap.* 6 κατοχῆες ἀνακλίνασθε πυλάων/.

512

αἰνὸν κεκλήγοντες: see 58n., and P 756, 759 / οὖλον κ. **ἐπεστενάχοντο δὲ-κ** = vii. 580, x. 368, xi. 245; hapax Hom., Δ 154 ἐπεστενάχοντο δ' ἑταῖροι/. For λυγρόν cf. iii. 591 περιστενάχοντο δὲ λ./, and 495n.

513

ἐρημαῖον βοόωντες: so Arat. 1003 κόρακες...ἐρημαῖον (Martin: ἐρημαῖοι) βοόωντες / ⏑ κεκλήγοντες / 1004. Cf. 489n. For the creatures in question see Pease on Virg. *A.* 4.462.

514-6

Similar sequences in Nonn. 41.256-7 ἄστρα καλύπτει / ἀννεφέλους ἀκτῖνας ὀιστεύουσα Σελήνη..., and ii. 626-7 πάντα κατέκρυφεν Οὐρανὸς ἄστρα / ἀχλύι καὶ νεφέεσσι, xiii. 552-3. For ἄστρα, ἀχλύς, οὐρανοῦ cf. A.R. 2.1103f.; for the last two, υ 356-7; for ἀννεφ. in a portent-episode, Nonn. 42.6.

514

θεοδμήτοιο πόληος: so Koechly: θεοχμήτ. *codd.;* likely, given Φ 516, [Hes.] F 235.4 ἐυδμήτοιο πόληος /, E. *Andr.* 1263 θεόδμητον πόλιν, and Θ 519, i. 801, x. 13 corr.; besides, -δμητος suits 'une construction', -χμητος (iii. 203 al.) implies a notion 'de travail, de fatigue ou se dit d'un objet forgé' (Vian*).

515

ἀχλύς: Ἀχλύς is present (along with the Keres) at the life and death struggle of a city under attack in *Scut.* 264f. (cf. C. F. Russo, *Hesiodi Scutum,* Florence 1950, 13f.). For the quantity of the final syllable of this word (ἀχλὺς ἄρ' Rhodomann) see Wernicke 288f.; Rzach, *SBWW* 100, 1882, 348. **ἀχλὺς ἀμφεκάλυψε**: so in the doom-laden *Or. Sib.*, 5.481, /ἀχλὺς...κόσμου πτύχας ἀμφικαλύψει /... **ἀννεφέλου**: cf. D.P. 531 -οιο δι' ἠέρος εἴδεται ἄστρα/.

516

οὐρανοῦ αἰγλήεντος: 104n. **...δάφναι**: cf. Stat. *Theb.* 8.203. The δάφναι may well be a detail derived ultimately from tragedy (E. *Alexandr.*?): cf. E. *Andr.* 296, *Tr.* 329.

517

πὰρ νηῷ Dausque: νηῶν Y: νηὸν H. I feel a slight preference for the accus. The trees do not stand by the temple but in rows running the length of the temple. Cf. Bacch. 16.11f., E. *Ion* 219. Tz. perhaps read the accus. here (*Posth.* 406).

518

These beasts are coupled in the celebrated τῆνον μὰν θῶες, τῆνον λύκοι ὠρύσαντο (Theoc. 1.71), and so id. 1.115, N 103, *Or. Sib.* 2.8, vii. 504 (ἀναιδέσιν 505), xiii. 133. **ἀναιδέες**: so v. 17-18 λέοντες /..καὶ θῶες ἀναιδέες ~ Opp. *Hal.* 2.625 θῶες..ἀναιδέες, [Opp.] *Cyn.* 4.213 καὶ θῶας ἀναιδέας. **ὠρύσαντο**: for this verb applied to wolves see Livrea on Colluth. 116, adding Arat. 1124.

519

ἔντοσθεν πυλέων = ix. 287, ctr. [Hes.] *Th.* 741 (c.v.l.) πυλέων ἔντοσθε. Corruption to ἔκτοσθεν is common, e.g. ι 235, ξ 13. **μάλα...ἐφαάνθη**: the Vian-Tychsen correction may be regarded as certain, cf. [Theoc.] 25.88-9 βόες μάλα μυρίαι ἄλλαι....φαίνονθ', and ρ 422 = τ 78 μάλα μυρίοι ἄλλα τε πολλά /...μάλα μυρί- is found only occasionally outside *Od.* and Q., cf. above and: π 121 μ. -ίοι (= Rhian.? *POxy.* 2522. B. 6), ο 556 μ. -ίαι (= Opp. *Hal.* 2.439); Q. 5x. For ἄλλ' cf. Hes. *Op.* 100 = v. 97 / ἄλλα δὲ μυρία; A.R. 1.681-2. **ἄλλ'**: ὥς Scarcella 518, who objects to μυρία ἄλλα, but that of course is not to be taken too seriously, any more than are (e.g.) Ov. *Met.* 7.275 *his et mille aliis..sine nomine rebus,* Stat. *Theb.* 2.223, 6.294.

519-20

ἐφαάνθη / σήματα: B 308 ἐφάνη..σῆμα.

520

πῆμα φέροντα: 'spelling', cf. the use of φέρειν at x. 489, with Vian's note. Ctr. πῆμα φέρειν in μ 231; i. 370, xiii. 459, xiv. 532.

521-2

ἀλεγεινὸν....ἀλεγεινά: cf. vii. 55-6. Repetition of even relatively unusual words within the space of two lines (not always the result of formulaic pressure) is widespread in Homer (cf. Lehrs 450f.): Ptolemaic papyri show a tendency to eliminate them, West, *PP* 49, on B 828. Q., who, being a latecomer, has earned a poor name for his offerings (see e.g. ii. 293-4, iv. 37-8, vii. 294-5, viii. 220-1; Castiglioni 39f.) may simply be following in his master's footsteps. More self-conscious stylists than he indulged themselves: cf. e.g. Vian, *REA* 75, 1973, 87f. (A.R. and others); Keydell, *BZ* 46, 1953, 1f. (Nonnos).

521

δεῖμ' ἀλεγεινόν: claus. at iv. 483, vii. 544. **ἐπὶ..φρένας ἵξε**: Koechly's ὑπό is attractive (cf. 200 n., ix. 80, x. 99; A. *Eu.* 155f. [see Lloyd-Jones, *CR* n.s. 13, 1963, 157], A.R. 3.675, 1404, Nonn. *Met.* 15.39), but falls somewhat short of certainty: Thgn. *IEG* 787 οὔτις..τέρψις ἐπὶ φρένας ἦλθεν (negative, as here), Musae. 95, cf. Ibyc. *SLG* 171.2 (lacunose).

522

ἀλεγεινὰ τεράατα: Opp. *Hal.* 5.113 ἀλεγεινὸν..τέρας ('monster'). For τέρας = *Schreckenszeichen* see K. F. Nägelsbach, *Die nachhomerische Theologie...*, Nürnberg 1857, 169f. **τεράατα**: for the form see Buttmann 1.216, Schwyzer 1.515. Other examples: (i) Ezek. F 128.226 Snell τερ<ά>ατ' suppl. Mras. (ii) D.P. 604 / κεῖνα..τεράατα ~ vi. 275 τεράατα κεῖνα; v. 43 τ. πάντα; infr. 542. [(iii) Tz. *Anteh.* 293 τεράατα.. πάντα/]. **κατ' ἄστυ**: [Theoc.] 20.44; Homer κατὰ ἄστυ, but cf. A. *Pers.* 1071; S. *OC* 67, 78; E. *Alc.* 430, al.; Ar. *Av.* 1014.

523

νόον ἔκβαλον: a stronger version of i. 590-1 μακάρες φρένας ἐξείλοντο / καὶ νόον (~*Scut.* 149); for the expression I can quote nothing closer than S. *Ant.* 648-9. That the Trojans in general were made oblivious to all these

goings-on is a reasonable enough idea; indeed, it is expected. Cf. schol. θ 494: once the Horse was inside the city, the Trojans fell to wondering if it contained anything: ἡ Ἀθηνᾶ δὲ βλάψασα αὐτῶν τὰς φρένας καὶ ἡ εἱμαρμένη... ὄφρ' ἐπὶ δαιτί: it is a pity that the reading of *PSorb. Inv.* 2245A at ι 248 is not intact: ὄ]φ[ρ' ἐ]πὶδ. [(δόρπῳ Bérard, δείπνῳ Lloyd-Jones, see West *PP* 235).

524

πότμον ἀναπλήσωσιν: ii. 655 (-ωσι), cf. Λ 263 (-αντες). ὑπ' Ἀργείοισι δαμέντες = iii. 191; i. 805 δάμησαν.

525-585

Cassandra appears on the scene with some harsh words for the Trojans, but is promptly chased away

[Apollod.] 5.17 makes Cassandra a central figure in the debate in Troy over what to do with the Horse (Κασσάνδρας...λεγούσης ἔνοπλον ἐν αὐτῷ δύναμιν εἶναι, sim. Hyg. 108). His paraphrase of events at this stage is so close to that of *Il. Pers.* (241f.) that it is reasonable to suppose that Cassandra appeared in Arctinus too—a supposition which is strengthened by Dio Chrys. *Or.* 11.128 (cf. with Proclus ὑποπτεύσαντες, βουλευσάμενοι), where (*pace* Davreux 72) Cassandra appears to utter her warnings *after* the Horse has been admitted ('they ate and went to sleep, and did so in spite of...', cf. Q. 549f.). Aeneas in Virg. *A.* 2.246-7 dismisses Cassandra's pronouncements with the air of one who expects his audience to be familiar with the details: *tunc* (i.e. when the Horse had been taken to the citadel) *etiam fatis aperit Cassandra futuris/ora dei iussu non umquam credita Teucris.* Triph.'s version (358-443) is similar to ours in structure and in content[88]; but there are also sharp differences both in tone (Triph., if nothing else, does manage to whip Cassandra into a respectable state of frenzy[89]) and in detail: for example, in Triph. the Horse is on its way to the citadel and not housed in it, and it is Priam, not the Trojans, who replies to her (Q. excludes Priam from the Sinon-debate also: pathos means nothing to him). It may be significant that Q.'s portrayal of Cassandra the hatchet-bearer, which can be paralleled in art long before his time[90], is not present in

---

[88] Cf. Vian, *Rech.* 71.

[89] L. Ferrari, *Osservazioni su Quinto Smirneo,* Luxograph-Palermo 1963, 51 finds Q.'s account of Cassandra 'poeticamente felice', but (thankfully) refrains from telling us why.

[90] Davreux 132f.; in fig. 30 a Trojan is in the act of disarming her: cf. Q. 573f.

Triph.: Cassandra urges the Trojans to smash the Horse with hatchets or set fire to it (412f.)—a detail reminiscent rather of her function in the debate over the Horse in <Arctinus—> [Apollod.] ~ Dio Chrys. (in whom the two methods proposed are καταχαῦσαι...ἢ διατεμεῖν cf. Tz. *Posth.* 709 after Triph. [the hatchets disappear]: κατάξαι ἢ καταπρῆσαι).

So there may not be after all a direct connexion between the two poets, or even (Vian, *Rech.* 71) 'a common source'—a notion which seems to me to be unrealistic in both quantitative and qualitative terms: *we* suffer at times from a near desperate shortage of information on crucial saga details, but there is no justification for pushing *the same* shortage back into the world of the Roman empire; the range of 'classics' in general circulation was certainly restricted from *c.* 300 A.D.[91], but we need only reflect that a poem as late as Nonnos' *Dionysiaca,* for all its flashy showmanship, still has much to tell us about the Dionysus cycle of myth. The stylistic gulf speaks for itself.

Traditional features in Q.'s depiction of Cassandra (and some of the differences in Triph.) are discussed in the ensuing commentary. But Cassandra lurks under other stones. The episode of the burning of the ships by the Trojan women in Virg. *A.* 5.605f. presents some interesting correspondences with Q.:—

623 *o miserae* ~ 540 ἆ δειλοί.
(635 *exurite puppis*: cf. suggested firing of Trojan Horse).
636-7 ...*Cassandrae*...*ardentis*...*faces* ~ 568-9 πεύκης / αἰθομένης.
641 *infensum*...*ignem* ~ 574 πῦρ ὀλοόν...?
648 *ardentis*...*oculos* ~ 537.
660 *rapiuntque focis penetralibus ignem* ~ 569 δαλὸν ἀπ' ἐσχαρεῶνος ἑλοῦσα.
670 *quis furor*...? ~ 556.
677 *diffugiunt* ~ 584 ἀπέσσυτο.

Q. is not of course using *A.* 5: Virg. is thinking of Cassandra's conduct at a gripping moment in the saga and applying it to an episode of his own.

Excursus

Laocoon = Cassandra

Virgil's Laocoon also has much in common with Cassandra—to an extent that has not been fully appreciated.

In <Arctinus —> [Apollod.] 5.17 Laocoon is evidently a pure doublet of Cassandra (like her, he is a μάντις, and utters warnings). It could be that

---

[91] See e.g. Wilson, *Gnomon* 38, 1966, 340, on tragedy.

his original colours are in evidence in Petr.: he is *crinem solutus* not because he is unhappy (Stubbe) but because he is Cassandra's male counterpart (535-6n.), who shouts noisily (530n.). Is this rather unimposing figure in fact the Laocoon of the cycle, who either in conjunction with Cassandra or alone attempted to assault the Horse—with an axe if not with a lance?

Virg. portrays Laocoon as a splendid priest-chieftain. For all his splendour, the 'doublet-aspect' shines clearly through. I include in what follows some passages which resemble V.'s Laocoon-episode, ***passages which are dealing with members of the female sex*:—**

40f.: the contextual difficulties in these lines have been mentioned above on 389-417, §1. There is an identical pattern in *A.* 5.668f. (see above), where no difficulties arise: 668 *primus..Ascanius* ~ 670 *quis furor...?* ~ 671 *heu miserae cives.* Ovid applies the sequence to Niobe, *Met.* 6.165f.: she arrives *comitum.. celeberrima turba,* tossing head and hair *inmissos umerum per utrumque* (cf. Q. 535-6 with the note), *quis furor* etc. 170 (cf. id. 3.529f.).

41: *ardens*: cf. the traditional *ardentes oculos* of Cassandra, 537n. The word alludes briefly to Laocoon's agitation, cf. *Serv. auct.* quoted by Austin ad loc.

41: *ardens...ab arce*: Cassandra's usual place of outlook (cf. in general E. *Tr.* 522): Ω 700; Colluth. 392. So Virg. *A.* 4.407f., Dido watching the flurry of activity surrounding Aeneas' departure [model: Cassandra watching Paris' departure from Troy?]: 300f. she rages through the city like a Bacchant (~ Cassandra Triph. 367f., with which compare Ω 703), 410 she watches *arce ex summa* ~ *A.* 7.377f., Amata: rages through city like Bacchant, shouts; women *ventis dant colla comasque* (cf. Q. 537-8); she wields torch, has rolling eyes, cries aloud ~ *A.* 6.517f., Helen with torch, like Bacchant, summoned Greeks *summa..ex arce* (519).—Sil. 4.774f., Imilce fills city with cries like Bacchant, shouts; sim. Lucan 1.674f., matron like Bacchant rushes through city, has a vision, (681) *quis furor...* etc.

42: *o miseri, quae tanta insania* ~ Triph. 376-7 Cassandra: ὦ μέλεοι....μαίνεσθε, cf. Q. 540.

42 *cives*: Enn. *Alexandr.* 42 *cives ferte opem,* likely to be from Greek tragedy, cf. Jocelyn p. 207.8; Dracont. *Hel.* 159, 176[92].

---

[92] In the *Cypria* Helenos and Cassandra prophesy when Paris is about to set sail for Sparta (91f.), as in <Arctinus —> [Apollod.] Cassandra and Laocoon combine against the Horse. Dracontius paints Helenos in the colours of Virg.'s Laocoon (cf. 120 *procul exclamat,* and his speech). Cassandra follows hot on his heels with a speech which follows the same line of argument (134f.): but she adds details of her own rape, Hecuba, Astyanax, Priam, Andromache, which will go back to Ennius (cf. the references to Hector ~ Enn. *Alexandr.* 69f.) and ultimately to Euripides. Triph. makes his Cassandra predict her own fate and that of her father, mother and Polyxena (398f.); cf. Lyc. 314f.

525

οἴη: that Cassandra was the 'only' one to see the impending destruction must have been a commonplace: cf. Virg. *A.* 3.183; Prop. 3.13.63-4 *sola Parim Phrygiae fatum componere, sola / fallacem patriae serpere dixit equum,* where the warning is uttered once the Horse has entered the city (*serpere* ~ Virg. *A.* 2.240 *inlabitur*; other such versions in Vian on 573-4, p. 223). Cf. μόνος of the male counterpart Laocoon in Tz. *Posth.* 713. **ἔμπεδον ἦτορ** reverses K 93-4 (of terror) οὐδέ μοι ἦτορ / ἔμπεδον. **ἦτορ ἔχεν**: the pattern epithet: ἦτορ: ἔχ- is frequent in Homer, see 582n.; cf. here Π 209 ¹ υυ ἄλκιμον ἦτορ ἔχων. **πινυτόν τε νόημα**: here only, but πινυτός qualifies νόος at Man. 6.560 (-οῦ τε νόου), Luc. *AP* 11.410.6, *SEG* 15.528.5 (Samos, iv*p* ? Robert, *Hellen.* iv, p. 59), Nonn. 5.350; and cf. *GVI* 1256.4 (Rhodes, *c.* 200 *a*) πινυτᾶτι νόου /. For the shape cf. Gr. Naz. *AP* 8.152.1 πόλιόν τε νόημα /, and (υ· ᵚ) -όν τε ν./ in Antip. Sid. *HE* 598; Opp. *Hal.* 2.643; i. 424, ii. 326.

526-8

Trag. Adesp. 414 Nauck ἄχραντα γάρ μ' ἔθηκε θεσπίζειν θεός κτλ. has often been assigned, with some plausibility, to E. *Alexandr.* (= Snell F 11). Both Q. and the author of the Orphic *Lithica* (765f. Apollo Κασσάνδρην ἐκέλευσεν ἀκουόντεσσιν ἄπαντα [ἄχραντα Toup]/θεσπίζειν Τρώεσσιν ἐτήτυμά περ φρονέουσαν cf. *verum* in Hyg. 93 etc.) are using traditional terminology; so too does Triph., but it is of a different kind: with 417-8 cf. A. *Ag.* 1212-3, [Apollod.] 3.12.5 etc.[93]—The Cassandra speech in Triph. (376f.) has the air of a tragic rhesis, and it is conceivable that Cassandra's observations on the Horse in E.'s *Alexandr.* (for the context see Coles 27) were a direct influence on Triph., who, recall, is no longer a descendant of Nonnos. They may have left their mark on Q., but if so, I am sure they came to him via an epic filter: ctr. Jouan, *REG* 83, 1970, 252.

526

ἔπος γένετ': A.R. 1.1103 = 3.145. **ἔπος..ἀκράαντον**: cf. τ 565 ἔπε' ἀκράαντα (opp. ἔτυμα 567), Pi. *O.* 1.86 ἀκράντοις..ἔπεσι, and the repeated /ὣς ἔφατ' ἀκράαντον ἱεὶς ἔπος at iii. 250, vii. 522.

527

ἄρ' ἐτήτυμον ἔσκεν: so ii. 20 οὐχ ἄρ' -ον ἦεν /(A.R. 4.74 -ον ἦεν/), v. 272 οὐχ ἄρ'-α βάζεις /, ix. 482 τὸ δ' ἄρ' ἦεν -ον; φ 62 μῦθος -ος. **ἀκούετο:**

---

[93] Noack, *Hermes* 27, 1892, 451f., expertly juxtaposes similar passages in Q. and Triph., but does not begin to face up to the differences even in fixed aspects of the Cassandra story.

passive e.g. D.P. 191, Colluth. 227. **ἔκ τινος αἴσης** = vii. 10, cf. *GVI* 1949.9-10 (Hermupolis, iii*p*) ἔκ τινος ἐσθλῆς / μοίρης, and for the form *hAp.* 433 ἐκ Διὸς αἴσης /. Q. is evidently for brevity's sake vaguely attributing Cassandra's plight to τύχη (from which αἶσα and μοῖρα in Q. are normally not essentially different: Rohde, *Gr. Roman*³ 302.3), which, though absent in Homeric epic (see recently Braswell, *CQ* n.s. 21, 1971, 25) plays a part in A.R. (Vian on 3.328 τις αἶσα ~ v. 582, x. 377). The details of her *contretemps* with Apollo (Fraenkel on A. *Ag.* 1202) are suppressed. ἵν' ἄλγεα.. (cf. *malis* in Prop. 3.13.62) is presumably intended as a 'comment' more in keeping with the result (on ἵνα cf. Schneider, *Call.* 2.411), particularly at this moment, than with Apollo's express purpose: but cf. Dracont. *Hel.* 183f.

528

ἀνεμώλιον: popular with late poets; again infr. 554; iii. 82; iv. 89 (~ Δ 355). **ἵν'...γένηται**: cf. ι 53 (αἶσα... 52) ἵν' ἄλγεα πολλὰ πάθοιμεν /, Χ 287 Τρώεσσι γένοιτο /. Lasc.² has γένοιτο here.

529

ἦ ῥ': cf. e.g. σ 326. **σήματα λυγρά**: Ζ 168 (claus.) in a different sense. **κατὰ πτόλιν**: ii. 5 etc., cf. Β 130 al.; often elsewhere.

529-30

κατὰ πτόλιν εἰσενόησεν /...ἴαχεν: cf. Cassandra in Ω: 700 εἰσενόησεν /, 703 γέγωνέ τε..κατὰ ἄστυ [~ Triph. 367]/.

530

εἰς ἕν: 209-10n. **μέγ' ἴαχεν εὖτε**: 175n.

530-8

Triph. also likens the frenzied Cassandra to a wounded animal and describes her in terms appropriate to the behaviour of a Maenad (358-75), but the correspondences are not so sharp that borrowing either way is certain. A description of ecstatic behaviour prompts an elaborate animal-simile in E. *Ba.* 866f.; Triph.'s comparison of the Bacchic woman, lacking in Q., moves along wholly traditional lines: cf. μαινάς / *maenas* in E. *Tr.* 308 etc., Prop. 3.13.62, Ov. *Am.* 1.9.38 (see below on 535-9), and the passages involving Cassandra-types referred to on 525-585 supr. Further, whereas Triph.'s Cassandra is allowed the epic licence of ranging 'throughout the city' (367), Q. seems to be grappling with the picture of a

possessed stage Cassandra (cf. A. *Ag.* 1072f., E. *Tr.* 308f., *Alexandr.* Coles p. 26 etc.) who emerges from her chamber (535) to perform the appropriate contortions (535f.) and deliver a set-speech (539) at the palace-front in sight of the Horse (545n.)—a picture at variance with the activities of the lioness (cf. 533) who runs madly about (cf. Cassandra in Ov. *Ep.* 5.121) πάντῃ: ctr. πάντη in Triph. 367.

530-3

Cf. the description of Ajax in v. 371f.—The theme of the roaring *lion* wounded by a hunter and running amok is a hackneyed one: cf. Vian here and on iii. 142f. Short comparisons involving the lioness are not uncommon in Greek (e.g. E. *El.* 1162f., Call. *Cer.* 50f., Theoc. 26.21, Nonn. 48.788, 918); the only example of an extended epic simile outside Q. (also i. 315f., lioness jumps cattle, compared to Penthesileia; iii. 202f., lionesses angry with hunter over <slaughter of> cubs) appears to be Nonn. 3.388f. (In Homeric epic the 'lion' sometimes behaves oddly, cf. P 134f. with schol. [Wyss on Antim. F 147], Σ 318f.; H. Fränkel, *Die homerischen Gleichnisse,* Göttingen 1921, 92f.). Roman epic yields a weightier crop: Ov. *Met.* 13.547f. (lioness rages at loss of cub); V. Fl. 3.737f. (cubs); Stat. *Theb.* 5.203f. (attack cattle), 10.414f. (defends young), 12.356f. (roars, roams at large). For a wounded lioness cf. Claud. *Ruf.* 1.226.

531

ἐνὶ ξυλόχοισιν ἀνήρ = Opp. *Hal.* 1.237. ἐνὶ ξ. (not Homeric) 5x in Q., and Opp. *Hal.* supr., 2.360, [Opp.] *Cyn.* 2.474, Nonn. 41.195; also ἐν -οισι(ν) (²...) i. 525 al. = Arch. *GPh* 3618, Opp. *Hal.* 2.614 + 2, ἐνὶ -οισι υ-x ii. 575, xiv. 259 = [Opp.] *Cyn.* 2.296, 331, Colluth. 42, ἐν.. -οισιν / x. 68 conj. ἀνὴρ λελιημένος ἄγρης: repeated from vii. 569, cf. viii. 364.

532

οὐτάσῃ ἠὲ βάλῃ: after Φ 576 μιν (sc. πάρδαλιν) ἢ οὐτάσῃ ἠὲ βάλῃσιν / (cf. 571 ἦτορ, 573 ἠύτε..., ibid. ξυλόχοιο, 574 ἀνδρός). For the distinction cf. also Ξ 424, Opp. *Hal.* 5.260, viii. 117-8, and Lehrs 51f., Trümpy 92. τῆς...ἦτορ: cf. P 111 (lion-simile) -ῃ, τοῦ δ' ἐν φρεσὶν [~ vi. 129] ἄλκιμον ἦτορ /... μαίνεται ἦτορ: see 65n., and for μάρναται (*codd.*) Wernicke 371.

533

ἀν' οὔρεα μακρά: ix. 162, cf. [Mosch.] 3.39 ἀν' ὤρεα μακρὰ υ-x. μαίνεσθαι ἀνά is acceptable in itself (cf. Theoc. 2.49 πῶλοι μαίνονται ἀν' ὤρεα, and,

e.g., [Mosch.] *Meg.* 16, Υ 490; Sen. *Oed.* 919 *per arva..insanit leo*), but (see Vian here) the subject ἦτορ is awkward, and one expects some reference to the roar of the lioness (~ ἴαχεν 530). A lacuna after 532 (Koechly) is necessary. πέλει...ἀλκή: ctr. i. 705 πέλει δέ οἱ ἄσπετος ἀλκή /(cf. Π 157 τοῖσίν τε...ἄσπετος ἀλκή /, and [Apolin.] 88.97), ii. 523 ἄσπετον ἀλκήν /(~ [Apolin.] 70.43); for ἄσπ. ~ ἄσχ. also ii. 250 πέλει δέ οἱ ἄσχετος (ἄσπ. H) ὁρμή /, x. 444 ἄσχετος ὁρμή /(~ Gr. Naz. 1566.201, Max. 303 ἄσχετον ὁρμήν /); ix. 242 ἄσπετος ὁρμή/.

534

μαιμώωσα...ἦτορ: cf. E 670 μαίμησε δέ οἱ...ἦτορ /. θεοπρόπον..ἦτορ: similarly *AP* 1.10.5 θυμὸν..θεοπρόπον. This may go back ultimately to a tragic model, cf. E. *Andr.* 1072 πρόμαντις θυμός etc. (see Sideras, op. cit. on 87 above, 168); at any rate it will be traditional language: cf. Cassandra's δαιμόνιον κέαρ in Pi. *Paean* 8.2. ἔνδοθεν ἦτορ = vii. 537 [f.l. xiv. 435], cf. v. 171. This Homeric clausula (δ 467) appears also in *Or. Sib.* 3.3 (corr.) + 2, Gr. Naz. 999.395 + 2. κέαρ ἔνδοθεν (iii. 504 = v. 568) goes back to A.R. 1.274 (~ Bacch. 17.86).

535

ἤλυθεν ἐκ μεγάροιο: cf. π 165, 343 / ἐκ δ' ἦλθεν (-ον) μεγάροιο (adapted by A.R. 2.202); γ 441 / ἤλυθεν ἐκ θαλάμοιο; Ω 647 etc., ii. 160 ἐκ μεγάροιο.

535-9

Triph.'s Cassandra (530-8n.) is compared to a Maenad who παρήορον ὄμμα τιταίνει / γυμνὸν ἐπισσείουσα κάρη (371-2), but set descriptions of her prophetic fits must have been ten a penny (cf. Sen. *Ag.* 710f.: she shakes, her hair stands on end, her eyes roll, she is a *maenas*), and neither component strictly matches our version: (i) 537, her eyes flash (cf. the lioness, and the *oculi ardentes* of Enn. *Alexandr.* 17.32 ~ Virg. *A.* 2.405; cf. Dares 12); but Triph. is clearly thinking of ὀμμάτων διαστροφή (see e.g. Lucan 5.211f., and Dodds on E. *Ba.* 1122-3). (ii) Triph.'s 'head-shaking' is represented in Q. as 'neck-shaking', 537: see Dodds on *Ba.* 862-5; Stat. *Ach.* 1.523, in giving Calchas a Cassandra-style fit, says *nec colla loco nec in ordine gressus.* Q. refers also to streaming locks of hair (cf. e.g. Virg. *A.* 2.403f.; Ov. *Am.* 1.9.38, *Ep.* 5.114, 16.121) with the implication that they are tossed, a detail familiar from the vivid description in E. *IA* 758f. (cf. Dodds, *Gks. & Irrat.*, 273f.): but χαίτην κοπτομένη Triph. 374f.

535-6

Similarly xiv. 277-8 κόμαι δέ οἱ ἄχρις.../ ἐκ κεφαλῆς ἐκέχυντο, ix. 364 αὐαλέαι δέ οἱ ἀμφὶ κόμαι περὶ κρατὶ κέχυντο. One cannot help but be reminded of Archil. *IEG* 31 ἡ δέ οἱ κόμη / ὤμους κατεσκίαζε καὶ μετάφρενα.

536

ὤμοις ἀργυφέοισι: cf. i. 142 κνήμησιν..ἀργυφέῃσιν (-υρ- *codd.*). For ἀργυφ. of bodily parts see Livrea on A.R. 4.1406, adding Gr. Naz. 1494.204 (corr. Wernicke 123); Nonn. 38.129; Peek s. ἄργυφος. **μετάφρενον**: see Vian here ~ Ebeling s.v. **μετάφρενον ἄχρις ἰοῦσαι**: sc. ἐς, see 178, 406 nn. Cf. vi. 409 / αἰχμὴ...μετάφρενον ἄχρις ἵκανεν /, and for the form ix. 69 -α μέχρις ἰοῦσα/.

537

ὄσσε δέ οἱ: elsewhere ²...: A 104, δ 662; *Scut.* 390; A.R. 4.1437. **ὄσσε...ἀναιδέα**: a similar run in vii. 464 ὄσσε δέ οἱ μάρμαιρεν ἀναιδέος εὖτε λέοντος, where, as here, Q. recalls A.R. 2.407 (dragon) ἀναιδέα..ὄσσε /. For 'shameless eyes' see Bulloch, *CQ* n.s. 20, 1970, 271. **μάρμαιρεν**: once in Homer of the eyes, Γ 397 καὶ ὄμματα -οντα / = [Opp.] *Cyn.* 4.157, cf. vii. 362, and orac. *ap.* Phleg. cited on 105; so [Opp.] *Cyn.* 3.70 (κόραι); i. 59 (ὀφθαλμοί); xiv. 183 (καὶ φάεα -οντα /). **τῆς δ' ὑπὸ δειρῇ**: again xiv. 316. Cf. Γ 371 ὑπὸ δειρήν /, Alex. Aet. *CA* 3.33 ἡ δ' ὑπὸ δειρήν /. 'Her neck below <her head>' is no stranger than Homer's 'feet below', 'head above'.

538

ἐξ ἀνέμων = xiii. 490 and Sol. *IEG* 12.1; cf. xiv. 500 ~ D.P. 670, Opp. *Hal.* 3.450. **ἅτε**: cf. 580; 12x in Q. **ἄδην**: here probably 'constantly': see Pfeiffer on Call. F 269. **ἐλελίζετο πάντῃ**: xi. 418-9 ἀμφὶ δὲ πάντῃ / γυῖ' ἐλελίζετ' Ἄτλαντος (~ Χ 448).

539

καί...στονάχησε: cf. xiv. 28 / καί ῥα μέγα στενάχιζεν (? corr.: στοναχίζετ'), i. 573 / ἡ δὲ μέγα στονάχησεν ~ Agath. *AP* 5.287.5 [Viansino 74]...-ησε καὶ ἥλατο, v. 486. στον. is often written στεν. in manuscripts (Buttmann 1.202f., 2.241); cf. Vian on i. 573, v. 321. For the language cf. Pi. *Paean* 8.1f. (Cassandra) ἔκλαγξε...στοναχαῖς. **καὶ ἴαχε**: Υ 62; A.R. 1.1314 (-εν); Rhian. (?) *POxy.* 2883. i. 15; Nonn. *D.* 12x. Triph. prefaces his Cassandra-speech with ἀνίαχε (375), but shrieking is regular in prophetic delivery (Fraenkel on A. *Ag.* 156; Lloyd-Jones, *JHS* 83, 1963, 89) and

Cassandra is no exception to the general rule: cf. Pi. loc. cit. above; E. *Andr.* 297 βόασε; Ov. *Ep.* 16.123 *exclamat;* Hyg. 108 *vociferaretur*; Tz. *Posth.* 709 βοάασκε. παρθένος: cf. E. *Tr.* 41, 252 etc.

540-51

Cassandra's general message is, naturally, the same in Triph. 376-416. The sole linguistic correspondence is Triph. 376 ὦ μέλεοι ~ Q. 540 ἆ δειλοί. There are very different approaches to the traditional vision-routine ('I see blood and fire' Triph. 391f. cf. 442f. ~ Q. 540f.: cf. Cassandra in Enn. *Alexandr.* 17.41 *adest adest fax obvoluta sanguine atque incendio*): Triph.'s highly-charged extravagances resemble those of Lyc. 251f.; Q.'s picture, which possesses the dubious advantage of making Cassandra see the future through a cloudless crystal ball, is flat and jejune (like Sil. 1.125f., 8.656f., both pathetically inadequate representations of paranormal behaviour) and barely rises above the level of the prosaic (cf. the description of a prophetess in Plut. *Pyrrh.* 31: ἐν τῇ πόλει τῶν Ἀργείων ἡ τοῦ Λυκείου προφῆτις Ἀπόλλωνος ἐξέδραμε βοῶσα νεκρῶν ὁρᾶν καὶ φόνου κατάπλεω τὴν πόλιν), failing to retain anything of the uncanny atmosphere of Theoclymenos' prophecy of doom for the suitors in υ 345f., which form the basis for verses 540-51 *et circa*:—verbal echoes: Q. 540 / ἆ δειλοί ~ 351; 540 ὑπὸ ζόφον ~ 356; 551 εἰδώλοισιν ~ 355 εἰδώλων; other close correspondences: 550 [cf. 508] / δαίνυσθ'..δόρπα..πεφορυγμένα λύθρῳ / ~ 348 / αἱμοφόρυκτα...κρέα ἤσθιον; loss of senses through supernatural agency 523 ~ 346; ensuing banquet δόρπα 550 ~ δόρπου 392; cf. τάχ' corr. [574-] 575 ~ τάχ' 393. One may note also the strong insistence on laughter and mockery (552, 563, 566 ~ 346, 347, 358, 374, 390); tears (507 ~ 349); οἰμώζειν ~ οἰμωγή (468 cf. 508 ~ 353); blood (505, 507, 541 ~ 354); ἀχλύς (515 cf. xiii. 11-12 ~ 357; cf. A. *Eu.* 379); 561 ἀφραδέοντα ~ 360 ἀφραίνει; 565 οὐ νοέοντες ὄλεθρον / ~ 367-8 νοέω κακὸν../ ἐρχόμενον; also πρόθυρ(ον) xiii. 20 ~ 355.

540

ἆ δειλοί at the beginning of a speech Λ 816 etc., iii. 167, xi. 217. βῆμεν ὑπὸ ζόφον: an identical sequence in [Hes.] F 280.23 (but βῆμεν infin.).

541

ἔμπλειον...αἵματος: cf. xiii. 81f., and σ 119, υ 26 / ἐμπλείην...καὶ αἵματος. For 'fire and blood' see above on 540-51; orac. *ap.* Hdt. 7.140.3: 1 ὦ μέλεοι ~ 6 πῦρ ~ 11 αἷμα; Dodds 87.38.

542-3

τεράατα....φαίνουσι: cf. μ 394 θεοὶ τέραα προὔφαινον /, υ 114 τέρας...φαίνεις / etc. For τεράατα see on 522. The beginning of 543 resembles α 201 ο 173 / ἀθάνατοι βάλλουσι καὶ...

543

ἐν ποσὶ...: so, with a different metaphorical association, vi. 432-3 παρὰ ποσσὶν ὄλεθρος /...πέλει, sim. vii. 549-50. ii. 486 provides a sure case of personified Ὄλεθρος, but I feel inclined to print here ὀλέθρου, as 'lie at the feet of' hardly conjures up a vivid pictorial image of the kind found in, say, Hor. *Carm.* 1.4.13, Tib. 1.10.34, Lucan 2.100—unless Ὀλέθρου = Destroyer = Horse, cf. E. *Tr.* 12. [Gow argues for Ὀλέθρου at Opp. *Hal.* 1.560 (*CQ* n.s. 18, 1968, 62), wrongly in my opinion; Ὄλεθρος already in A. *Eu.* 935f., surely].

544-5

Triph. employs similar language when he muses *in propria persona* on men's heedlessness and ignorance of the future (310f., note σχέτλιον, ἀφραδέων, χάρματι); but we are dealing here with a topos cast in a style basically alien to Q. (for the technique involved see the passages collected by Pfeiffer on Call. F 318; Richardson, *hDem.* pp. 243-4).

544

σχέτλιοι, οὐδέ: σχέτλι. is followed by οὐδ(έ) at vi. 388 ~ Hes. *Th.* 488, xiii. 16; I 630, δ 729, φ 28, ψ 150 (ἔτλη) ~ *GVI* 119.3 [Icaria, ii-iii] (ἔφθη). Cf. iii. 114. **κακὸν μόρον**: i. 586, iv. 101, xiv. 580 (ἐξήλυξε κ.μ. ~ Germ. *AP* 9.17.3 ἤλυξε κ. μ., cf. *hHom.* 7.51 κ. μ. ἐξαλύοντες /; S. *Ant.* 488-9 ἀλύξετον / μόρου κακίστου; A.R. 2.339 κ. μ. ἐξαλέαισθε /; Gr. Naz. 772.89 κ. μ....ὑπάλυξαν /). Homeric, Φ 133 (κ. μ., εἰσόκε πάντες /), al., also Nic. *Ther.* 15, Diod. *GPh.* 2134 (= *GVI* 1472), Gr. Naz. 612.433.

545

χαίρετ'...γάρ: cf. Ω 706. **ἀφραδέοντες**: a charge tossed back at Cassandra infr. 561. **ὁ**: the Horse, of course: cf. my note *ap.* Vian, *REA* 75, 1973, 100.3. **μέγα πῆμα υ-x**: cf. P 99 ~ viii. 454; 49n. **κέκευθεν**: see 443.

546

ἀλλά...πείσεσθ': ω 456 / οὐ γὰρ ἐμοὶ πείθεσθ', χ 316 / ἀλλά μοι οὐ πείθοντο, vi. 44 / ἀλλά σοι οὐ πείσονται (cf. Θ 154). Ω's πείθεσθ' and ἀγορεύσω could

be preserved if we could really believe that Cassandra is in a highly emotional state ('you are not in the habit of doing as I say <nor will you on this occasion>...'); but this speech is as dry as dust. **οὐδ'...ἀγορεύσω**: cf. ω 174 μηδ' εἰ μάλα πόλλ' ἀγορεύοι / ~ Θ 22 (~x. 18, see 1n.) οὐδ' εἰ μάλα πολλὰ κάμοιτε/.

547

'Ερινύες: cf. xiii. 382 *et circa*. For the association of Erinyes and Keres (548) see West on Hes. *Th.* 217, Kakridis 172; 'although manuscripts often give 'Ερινύς, Q. is not likely to have written the word so', West, art. Q., p. 258. **γάμου..αἰνοῦ**: elsewhere only A.R. *CA* F 12.19 αἰνότατον γάμον, [Opp.] *Cyn.* 1.257 γάμος αἰνός; but cf. αἰνογάμου...'Ελένης in Anon. Trag. *ap.* Page, *Lit. Pap.* 30.17, and Kannicht on E. *Hel.* 1120 for αἰνο- applied to the Paris-Helen relationship. **κεχολωμέναι αἰνοῦ**: ctr. τ 324 κεχολωμένος αἰνῶς /. For κεχ. cf. i. 29-30.

548

ἀμφ' 'Ελένης: xiii. 356, 379, 519, cf. id. 470; ἀμφ' -ῃ Hom., Γ 70 etc. **Κῆρες ἀμείλιχοι**: 5x in Q.; cf. also ii. 172, v. 34; viii. 139.

549

πάντῃ ἀνὰ πτολίεθρον = xiii. 563. For / πάντῃ ἀνά cf. A 384, Zen. at Π 156; for ἀνὰ πτ., A.R. 1.825; i. 8al. **ἐπ' εἰλαπίνῃ**: ii. 113, cf. ii. 134, ix. 488; E. *Med.* 193; [Orph.] F 297 (a) 8.

550

ὕστατα: cf. (suitors) δ 685 / ὕστατα...δειπνήσειαν /, υ 119. **κακῷ..λύθρῳ**: similar in form is ν 435 -α, κακῷ μεμορυγμένα καπνῷ /. κακῷ π. λ./(Opp. *Hal.* 5.269 λύθροιο φορύσσεται ἐκχυμένοιο / cf. ii. 485-6) also xi. 319, cf. xi. 473 -α λυγρῷ πεπαλαγμένα λ./ (conj. πεφορυγμένα: see 472), x. 60 παπαλαγμένα λ./, a reversal of the normal λ. πεπαλαγμέν- (viii. 287, xi. 14, sim. iv. 26, cf. Z 268 al., Call. *Lav. Pall.* 7, [Orph.] *A.* 1235; Nonn. 20.63-4).

551

ἐπιψαύοντες here, *pace* Vian, governs ὁδόν, cf. Opp. *Hal.* 1.436 (hawks fly close to the water) / ἄκρον ἐπιψαύοντες ἁλὸς πόρον. [So now Vian*]. For **ὁμὴν ὁδόν** cf. *GVI* 1547.9 (Rome, ii*p*) ἀλλ' ἤδη μακάρεσσιν ὁμὴν ὁδὸν εἰσανιόντες; x 41 ὁμὴν ὁδὸν ἐκτελέσαντες /(~ vii. 69 ἐκτελέσαντες ὁμὴν..κέλευθον /).

551a?

Hermann suggested a lacuna after the speech: one might expect in view of Q.'s practice elsewhere a concluding formula of the type 'so she spoke'. There are exceptions in epic and other genres, some of which are dealt with by R. Führer, *Formproblem—Untersuchungen zu den Reden in der frühgriechischen Lyrik,* Munich 1967, 45f. Many cases fall into sharply definable categories, as (i) Δ 250 /ὣς ὅγε ~ A.R. 3.740 / ὣς ἤγ', 4.421 / ὣς τώγε ξύμβαντε [Pi. *P.* 4.168 σύνθεσιν ταύταν ἐπαινήσαντες οἱ μὲν...; Musae. 221 / ὣς οἱ μὲν...συνέθεντο]; χ 200 / ὣς ὁ μὲν... ~ Isyll. *CA* 77, [Orph.] *A.* 1155; *hDem.* 434 / ὣς τότε μὲν... ~ A.R. 2.811. (ii) α 360 = φ 354 / ἡ μὲν... cf. Call. *Lav. Pall.* 5.93, A.R. 2.262; id. 3.471 / ἡ μὲν ἄρ' ὥς; Nonn. 20.142 / καὶ τὰ μὲν ὥς. But there is a fairly sizeable residue that (*pace* Führer at times) cannot be so readily classified: e.g. τ 413 ~ A.R. 4.1746; μ 374; Call. *Dian.* 105, *Del.* 215, *Cer.* 42 al., F 24.13 [*Aet.*] al.; *Batrych.* 82; [Orph.] *A.* 110, 266; Nonn. 15. 392 and passim. Formally our sequence has *something* in common with (P 414 / ὧδέ δέ τις εἴπεσκεν 'Αχαιῶν...) P 420 / ὣς δέ τις ..Τρώων..αὐδήσασκεν /; and many a speech in Nonnos is capped simply with καί + change of subject.

552

καί τις: see A. *Ag.* 590. For this unit heralding a speech cf. xiii. 468...ἔκφατο μῦθον / ~ Musae. 73...φάτο μῦθον /; i. 211, iv. 19, x. 470; supr. 254n. **...κερτομέων...**: cf. i. 574. There is an imposing (if not always lucid) description of the mockery to which Cassandra was subjected in Troy in A. *Ag.* 1269f. In Triph. (~ Tz. *Posth.* 711f.) it is Priam who scornfully replies, and he does more than chase Cassandra away (419f.). **ὀλοφώιον ἔκφατο μῦθον**: see on 24; A.R. 4.410 ἡ δ' οὐλοὸν ἔκ. μ. /, 'which spelled ruin', as ὀλοφώιον here: West's ἀποφώλιον is bad.

553

ὦ κούρη Πριάμοιο: cf. E 464 / ὦ υἱεῖς Πριάμοιο, and N 173 / κούρην δὲ Πριάμοιο. Cassandra is 'Priam's (young) daughter' at Triph. 358 / κούρη δὲ Π., cf. Ibyc. *PMG* 303 (a), Pi. *P.* 11.19. **τί ἤ νύ σε**: vi. 41, cf. i. 723; v. 509 ('What is wrong with τίη νύ τοι?' Lloyd-Jones 274).

553-7

μάργος ~ γλῶσσα ~ λύσσ' ~ μῦθον: μάργος γλῶσσα I can parallel only with Gr. Naz. 1548.81, but we are dealing here with a reflection of tragic language (note the sequence in A. *Pr.* 883f. [Io] λύσσης (πνεύματι) μάργῳ, γλώσσης....λόγοι...) and, no doubt, with specific 'Cassandra-terminology'

(cf. Triph. 434 μαργαίνουσα; and id. 422 etc. λυσσώδεϊ νούσῳ [see 556n.], 436 ἔρρ' ~ Q. 558).

554

γλῶσσα: cf. *lingua* in Prop. 3.13.66 (from tragedy?). **κακοφραδίη**: again xiii. 259 -ίῃσι υ-x ~ *hDem.* 227, v.l. β 236. The singular occurs in Nic. *Ther.* 348 (emended to a plural by Beazley in *CR* n.s. 4, 1954, 98). **ἀνεμώλια πάντ' ἀγορεύειν**: see on 420, 528.

555

παρθενικὴ...αἰδώς: so in Triph. 368 λίπεν..ἑ παρθένος αἰδώς /, a traditional feature: Enn. *Alexandr.* 17.33 *virginalis modestia.* For the expression cf. A.R. 3.681-2 μιν αἰδώς / παρθενίη κατέρυκεν, Gr. Naz. 571.642 / αἰδῶ παρθενίης (in a passage full of Apollonian echoes: read -ίην), id. 1548.77 παρθένος αἰδώς /; *IG* 4 (2) 228.8 (date disputed) παρθενίην..αἰδῶ. **παρθενικὴ**: this koine adjective is inaccurately labelled 'late and rare' by Page-Gow on *GPh* 2310-11. At λ 245 παρθενίην ζώνην there existed an ancient variant παρθενικήν, and -ικός appears in A.R. 1.791 (cf. Campbell, *CQ* n.s. 21, 1971, 408), Mosch. *Eur.* 73 (μίτρην). To the examples quoted by Bühler on *Eur.* loc. cit. may be added:—epigrammatists: Leon. *HE* 2244; Euen. *GPh* 2310; Agath. *AP* 1.37.2; *GVI* (i-iii:) 235.2, 282.2, 437.5, 536.3; others: [Bion] 2.17; *Or. Sib.* 2.280, 8.472; [Orph.] *L.* 737; Gr. Naz. 554.423, 904.272, 1394.2; Jo.Gaz. 1.325. **ἀκήρατος..αἰδώς**: so xiv. 55 καὶ ἀκήρατον αἰδῶ /, where see Vian. This could well be a remote echo of a tragic expression: cf. A. F 355.23 Mette αἰδὼς..καθαρά, and E. *Hipp.* 73f. **ἀμπέχει αἰδώς**: here only, but cf. xiii. 425-6 οἱ αἰδώς /...ἀμφεχύθη; xiv. 19 ἔχεν δέ ἑ...αἰδώς /, Musae. 97 (see Kost) αἰδὼς δέ μιν εἶχεν, and the tragic αἰδώς μ' ἔχει (A. F 73 Mette, E. *Hec.* 970 al.).

556

ἀλλά...ὀλοὴ resembles Π 849 / ἀλλά με μοῖρ' ὀλοὴ... **λύσσ' ὀλοὴ**: cf. I 305 / λύσσαν...ὀλοήν, Opp. *Hal.* 1.362; but the λύσσα of Cassandra (Triph. 422 λυσσώδεϊ νούσῳ / ~ S. *Aj.* 452 λυσσώδη νόσον of the hero; Christod. 190) will of course have figured in tragedy, which offers a galaxy of similar sufferers. Cf. v. 405 (Ajax) ὀλοόφρονα Λύσσαν / ~ S. supr., and Alc. *SLG* 262.16 Αἴας δὲ λ]ύσσαν ἦλθ' ὀλόαν ἔχων... **περιδέδρομε**: λύσσα courses (cf. Schneider 82f.) round the body like a disease: A.R. 3.676 ἤ νύ σε θευμορίη περιδέδρομεν ἄφεα νοῦσος; **τῶ νύ σε** = x.375; cf. iv. 318, xiv. 440 ~ A.R. 3.74; xiii. 281.

557

Strongly Odyssean in flavour: θ 308-9 ἐμὲ χωλὸν ἐόντα.../ αἰὲν ἀτιμάζει, ν 141 σ' ἀτιμάζουσι θεοί, ξ 506 μ' ἀτιμάζουσι...ἔχοντα /; β 200 πολύμυθον ἐόντα/.

558-9

Comparable rough words in Virg. *A.* 11.399f. (Turnus to Drances) *capiti cane talia demens, / Dardanio rebusque tuis*; Stat. *Theb.* 3.648f. (Capaneus to Amphiaraus) *tuus o furor auguret uni / ista tibi.*

558

ἔρρε...: i. 765 / ἔρρε καὶ ἐν φθιμένοισιν..ἀγόρευε /. **-οισι...φήμην**: cf. A.R. 2.889 -οισι κακὴν προτιόσσομαι ἄτην /. **κακὴν..φήμην**: so vii. 288 κακὴν δ' ἀποπέμπεο φήμην /, [Hes.] F 176.2 κακῇ δέ σφ' ἔμβαλε φήμῃ / (-ήν...-ην *codd.*), cf. Babr. 49.5. The substantive precedes in Hes. *Op.* 761, E. *Hel.* 614-5, Man. 2.298, 3.87, 338.

559

τάχα γάρ σε: cf. Z 409 τάχα γάρ σε κατακτανέουσιν..., [Theoc.] 27.8, Opp. *Hal.* 4.345. **καὶ...ἄλγος**: cf. δ 698 τε καὶ ἀργαλεώτερον ἄλλο / ~ X 54-5 μινυνθαδιώτερον ἄλγος / ἔσσεται.

560

The shamelessness of Cassandra prompts a comparison with the 'shameless Laocoon', an appraisal which does not quite tally with that of 415f. and which is close to the Trojan reaction in Virg. *A.* 2.229f. But the dramatic circumstances have changed, and the speaker venomously recalls Laocoon as an opponent of the Horse which for him spells the end of the war. **οὐ γὰρ ἔοικεν**: 206n.

560-1

Similar in form: Nonn. 27.26-7 οὐ θέμις ἐστὶ δαΐξαι / Πανὸς..δέμας..σιδήρῳ /. Cassandra has said nothing about destroying the Horse (ctr. Triph. 412f.), and we have not been told that she is brandishing an implement for that purpose. It would appear (cf. Vian, *Notice* 77) that we are to imagine her as armed all along (note φέρεσκεν 570); ἔσσυτο μαιμώωσα (570) simply picks up μαιμώωσα...ἤλυθεν (534-5), ἔσσυτο being pluperf. in sense (Chantraine 2.200; it is better to print a stop after μαιμώωσ', and a comma after βουπλῆγα 571). It may be that at the back of all this implied gesture lies a stage treatment. At the same time I find it hard to resist a suspicion that

behind the sequence '...the shameless Laocòon, because...' lies an original applicable to Laocoon himself *qua* δαϊχτήρ, particularly as the masc. *sing.* participle ἀφραδέοντα appears to be correct, whereas in a general statement addressed to a female one might have expected the masc. *plur.* (so H[c]; cf. Fraenkel on A. *Ag.* 562, Barrett on E. *Hipp.* 287 and pp. 366f.).

561

ἀθανάτων..δῶρα: Thgn. *IEG* 446 ~ 1162f. δῶρ' ἀθανάτων; much more often θεῶν δῶρα; combined in Sol. *IEG* 13.64 /δῶρα... θεῶν..ἀθανάτων/. φίλα δῶρα = θ 545, ν 41.—The genitive is of course objective, like *donum..Minervae* in Virg. *A.* 2.31; cf. supr. 237. For the plur. cf. θεῶν in θ 509? δαϊζέμεν: sc. βουπλῆγι (cf. x. 217-8, xi. 189-90; Nonn. 44.158). Maybe Virg.'s *foedare* (*A.* 2.55) is translating this very verb. See on 560-1.

562

ὥς...τις: i. 373 = iv. 32; xiii. 19; cf. i. 755, xiv. 605 (Δαναῶν), xiii. 478 (μερόπων); x. 477 /ὣς ἄρ' ἔφη Νύμφη τις ἀνὰ φρένας; supr. 259. ἀνὰ πτόλιν: 464n. The phrase is presumably inspired by the kind of sequence one finds in A.R. 1.240 ἕκαστος ~ 247... κατὰ πτόλιν: there the preposition denotes various points in the city, here only 'in', as τις proves to be not πᾶς τις but a single individual (cf. ἄλλοι, and iv. 32f. etc.)—as if our Trojan could be anywhere else. ὣς δὲ καὶ ἄλλοι: 173n.

563

μωμήσαντο = ἔσκωψαν, cf. Gow on Theoc. 10.19. ἄρτια βάζειν: Ξ 92, θ 240. For ἄρτια cf. E. *Tr.* 417, Talthybius scornfully to Cassandra: οὐ γὰρ ἀρτίας ἔχεις φρένας.

564-5

Π 852-3 Ω 131-2 ἀλλά τοι ἤδη / ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή, vi. 427 ἀλλὰ σοὶ ἄγχι παρίσταται οὐλομένη Κήρ /, cf. i. 103-4 (αἶσα ~ ι 52-3). See Headlam-Knox on Herod. 1.16.

564

οὕνεκ' ἀρά σφισι: vii. 130, cf. iii. 13, xiv. 522. σφισι πῆμα: 433n. καὶ ἀργαλέον ⏑⏑/-x: cf. Σ 119, T 214, χ 137. Αἴσης: see schol. θ 494 cited on 523 above.

566

εὐρέος ἵππου: 44n.

567-71

Tradition offered various methods for destroying the Horse; fire commonly (cf. 393 supr.); weapons:- χαλκός θ 507 (Trojans); Laocoon's spear, Virg. etc.; his axe, Petr. 23f.; Trojan axes, Triph. 254. In Triph. 412f. Cassandra suggests that the Trojans use either axes or fire (cf. Dio Chrys. *Or.* 11.128). [Vian, *Rech.* 71, argues that Triph. must be using Q. for the axes in the debate at 254, as he does not follow the literary original of the frescoes in Davreux 132f. But, new chronological data apart, it is possible to use a *variety* of sources without draining an individual item of every detail].

567-8

Q. is thinking of A.R. 4.391-3 (Medea) ἵετο δ' ἤγε / νῆα καταφλέξαι διά τ' †ἔμπεδα πάντα κεάσσαι,/ ἐν δὲ πεσεῖν αὐτὴ μαλερῷ πυρί. κεάσσαι (a reverse correction is obligatory in iii. 154) was conjectured here by Rhodomann; Browning, *CR* n.s. 17, 1967, 254f.; van Krevelen, *Mnemosyne* 25, 1972, 446. Browning terms the conjecture 'virtually certain'; I should prefer 'possible'. Q. certainly imitates A.R., but rarely slavishly, and in favour of the transmitted reading one may invoke i. 490 (κεάσσεν con. C. L. Struve), esp. v. 207-8 σε../ ἀμφιτόμοις ξιφέεσσι διὰ μελεϊστὶ κέδασσαν; note further A.R. 2.1126, 1189; vi. 380 (~ Ep. adesp. *CA* 4.19); xiv. 596 (~ η 275); xiv. 656. If κεδάσσαι is right Q. will be varying ο 322 διά τε ξύλα δανὰ κεάσσαι /(~ Call. F 243, where see Pfeiffer).

567

ἦ γάρ οἱ: ξ 96. Still, one might have expected rather δή γάρ οἱ, cf. viii. 354, ix. 25, xi. 471, xiv. 568; xi. 94, N 517; ν 30 δὴ γὰρ μενέαινε; A.R. 3.95 / καὶ δή οἱ μενέηνα.

568

καταπρῆσαι: ctr. O 507 ἐνιπρῆσαι μενεαίνει /. This compound also Lucill. *AP* 11.131.2, ix. 539; ii. 8 (tmes.), cf. κατεπρήθοντ' in xiii. 436; it is common in late prose. One might perhaps have expected it to appear in X 512: but see Hainsworth, *JHS* 78, 1958, 53f.; Graz 250f. μαλερῷ πυρί: 445n. Ctr. I 242 (threat) /αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός (sc. νῆας) — i. 368.

568-9

πεύκης /...δαλόν: cf. xiv. 621-2 πεύκην / αἰθομένην ἀνάειρε; xiv. 393-4 πάτρην / αἰθομένην ἔτι (corr.: ἐπὶ, ἐπεὶ); N 319-20 ἐνιπρῆσαι.../ ἐμβάλοι αἰθόμενον δαλόν, A.R. 4.1720-1 δαλοῖς /..αἰθομένοισιν, xiii. 147-8 ἔτι καιομένοισιν ὑπ' ἐσχαρεῶσι../ δαλοῖς. Further: Gow on Theoc. 24.88.

569

δαλὸν...ἑλοῦσα: for the form cf. A 501 ὑπ' ἀνθερεῶνος ἑλοῦσα /. Q. may be recalling Theoc. 24.48 πῦρ...ἀπ' ἐσχαρεῶνος ἑλόντες / and even (if he could make better sense of it than do modern editors) Leon. Tar. *HE* 2009 ἐσχαρεών ~ 2011 δαλὸν ἐπεσχάριον. **ἀπ' ἐσχαρεῶνος**: also xiv. 26; ἐσχαρεών: add to the above v. 504 (παρ' -ῶνι), xiii. 147; Nonn. *Met.* 18.116 and *D.* 10x (38.204 παρ' -ῶνι); Christod. 316 (id.). On the word see Chantraine, *Form.* 164; *LSJ* ἐσχαρών.

570

ἔσσυτο μαιμώωσ': after E 661, O 542 διέσσυτο μαιμώωσα /. **ἑτέρῃ...φέρεσκεν**: cf. iv. 559 ἑτέρῃ δ' ἐνὶ (corr.: ἐν) χειρὶ τινάσσων /, χ 183 / τῇ ἑτέρῃ ..χειρὶ φέρων; Arat. 97 ἐν χειρὶ φέρει.

571

ἀμφίτυπον βουπλῆγα = i. 159: normally ἀμφίτομος (Opp. *Hal.* 5.257-8; xi. 190 = Nonn. *D.* 5.14 + 2). There is clearly a point of contact here with Triph. 254, 'some Trojans wanted to smash the Horse ἀμφιτόμοισι..πελέκεσσιν' [cf. Vian on vi. 362; and 567-71n.]. Cassandra here is on the stage, and grabs the sacrificial axe from the hearth outside the palace-front, or from indoors: cf. 525-585n. **λυγροῦ...ἵππου**: 441n. **ἐπεμαίετο**: 'made for'; Gow on Theoc. 23.57. Ctr. E 748, Θ 392 ἐπεμαίετ' ἄρ' ἵππους /: for the hiatus cf. i. 624, and Vian, *Rech.* 218.

572

καὶ ἀμφαδόν: so καὶ ἀμφαδίην N 356 (v.l. -ίῃ), A.R. 1.475; καὶ -ίῃ ii. 86. **ἀμφαδὸν ἀθρήσωσι**: cf. iii. 599, x. 465.

573

ἀπὸ νόσφι βαλόντες: see 215n., and for the active verb xiv. 284-5.

574

πῦρ ὀλοόν...: πῦρ ὀλοόν heads the verse at vii. 43, viii. 244, ix. 99, and so N 629, A.R. 3.1301, Paul. Sil. *AP* 5.288.3 [Viansino 46].

574-5

ἐντύνοντο / δαῖτα: cf. ρ 175, and, in reverse, γ 33, ρ 182; A.R. 1.354.

575

μάλα γάρ† ῥα: iii. 514 σφιν..τάχ' ἤλυθε χυανέη νύξ /[cf. δ 429, 574] suggests either σφιν (Rhodomann, cf. ii. 344, vii. 492, viii. 428; μάλα would refer to night pressing, being imminent) or τάχ' (Vian). **ὑστατίη νύξ**: the same phrase in Triph. 377 ὑστατίην..νύχτα /(speech of Cassandra).

576

Ἀργεῖοι...ἐγήθεον: 157n. **εἰσαΐοντες**: 121n.

577

ὅμαδον: Q. is probably thinking in terms of ὁμοῦ αὐδᾶν (cf. Ebeling s.v.); cf. xiii. 3. **κατὰ Ἴλιον** = Θ 131; cf. vi. 193. **οὐδ' ἀλεγόντων**: as Π 388, Hes. *Op.* 251 οὐκ -οντες /, τ 154 -ούσας /.

578

αὐτοί (v.l.): cf. iv. 273. **ἐθάμβεον**: it is the turn of the Trojan women to do so in xiv. 396. **ὡς ἐτέτυκτο**: δ 772 al.; again in [Orph.] *A.* 934.

579

ἀτρεκέως εἰδυῖα; cf. Crates *HE* 1374, Opp. *Hal.* 3.91, *SEG* 18.137 (b) 9 (Corinth, iii*p*). The verb precedes in v. 136 ~ [Theoc.] 25.170, Opp. *Hal.* 5.103-4, Nonn. *Met.* 9.131-2. **νόον καὶ μῆτιν** = Η 447.

580-4

There does not seem to be an exact parallel in archaïc epic (see Fehling 145f.) for the structure of ἅτε...ἔσσυτ'...σεύοντ'....ὡς...ἀπέσσυτο.

580

ἡ δ' ἅτε πόρδαλις: Colluth. 41-2 / ἡ δ' ἅτε.../ πόρτις. Cf. 538n. **πόρδαλις**: cf. Φ 573 / ἠύτε πάρδαλις...(Ar. vulg.: v.l. πόρδ-, cf. M. van der Valk, *Researches on the Text and Scholia of the Iliad,* Leiden 1964, 2.177f.) ~ i. 540f., iii. 201f. πάρδ- is offered by *codd.* i. 480, v. 248, x. 183, πόρδ- here, πόρδ- πάρδ- variants i. 541, iii. 202, v. 19. πόρδ- should probably be written throughout: cf. *GVI* 913*a*5 (iv*p*), Nonn. *D.* πόρδ- (πάρδ- appears seldom in the paradosis: 44.32, 48.1). **ἐν οὔρεσιν**: Δ 455 etc. **ἀσχαλόωσα**: 493n. καγχαλόωσα *codd.* may be just a slip, but a scribe *may* have remembered xiv. 397.

581

ἀπὸ μεσσαύλοιο: a clausula in Λ 548, in a simile which furnishes much of the basic material here; cf. also P 108f., 657 ~ vii. 486f. ἀπὸ σταθμοῖο κύνες μογεροί τε νομῆες [P 65 κύνες τ' ἄνδρες τε νομῆες /] /χάρτεϊ καὶ φωνῇ..σεύουσι λέοντας / πάντοθεν ἐσσύμενοι...; Claud. *Ruf.* 2.252f. **μογεροί**: 419n.; cf. xiii. 74 -οῦ σημάντορος. In Nic. *Ther.* 823, Arch. *GPh* 3761, Agath. *AP* 6.167.6 of fishermen; in Arat. 419 of sailors.

582

σεύοντ' ἐσσυμένως: not an Homeric jingle, though he has a number like it (Rank 29f.; Fehling 160). It is more masked in A.R. 2.538, 540 ἐσσυμένως.../ σεύατ'; Opp. *Hal.* 4.617 / ἐσσυμένως..ἐπέσσυτο. **ἡ δ'...ἔχουσα** is a common pattern in archaic epic (cf. here *hHom.* 27.9 ἡ δ' ἄλκιμον ἦτορ ἔχουσα /) and is widespread in the post-Hellenistic hexameter: cf. i. 541; i. 726 (γυναιμανὲς ~ Man. 5.166 ἀειθανὲς); iii. 74; iv. 500 (μεμελημένον cf. *GVI* 2022.12 [Bithynia, i-ii]; Man. 2.241, 4.315; [Orph.] *H. pr.* 43). **ἄγριον ἦτορ ἔχουσα**: Agath. *AP* 5. 289.3 [Viansino 89]/ ἄγριον ἦτορ ἔχει; ἄγριον ἦτορ /(lion) v. 407 ~ Opp. *Hal.* 2.339, 5.228, [Opp.] *Cyn.* 2.370 + 2.

583

ἐντροπαλιζομένη ἀναχάζεται: cf. P 108-9; Nonn. 32. 265-6, 42.57. **ἀχνυμένη κῆρ** = Ω 773; xiv. 260, 289. For an amusing (and devastating) assault on the many attempts to tamper with the text here and at 584-5 see Platt 129.

584

εὐρέος ἵππου: 44n. **τειρομένη περ**: 372n.

585

ἀμφὶ φόνῳ: cf. xiii. 358 / γήθεεν ἀμφὶ φόνῳ; Π 647 ἀμφὶ φόνῳ Πατρόκλου μερμηρίζων /. **μάλα...πῆμα**: 49, 232 nn.; cf. viii. 454. **δέχνυτο**: also iii. 755, x. 152, xiii. 285 corr. This verb is neither (Page-Gow on *GPh* 3517) 'late' (Call. F 746, then Parth. F 4) nor 'rare' (I count in post-Hellenistic verse outside Q., compounds excluded, a round 100 examples, 52 of them in the two poems of Nonnos).

INDEXES

A

1. *Quintus*

(i) Composition

Compressed, summarizing style: 144; 353-9; resulting in lack of realism 368; cf. 21-65; 372. Inconsistencies or patchiness in narration: 1-2; 46; 337; 338-344; cf. 87; 500-524. *Gnomica*: 388.

(ii) Q. and Homer

Q. is a *poeta doctus* to the extent that he treats Homer very much in the spirit of Apollonius, though obviously on a less rigorous intellectual level. In both many individual components are taken over *verbatim*; but much more is toyed with. A sample:—

(a) Units shift metrical location: 2, 52, 67f., 229, 320, 493, 529. (b) Two or more units are fused into a new whole, sometimes with a slight modification of individual parts: 2 (vii. 112), 48, 75-6, 138, 145, 158, 231, 244, 259, 260, 275, 280, 304, 314 (!), 327, 378, 427, 528, 559; cf. 2 (Hom. + Hes.), 178 (*H. Hom.* + A.R.?), 247 (*Il.* + A.R.?).—The reader is assailed by a battery of *Homerica*: 107f., 146-7, 154, 156, 204, 235-6, 271, 290, 421, 557. (c) *ab* — *ba*: 25, 32-3, 49, 58, 61, 67f., 144, 155-6, 170-1, 181, 181-2, 221, 242, 263, 361, 366-7, 390-1, 444, 496-7 (*hAp.*), 525. (d) Above all, juggling and jingling with Homeric prototypes. (i) Termination of verb / noun altered, at times with further substitutions or metrical shifts: 1 (x. 18), 24 (iv. 592), 27, 56-7, 79, 125, 136 (*hAphr.*), 141, 153, 203, 285, 391, 414, 487-8, 503 (*hHerm.*), 547, 571. (ii) Other jingles: 6, 16, 53, 95, 127, 176, 207, 251, 369, 396, 412, 438, 481, 482, 542-3, 556.

(iii) Language

(a) Vocabulary

Essential to view Q. in relation to imperial poetry, cf. Greek Index s. (e.g.) ἀέναος αἰγλήεις ἀλευόμενος ἄμμορος δέχνυμαι δολόφρων δυσαλθής ἱερὸν / κλυτὸν / ὄλβιον ἄστυ κινύρεσθαι κύδιμος μογερός ὀβριμόθυμος παρθενικός Τρώιος ὑπέρθυμος [400] χρεμέθειν; and to exhibit caution in labelling items 'recherché' rather than products of the pool of imperial output: e.g.s. 'Αιδονεύς ἐννεσίαι θεή μαρμαίρειν παρειά πτῆσις τεράατα χθιζόν *pro* χθές.

The 'plain style' may be discerned in the mass of colourless noun-epithet combinations (see e.g.s. αἰνός ἀκάματος ἀπειρέσιος ἐσθλός ἠύς μέγας στονόεις) and general avoidance of Homeric 'glosses' (a long recognised phenomenon; see e.g. 154 on γλαυκῶπις; 267 on ἀμφιελίσσης; 429 on ἀτρύγετος); exceptions may turn out in many cases to be only apparent (e.g. κητώεις μεγακήτης: force of tradition?).

Q., now known to have composed a Christian poem himself, has many points of contact with Christian versifiers (see Index of Authors s. Gr. Naz., Nonn. *Met.*, [Apolinarius]). It is relevant to wonder whether the *Posthomerica* for its part substantially reflects elements derived from contemporary or earlier Christian verse.

(b) Formulaic style

Cf. esp. on 66, 131, 183, 318, 322. Builds up systems much in the Homeric manner: e.g. 18, noun-epithet + variation of terminal verb. Replaces Homeric with comparable units:

e.g. 129, 165, 214, 247, 288; cf. 45 (Τρώων υἷες: but Τρώιοι υἷες with formulaic repetition), 74, 174-5. Ignores in general the law of economy: see esp. 26.

(iv) Sources

Prosaic / digest material: cf. esp. 306-335 (A), 500-524; fn. 16. Hellenistic influences: esp. 389-417, cf. 399-415, 449-50; cf. s. Apollonius Rhodius, Nicander.

(v) *Res Romanae*

See esp. s. Virgil; bibliogr.: fn. 51. It is possible to compile a list of individual phenomena exhibiting similarities with Roman poets: see esp. 1, 5, 66, 90, 104-121, 129, 160, 193, 254, 500-524, 530-3; but of course one could equally well compile such a list from, say, A.R. or Call.

2. *Epica*

Allegorical War-Spirits: 437-8. Anachronisms: 90. Astrology in epic: 5. αὐτὰρ ἔπειτα, a tag: 139.

Catalogues: 306-335 (B), 315-6; aspects of language and technique: 306, 307, 314, 316, 317, 322, 323; cut short: 327.

'Foreshadowing': fn. 4.

Gnomae in epic: 388. Gods and men: 373.

μῆτις, appeals for in A.R.: 9. Muse-invocations: 306-335 (A). Myth-manipulation: 260-305.

Omen-lists: 500-524.

Repetition in *epici*: 521-2.

Ships, Achaean ships in Homer and Q.: 10. Similes: major: 409-10, 489f., 489-90, 530-3, 580, 581; short comparisons: 'like a νόημα': 202; 'like a πέτρη': 365-6. Speech: direct speech circumvented: 120; narrative material incorporated in speech: 55-8; introductory and concluding formulae: 254, 551*a*; short speeches in *Il.* / *Od.*: 152-157.

Theomachies etc.: 157-218 (A). Typical scenes and situations:—(i) Arming: 303-4; Assembly: 3-7 cf. 4-7; Chariots for journey: 191-5; Dreams and visions: 104-21 cf. 107f.; ἐκφράσεις, aspects of: 146, 150, 449-50; Exhortation to troops: 218-259; Gods warn of Zeus' anger: 157-218 (B); Journies by ship: 345 f.; λαός-reaction: 415; Noise: reaches heaven 178 and hell 157-218 (A), 180, localities respond to noise of god 180-3 cf. 176-7; Portents: 12-18, 447-8, 449f.; Reversals (καί νύ κεν sim.): 93-4, 395; Speeches in games: 152-157; Thunder of Zeus: 93-100; τις (i.q. πᾶς τις) routines: 254; Treachery, heroic distaste for: 66-103; Wood-cutting: 122-156 (A). (ii) Recurrent scenes in Q.:—281f., 347-8, 360-88 §3 (a), 397-8, 405-6, 457-8, 514-6.

Zeitangaben: 104-121, 117.

3. *Mythologica*

Achilles: would have opposed Horse: 66-103; unable to take Troy: 77-8; blond hair: 274; 'heroism': 287f.; ἀκάματος ~ *impiger*: 77; 'divine', 'godlike': 288. Apollo: and Troy: 1-20, 389-417 §4 (i); his temple there: 481. Ares: and Athene combatants 157-218 (A); dancer?: 172. Athene: and:—Horse: 104-121; Troy: 360-388 §4 (a) (iii), 438-9; blinding: 389-417 §2; δράκοντες: 389-417 §4 (i); 'martial' punisher: 377; and Ares combatants: 157-218 (A).

Calchas: and Horse: 1-20, 1-2; and Odysseus: 360-388 §4 (a) (ii); astrologer: 5. Calydna: 452. Cassandra: 525-585 cf. 500-524, 527; traditional elements in Q.:-525, 526-8, 529-30, 530-8, 534, 535-9, 539, 540-51, 544-5, 552, 553-7, 554, 555, 556, 563, 575.

Doublets in Trojan saga: 1-2 with fn. 9.

Enyo and sim.: 437-8. Epeius: 21-65, 83, 104-121, 329; 'unwarlike': 108.

Helenos: 1-20, 1-2. Hera: 373, 438-9. Horse: esp. 1-20, 21-65, 104-121, 122-156 A-B; also 124 (material for), 145 (mobility of parts), 147 (duration of building), 237 and 386 (inscription on), 332-3 (κλίμακες), 334-5 ('silent' occupants), 443 cf. 353-359 (dimensions of), 389-417 §1 (debate over), and 567-71, 571 (suggested methods of destruction), 423f. and 428 (~ ship), 424-7 (wheels for), 434-5 (crowned), 441-3 (Trojan reaction to entry), 543 (= Ὄλεθρος??), fn. 14 (in Homer); epithets: δουράτεος / δούριος: 110 and 139; ἐύξοος: 224; εὐρύς 44; κητώεις: 314; μεγακήτης: 151; πολυχανδής: 264; ὑψηλός: 142. Huts, burning of: 337.

Ialmenos: 322. Ida: 122-56 (A), 122-3, 128. Idomeneus: 320. Iris: 191-5, 193.

Laocoon: esp. 389-417; also 21-65, 476-7, 560; ~ Cassandra: 525-585 *Excursus* cf. 560-1 (?).

Neoptolemos: 'sacker' of Troy: 12-18; opposes Horse: 66-103; in Soph. ~ Q.: ibid.; name: 279; father's double: 287f.; in catalogue: 315. Nestor: 260-305, 338-344.

Oceanus host of gods: 160-1. Odysseus: and Horse: 1-20, 21-65, 23, 218-259; versus Neoptolemos: 66-103, 68-9; attitude to δόλος: 229f.; + Calchas: 360-388 §4 (a) (ii); sacrificer: 360-388 §4 (a) (iv).

Palladium: 360-388 §4 (a) (iii).

Simois: 459-60. Sinon: esp. 360-388; also 41 ('beggar'), 53 cf. 238 (~ Odysseus), 218-59 (volunteers), 238 (implausible story-line), 251-2 (in Q., Virg. & Triph.), 345 (signal), 360 (mutilation), 361-2 (treatment by Trojans). Sthenelus: opposes Horse: 66-103.

Tab. Il., Sinon in: fn. 52. Tenedos: 345, 452. Tethys' cave: 160. Themis as peacemaker: 157-218 (B). Troy: 'holy': 351; walls breached for Horse: 440-1. Typhon: 451-2.

Winds: ~ horses: 191-5; cardinal winds in poetry: 192.

Xanthos, R.: 459-60.

4. *Miscellaneous*

Asyndeton in portent stories: 12.

Corruptions and variants: contamination from neighbouring line: passim, esp. 220. ἀγειρ. ἀγρ.: 7; ἄλλοις λαοῖς?: 342; ἀμείνονα ἀμύμονα: 231; ἀταλάφρων ἀταλό.: 107; δ' ~ τ' / ῥ'?: 33; δολ. χολ.: 15; .ει .ετ': 104; εὐκτίμενον ἐύκτιτον: 91; θαρσαλέος .έως: 264; κεκλήγοντες .ότες .ῶτες: 58; μαίνεται μάρναται: 532; .οισι .ῃσι: 195, 200; πένηται πέληται: 42; πιφαύσκ. πιφάσκ.: 39; πόρδ. παρδ.: 580; ῥ' δ': 37; στεφ. στρεφ.: 104; στον. στεν. 539 cf. 495.

Epanalepsis: 393-4.

Middle for active: 435.

Preverb anticipating compound: 198-9. Prosody: a 'rogue' verse: 314; abridgement before οἰ, + ἄπρηκτον: 53.

B

ANCIENT AUTHORS

This index is selective; but entries under Triphiodorus and Virgil are substantially complete.

§ Accius, *Deiphobus* F 2-5: 360-88 §3 (b) (i)-(ii).

§ Aeschylus, *Eu.* 935f.: 543. *Pr.*: 157 *codd.*: 148; 183: 262; 488: 5; 883f.: 553-7. *Th.* 400-1: 105.

§ *Aetna*, 61-2: 157-218 (A).

§ Agathias, *AP* 5.287.5: 539; 289.3: 582.

§ Alcaeus, *HE* 20-1: 266.

§ Alcman, *PMG* 3.66-7: 104.
§ Alexander Aetolus, *CA* 3.33: 537.
§ *Anonyma*
(a) ep. *CA* 1.10*a*: 403; 2.67: 10; *PSI* 722.2: 74; *POxy*. 2883i.8 (Rhian.?): 75; *PSchubart* 6.29: 443; *hDion. GDK* 56.21, 24: 365-6.
(b) *Trag. Adesp.* 414 N. (E.?): 526-8.
(c) (i) *AP* 3.16.3: 67f.; 9.788.1-2: 194; *AppAnth.* 312.3p. 343: 361-2; 'Simon.' *EpGr* 153 Page: 72. (ii) *EpGr.* Kaibel: 782.2: 190-1; 1050.1: 284. *GES* 78.10: 183. *GVI*: 439.4: 183; 740.3: 15; 756.5: 489f.; 1157.2: 247; 1502.5-6: 485-6; 1582.2: 400; 1593.2: 463; 1843.7: 183; 1954.9: 419; 1991.5-6: 485-6; 2026.14: 107; 2088.5: 489f. *IG*: 4 (2) 228.8: 555. *IME*: 22ii4: 490; 168.26: 309. *MAMA*: 1.319.3: 486. *SEG*: 18.137 (b) 2: 182.
(d) Comment. *POxy*. 2812: 389-417.
§ Antimachus, F 28.2: 19-20.
§ Antipater of Sidon, *HE* 352: 432; 509: 382.
§ Antipater of Thessalonica, *GPh* 469: 296.
§ Antiphilus, *GPh* 1002: 48.
§ Anyte, *HE* 724-5: 175-6.
§ [Apolinarius], *pr.* 53: 46; 4.7: 311; 11.4: 51; 37.15: 313; 47.2: 65; 47.14: 289; 48.12: 305; 58.6: 62; 58.23: 99; 70.43: 533; 77.137: 99; 79.32, 36: 359; 108.39: 115; 113.8, 12: 132; 117.19: 362; 135.23: 76; 151.16: 142.
§ [Apollodorus], 5.16: 353-359.
§ Apollonius Rhodius, Gnomae in: 388. *CA* F 12.19: 547. *Argon.*:
I: 27: 181-2; 39: 209-10; 45: 472; 238: 88; 274: 534; 323: 260-305; 324 pap.: 357; 331: 267; 350: 374; 367f.: 423f.; 388 *codd.*: 430; 473: 501; 519: 104; 534: 501; 550-1: 442-3; 633f.: 353-359; 640-1: 123-4; 816: 371; 858: 46; 910: 173; 920': 168; 996: 449; 1052: 63; 1064-5: 447-8; 1103: 526; 1162: 434.
II: 38: 451-2; 86: 293; 137-8: 443; 156-7: 500; 246: 417; 271: 375; 316: 277; 407: 537; 538: 163; 538, 540: 582; 642: 179; 679-80: 456; 853: 480-1; 874: 173; 879: 374; 889: 558; 894: 383; 917: 216; 1033-4: 354; 1052-3: 77-8; 1074: 49; 1103f.: 514-6; 1105: 213; 1106-7: 474; 1175: 503; 1206: 178; 1285: 349.
III: 45: 366; 145: 526; 176: 348; 196: 122; 274: 134; 522: 120; 555f.: 66-103; 565: 24; 581: 209-10; 615: 242; 676: 556; 681-2: 555; 720: 9-10; 761f.: 389-417 §2; 763f.: 406; 766-7: 350; 891f.: 55-8; 891: 417; 1113: 375; 1256-7: 465; 1324: 240; 1379: 354.
IV: 41: 511; 129: 180; 155: 475; 273-4: 88-9, 261; 391-3: 567-8; 410: 552; 461: 133; 501-2: 294-5; 523: 347-8; 559-60: 415; 642: 164-5; 661-2: 347-8; 757: 479; 903-4: 347-8; 1058-9: 104-121; 1066-7: 403; 1208: 228; 1218: 481; 1280f.: fn. 87; 1298: 489; 1307: 305; 1333: 379; 1335: 209-10; 1364: 447-8; 1383: 247; 1397: 11; 1485: 473-4; 1565: 306-7; 1641f.: 451; 1666-7: 96; 1713: 346; 1720-1: 568-9.
§ Aratus, 18: 308; 64: 33; 87: 313; 243: 209-10; 411-12: 55; 443 corr.: 487; 473: 116; 1003 corr.: 513; 1036-7: 5-6; 1101-2: 419.
§ Archilochus, *IEG* / *SLG* 31: 535-6 / 478.13: 112.
§ Aristophanes, *Ec.* 674: 209-10.
§ Aristotle, *Po.* 1459b4f.: fn. 52.
§ Bacchylides, F 20 (B) 11: 440-1.
§ Bion, 1.10: 402; F 8.5: 171; F 14.4: 256.
§ Callimachus, *Ap.* 6: 511; *Lav. Pall.* 75f.: 389-417 §2. F:-2: 306-335 (A); 194.42: 436; 260.14 suppl.: 362; 260.20: 296; 331: 378; (?) 727: 346.—*Fr. Anon.* Schneider 112: 458.
§ *Carmen Aureum*, 71: 114.
§ Cedrenus, *Hist. Comp.*: 131: 500-524; 132: 360-388 §4 (a) (iii).
§ *Certamen*, 140-1 corr.?: 306-7.
§ Christodorus, 20 and 348: 411; 173f.: 360-388 §2 (b); 173-4: 113; 412: 116.
§ Claudian, *Gig. Gr.* (2): passim: 157-218 (A); 32: 432. *Gig. Lat.*: 51 al.: 157-218 (A). *IVCons.* 557: 274, *Rapt.* 3.55f.: 157-218 (B). *Ruf.* 1.226: 530-3.

§ Cleanthes, *CA* 1.20: 209-10.
§ Colluthus, 1: 459-60; 7v.l.: 410; 41-2: 580; 70: 165; 177: 72; 205f.: fn. 87; 228-9: 347-8; 316: 104-121; 363 corr.: 495.
§ *Cypria*, F 11.4 Allen: 183.
§ Demosthenes Bithynus, *CA* 4.3: 89.
§ Dictys, 5:-7-8: 500-524; 7: 1-20; 9, 11: 1-20; 11: 424-7, 441-3; 12: 345.
§ Dio Chrysostomus, *Or.* 11:-21: 360-388 §4 (a) (iii); 123: 353-359; 128: 525-585.
§ Dionysius Bassaricus, F 6 (b) 4: 429; F 16: 345.
§ Dionysius Periegeta, 454: 386; 604: 522; 1076 corr.: 409.
§ Dioscorides, *HE* 1465: 402.
§ Dracontius, *Hel.*: 120f.: fn. 92; 183f.: 527.
§ Empedocles, F 7.6: 115; 112.12 suppl.: 403.
§ Ennius, *Alexand.* 33: 555; 41: 540-551.
§ Eratosthenes, *CA* 16.14 corr.: 450.
§ Eudocia, *Arg. Hom.* 5: 420. *Cypr.* 2.266: 104.
§ Euphorion, *CA* 9.9: 257; 69: 360-388 §2 (b); 98.4 corr.: 179.
§ Euripides, *HF* 1065-6: 495. *Or.* 322: 58. *Tr.* 417: 563; 521f.: fn. 52; 525f.: 237; 537f.: 423f. F 1082 N. (*Alexandr.?*): 256.
§ Germanicus, *AP* 9.17.3: 544.
§ Gregory of Nazianzus, *Carm.*:- 501.41: 54; 516.15: 418; 516.20: 153; 526.55: 419; 551.388: 420; 571.642 corr.?: 555; 591.163: 479; 672.70-1: 335; 768.37: 361-2; 984.188: ibid.; 987.228: 155-6; 1003.446: 54; 1242.185: 246; 1286.7: 359; 1320.180: 70; 1368.211: 155-6; 1372.267: 202; 1492. 173: 155-6; 1499.268: 413; 1504.331: 70; 1505.348: 258; 1513.99: 54; 1538.227: 289; 1545.44: 388; 1548.77: 555; 1548.81: 553-7; 1566.201: 533; 1576.325: 43; 1576.326: 322.
§ Hermesianax, *CA* 7.65: 463.
§ Hesiod, *Op.* 14: 90; 16: 384; 20 c.v.l.: 61; 147: 338-9; 289f.: 292-6; 433-4: 299; 444-5: 115; 570: 225-6; 650: 168; 752: 300. *Th.* 22f.: 306-335 (A); 22: 308; 69f.: 176-7; 114: 308; 167f.: 243-253; 175: 47-8; 211: 469; 301-2: 449-50; 617f.: 157-218 (A); 690-1: 57; 820f.: 157-218 (A); 993: 92.
§ [Hesiod], *Scutum* 36: 54; 96· 232; 107 - 339: 263; 245: 276; F 22.4: 319; 35.10: 339; 198.3: 171; 211.5: 91; 280.23: 540.
§ Homer

Il.

A 2: 493; 29: 271; 152: 38; 157: 429; 169 c.v.l.: 299; 178: 254; 217: 225-6; 318: 389; 385: 4; 436f.: 345f.; 444: 361; 501: 569; 573-4: 207.

B 6f.: 104-121; 20: 281; 138: 227-8; 171: 405; 210: 175-6; 308: 519-20; 311f.: 489f.; 320: 359; 333-4: 174-5; 400: 138; 437f.: 234; 465: 32; 484f.: 306-335 (A); 512: 322; 649: 327; 833-4: 445-6.

Γ 35v.l.: 309; 84: 216; 113: 346; 148: 320; 202: 226; 242: 302; 416 v.l.: 291.

Δ 81f.: 254; 299: 293; 300: 385; 313f.: 260-305; 321-2: 271; 470: 359.

E 94: 344; 125-6: 465; 230: 153; 445-6: 482; 649: 487-8; 661: 570; 670: 534; 699: 301; 720f.: 191-5; 748: 571; 778: 187; 867: 481.

Z 4vulg.: 459-60; 161-2: 85-6; 168: 529; 235-6: 174-5; 261: 232; 286: 439-40; 343: 362-3; 389: 411.

H 7: 349; 214-5 Ar.: 157; 220: 194; 289: 247; 427: 334-5; 436-7 c.v.l.: 509-10; 447: 579.

Θ 10 Aristoph.: 161; 22: 1 and 546; 114: 316; 141-2: 255; 229: 369; 251: 102; 344: 427; 397f.: 157-218 (B); 413: 65.

I 58: 391; 89 Ar.: 71; 242: 568; 305: 556; 348: 79; 428: 426; 446: 272; 592: 184; 594 Zen.: 237.

K 93-4: 525; 194f.: 360-88 §3 (a); 290: 414; 299f.: 360-88 §3 (a); 355: 420; 390: 176 and 201.

Λ 49: 304; 88: 125; 190, 205: 67f.; 227: 290; 263: 524; 548: 581; 614: 402; 633: 366-7; 733 v.l.: 78.
M 154: 68; 313: 459; 340 vulg.: 343; 378: 231; 419: 2.
N 13: 181; 18-19, 18*a*: 176-7; 29-30: 457-8; 319-20: 568-9; 551-2: 361-2; 568-9: 42; 691: 138; 692 (Zen.): 326; 813 c.v.l.: 91.
Ξ 92: 563; 140-1: 158; 191: 396; 511 v.l.: 306-335 (A).
O 123f.: 157-218 (B); 123-4: 202-3; 168f.: 157-218 (B); 223: 378; 280: 384; 411-12: 81-3; 461: 189-90.
Π 100: 440-1; 157: 241 and 533; 209: 525; 302: 2; 436: 250; 600: 253; 624: 76; 689: 67f.; 713: 88; 849: 556; 852-3: 564-5.
P 111: 532; 131: 290; 232: 290; 287: 440; 377: 327; 409: 189-90; 625: 200.
Σ 49: 327; 51: 172; 158: 365; 240: 160; 246-7: 465-6; 318: 412; 507: 374; 510: 390-1; 523-4: 349; 534: 187.
T 36: 304; 122: 48; 195: 11; 404: 193.
Υ 1f.: 157-218 (A); 52: 412; 57-8: 397-8; 211: 255; 232: 316; 371-2: 465.
Φ 24: 244; 59: 270; 266: 394; 309-10: 227; 493-4: 13; 572: 88; 576: 532; 583: 298; 586 c.v.l.: 67f.
X 5: 473-4; 54-5: 559; 65: 427; 70: 396; 110 c.v.l.: 301; 247 c.v.l.: 387; 287: 528; 422: 493; 491 v.l.: 309.
Ψ 65f.: 107f.; 109f.: 122-56 (A); 120 v.l.: 130; 626f.: 260-305; 694 v.l.: 138; 769f.: 152-7; 803: 357.
Ω 100: 334; 162: 246; 331: 189-90 and 382; 340-1: 174-5; 481: 231; 544 v.l.: 106; 700f.: 529-30; 773: 583.
——schol.:
B 291: 376; I 347: 66-103.

Od.

α 1-2: 171; 42-3: 85-6; 58: 354; 66: 275; 143: 343; 201: 542-3; 234 c.v.l.: 300; 420: 114.
β 66: 488; 110: 385; 200: 557; 312: 128.
γ 19: 368; 24: 284; 44: 227-8; 56: 299; 130*a*: 390; 134: 335; 261: 244; 297: 395; 343: 106; 414: 316; 441: 535; 445: 383; 450: 441.
δ 122: 107f.; 150: 141; 162: 285; 243f.: 360-88 §2 (b); 261: 487-8; 344: 253; 565: 184; 583: 378; 629: 327; 698: 559; 730: 330; 772: 578; 784: 355; 795f.: 104-121.
ε 232 v.l.: 282; 324: 372.
ζ 15f.: 104-121.
η 20-1: 107f.; 153f.: 334-5; 315: 270.
θ 74: 178; 308-9: 557; 318 *codd.*: 236; 493: 104-121; 494-5: 21-65; 500-2: fn. 65; 545: 561.
ι 53: 528; 137: 346; 194: 334; 281-2: 382; 284: 189-90; 362: 116; 381: 60-1.
κ 26-7: 244-5; 41: 551; 99: 354; 219: 464; 259-60: 480; 436: 315.
λ 274: 292; 341: 6; 506f.: 287f.; 525: 331; 526 Ar.: 110; 528f.: 66-103.
μ 15 Zen.: 42; 40: 203; 394f.: 500-24; 438: 221.
ν 141: 557; 169: 127; 230 (v.l.?): 153; 297: 275; 388: 440-1; 435: 550.
ξ 60: 244 and 343; 96: 567; 268f.: 463; 433: 241; 506: 557.
ο 168: 257; 322: 567-8.
π 15-16: 282; 28: 250; 188-9: 227-8; 218: 491; 279-80: 445-6.
ρ 175: 574-5; 233: 16; 320-1: 343; 355: 240; 463-4: 365-6.
σ 41: 459; 119: 541.
τ 178: 440; 324: 547; 390-1: 242; 395: 48; 479: 172; 518f.: 489-90; 565: 526.
υ 345f.: 540-551; 365: 144.
χ 197-8: 352; 316: 546; 347-8: 308; 408: 441; 499-500: 282.
φ 118: 230; 286: 54; 366f.: 303-4.
ω 57: 216; 81: 246; 124: 438; 174: 546; 197-8: 155; 390: 276; 400: 263; 456: 546; 540f.: 157-218 (B).

——schol.:
δ 246: 440-1; θ 77: 66-103; θ 494: 523.
§ Honestus, *GPh* 2412-3: 209-10.
§ Horace, *Carm.* 4.6.13f.: 66-103.
§ *Hymni Homerici, Ap.*: 5:204; 50: 361; 134-5: 442-3; 304: 496-7; 430 *cod.* M: 463; 518-9: 308. *Aphr.*: 244: 271. *Dem.*: 51: 352; 151: 440-1; 171-2: 120; 183 *codd.*: 112; 279 *codd.*: ibid.; 310, 313: 93-4; 429: 397-8. *Herm.*: 137: 503. 27.9: 582. 28.1-2: 154; 5-6, 15: 174-5.
§ Ibycus, *SLG* 151.1-2: 78.
§ *Il. Lat.*, 208, 241: 320.
§ *Il. Parv.*, 233f.: fn. 52; F 12 Allen: ibid.
§ *Il. Pers.*, 253: 360-388 §2 (b).
§ Leo Philosophus, *AP* 9.201.2: 183.
§ Leonidas (of Tarentum), *HE* 2009, 2011: 569; 2040: 429; 2415 *codd.*: 179.
§ Livius Andronicus, *Eq. Tr.*: 360-388 §3 (b) (iii).
§ Lucan 1.674f.: 525-585; 2.494f.: 66-103; 5.504, 505: 104-121.
§ Lucian, *AP* 9.367.7: 116.
§ Lucillius, *AP* 11.106.1: 56.
§ Lycophron, 194: 487-8; 249-50: 172; 251f.: 540-551; 314f.: fn. 92; 346f.: 345; 676: 487-8.
§ *Manethoniana,* 2.3-4: 105; 3.70: 135-6.
§ Marcellus Sidetes, *GDK* 63.40: 458.
§ Maximus, 152: 403; 258: 399; 303: 533; 347 *codd.*: 147.
§ Metrodorus, *AP* 14.130.2: 147.
§ Mimnermus, *IEG* 12.3-4: 190-1.
§ [Moschus], *Meg.* 21f.: 489f.
§ Musaeus, 84: 197; 95: 521; 203-4: 249.
§ Naumachius, *GDK* 29:-18: 388; 67: 414.
§ Nicander, – Q. ix: 389-417. *Alex.* 24 – 28: 411; 124-5: 402; 333: 188; 421: 492; 541: 399. *Ther.* 6: 462; 254-5: 409-10; 256-7: 407-8; 348 *codd.*: 554; 399f.: 463; 428: 402; 437: 399; 451: 489; 458: 452; 483: 61; 557: 406; 728: 399; 804: 452.
§ Nicias, *HE* 2761: 312.
§ Nonnos
Nonn. – Q. in general: 122-156 (B); and Latin poetry: fn. 51, fn. 87; gnomae in: 388.
D.
2: 267: 209-10; 421f.: 157-218 (A); 474: 189. 3: 388f.: 530-3. 4: 200-1: 282; 454: 505. 5: 487: 190-1. 6: 46: 43; 58f.: 5; 117-8: 470. 7: 106: 362. 9: 194: 232. 11: 119-20: 193; 319: 311; 351: 495. 15: 20: 411. 16: 259: 411. 17: 139-141: 185-6; 166: 364. 18: 33: 364; 37: 456. 20: 94f.: 292-6; 178: 506; 399: 128. 21: 91: 487. 24: 74: 164; 177: 158; 199: 495. 25: 182: 155. 26: 109: 499. 27: 26-7: 560-1. 28: 73: 456. 32: 166: 87. 34: 99-100: 113; 129: 32; 238-9: 335. 36: 3f.&89: 157-218 (A). 37: 7f.: 122-156 (A); 39: 459; 525: 209-10. 38: 16f.: fn. 87; 31f.: 5. 39: 118-9: 34. 40: 32: 254. 41: 173 – 179: 191-5; 256-7: 514-6. 42: 535f.: 12; 541-2: 438-9. 43: 123: 168. 44: 6f.: fn. 87. 45: 92: 92; 155: 312; 325f.: fn. 87; 328: 510. 46: 125: 411.
Met.
7.46 corr.: 358; 10.20: 362; 21.9: 7.
§ Oppian, *Hal.* 1: 237: 531; 246: 356; 436: 551; 560: 543; 733: 173. 2: 15-16: 146-7; 240: 395; 300: 53; 480: 487; 625: 518. 3: 479: 15; 534, 536: 424. 4: 139: 99; 408-9: 55. 5: 64: 477; 113: 522; 123: 21; 269: 550; 322: 492; 331: 264; 512: 357; 579f.: 489f.
§ [Oppian], *Cyn.* 1: 257: 547; 383: 175-6; 513: 262; 523: 113. 2: 286: 492; 436-7: 175-6; 475: 67f. 3: 102-3: 494; 348: 414. 4: 155: 424; 213: 518; 302-3: 397-8; 374: 305; 440: 262.

§ *Oracula Sibyllina,* 1.2: 179. 3.693: 114. 5.481: 515. 11.132: 1; 145: 67f. 14.114: 90; 218 *codd.*: 196.
§ *Orphica, A.* 37: 5; 207f.: 5; 234: 305; 237: 442-3; 249: 261; 268: 4; 287: 249; 406 *codd.*: 305; 529: 332-3; 533-4: 267-8; 536f.: 104-121; 636: 346; 685: 163; 687: 178; 699: 174; 732 *codd.*: 147; 777-8: 116; 787: 116; 839: 225-6; 891: 241; 911: 329; 934: 578; 995: 164-5; 1005: 492; 1122: 499; 1147: 363; 1158: 116; 1185: 352; 1218-9: 442-3; 1329: 116. *H. pr.* 2 corr.?: 275-6; 14.12: 287f.; 37.1-2: 180; 45.5, 54.2: 25. *L.* 11:58; 234: 312; 309 corr.: 107; 343: 10; 421-2: 371; 442: 132; 496: 403; 527 corr.: 135-6; 550: 338-9; 646: 81. F 270.3: 318; 292.2: 364.
§ Ovid, *Ep.* 16.110: 180-1. *Fast.* 4.495-6: 449-50. *Met.* 6.165f.: 525-585; 8.357f.: 90; 8.819f. & 10.368: 104-121; 10.374: 129.
§ Pantelius, *GDK* 23.7-8: 129.
§ Panyassis, F 15.1 Kinkel: 296.
§ Parmenion, *GPh* 2602: 98.
§ Paulus Silentiarius, *Ecphr. Soph.* 960-1: 386.
§ Petronius, *Sat.* 89. Laocoon in: 525-585. 1f.: 1-20, 1-2; 4: 126; 11: 353-9; 13f.: fn. 80; 15f., 17-18: 353-9; 19f., 23: 476-7; 29f.: 449-53; 31: 457-8; 41: 478; 44f.: 476; 47: 448.
§ Philostratus, *Her.* 4.3: 66-103.
§ [Phocylides], *Sent.* 7: 420; 172: 13.
§ Pindar, *O.* 14.24: 183; *N.* 1.48f.: 467; 3.43: 274. *Paean* 8.1f.: 534, 539. F 172.4 corr.: 19; 185: 505.
§ Pisander, *GDK* Suppl. 6.18.1: 309.
§ Proclus, *H.* 4.7: 114.
§ Propertius, 3.13.63-4: 525.
§ Quintus Smyrnaeus
i. 5: 492; 76f.: 399-415; 76: 485; 128: 377; 159: 571; 196: 351; 295: 409-10; 315f.: 530-3; 360: 386; 368: 568; 404: 167; 413: 62-3; 428: 495; 434: 230; 472-3: 70; 527: 264; 536: 490; 562: 275-6; 568: 371; 573: 539; 610 corr.: 300; 640: 158; 681: 58; 686f.: 180-3; 692: 56; 705: 533; 711: 90; 765: 558; 794: 361-2; 826-7: 104.
ii. 11: 49; 20: 527; 42: 287f.; 68: 275; 76: 258; 122: 246; 131: 107; 200-1: 469-70; 250: 533; 311: 240-1; 312: 305; 315: 385; 333-4: 277; 344: 244; 351: 504; 415: 275-6; 485-6: 550; 502: 359; 523: 533; 575-6: 492; 626-7: 514-6; 630: 157; 655: 524.
iii. 6: 466; 15: 179; 33: 408; 45: 371; 51: 106; 74-5: 465; 83 v.l.: 462; 191: 524; 202f.: 530-3; 314: 99; 344: 502; 437: 509; 479: 352; 504: 534; 588f.: 457-8; 614: 276; 639: 181-2; 674: 186; 748f.: 160; 786 *codd.*: 463.
iv. 24: 415; 28: 247; 32-3: 260; 42: 299; 64: 104-121; 95: 11; [99*a*]: 284; 122: 305; 258: 67f.; 269: 215; 303f., 307f.: 260-305; 307: 270; 317: 99; 320: 271; 325: 330; 337: 246; 358 corr.: 245; 401: 408.
v. 17-18: 518; 20-1: 462; 28: 411; 40: 458; 106-7: 198-9; 136: 579; 154: 292-3; 199: 287f.; 207-8: 567-8; 234: 184; 238: 171; 309-10: 275-6; 311: 238; 325f.: 405-6; 337: 432; 344 *codd.*: fn. 30; 390 corr.: 403; 405: 556; 462: 275-6; 498: 490; 568: 534; 623: 104; 643: 456.
vi. 1-2: 190-1; 5: 343; 14: 502; 41: 553; 44: 546; 45: 440-1; 69: 501; 72: 104-121; 81-3: 486; 83: 420; 116f.: 360-88 §3 (a); 187: 337; 200: 462; 245-7: 441; 275: 522; 315: 253; 370-1: 273; 409: 536; 410: 492; 422 *codd.*: fn. 42; 427: 564-5; 490 *codd.*: 179; 582: 505; 607-8: 223.
vii. 10: 527; 46: 251; 65: 413; 69: 551; 72: 209-10; 142: 108; 143: 396; 146-7: 508-9; 215: 226; 258 v.l.: 180; 292f.: 281f.; 293: 286; 310: 419; 330f.: 489f.; 331: 431; 372-3: 347-8; 426: 509-10; 455: 489; 464: 537; 486f.: 581; 495: 350; 543: 335; 569: 531; 580-1: 509-10; 602f.: 87; 630f.: 281f.; 664: 87; 666: 419; 689f.: 281f.
viii. 23: 303; 90: 503; 114-5: 476-7; 131: 132; 242: 192; 259: 263; 343: 490; 344-5: 181; 351: 98; 353f.: 217-8; 362: 432; 451f.: 157-218 (B); 452: 220; 468: 182; 474: 289; 490: 104-121.

ix. 15: 2; 39-40: 157; 69: 536; 94-5: 487; 195f.: 327; 224: 67f.; 244: 462 & 492; 267: 353; 274: 444; 279: 62-3; 303: 384; 313f.: 157-218 (B); 347 conj.: 65; 352: 62-3; 364: 535-6; 384 corr.: 409; 403: 305; 405: 216; 408: 403; 415: 382; 435-6: 347-8; 445: 253; 462: 202; 536: 260.

x. 18: 1; 43: 301; 47 *codd.*: 187; 142: 419; 305: 417; 380: 486; 402: 361-2; 427: 300; 437: 104-121; 444: 533; 452: 132.

xi. 74: 492; 84: 399; 151-2: 437-8; 155: 506; 190: 571; 205: 412; 210: 493; 245-6: 459-60; 319: 550; 336-7: 68; 418-9: 538; 466: 409; 471: 143; 500-1: 1-2.

xiii. 23f.: 360-88 §1 (a); 26: 242; 107: 431; 122 corr.: 107; 147-8: 568-9; 259: 554; 417-8: 438-9; 433 *codd.*: 200; 434: 481; 453f.: 467-9; 478-9: 477; 506: 183; 533-4: 282; 548: 397-8; 555: 419; 563: 549.

xiv. 28 corr.: 539; 45 corr.: 282; 55: 555; 62: 349; 67: 157; 71: 351; 72f.: 459-60; 76: 189; 97-8: 476-7; 103: 501; 110f.: 360-88 §2 (b); 117: 438; 148: 270; 149f.: 337; 181: 109; 228: 190-1; 277-8: 535-6; 284: 491; 316: 537; 334: 501; 364: 445-6; 371-2: 347-8; 379: 501; 393-4: 568-9; 447: 338-9; 453: 155; 475 corr.: 449; 534-5: 189; 546-7: 438-9; 550: 35; 551: 432; 552: 400; 552-3: 442-3; 580-1: 397-8; 580: 544; 602: 254; 621-2: 568-9; 625-6: 447-8; 633: 509-10; 646: 397-8.

§ Seneca, *Ag.* 636f.: 66-103; 710f.: 535-9. *Phaed.* 534f.: 90.

§ Silius Italicus, 2.515f.: 104-121; 4.603-4: 292-6; 727f.: 104-121; 774f.: 525-585; 5.77f.: 66-103; 9.287f.: 157-218 (A); 13.36f.: 1-2.

§ Solon, *IEG* 13.64: 561.

§ Sophocles, Use of: fn. 16. *Aj.* 814: 150; 988: 110-11. *Ant.* 1005f.: fn. 87. *Laocoon*: 389-417 §2. *OT* 301: fn. 13. *Sinon*: 360-388, esp. §3 (b) (v); fn. 72.

§ Statius, *Ach.* 1.52f.: 160-1; 422: 90; 540-1: 160; 2.61: 129. *Silv.* 1.1.46-7: 149; 3.1.89f.: 104-121. *Theb.* 5.599f.: 489f.; 8.545f.: 129; 10.118-9: 193; 198f.: 11; 632f.: 104-121.

§ Stesichorus, *SLG*: 88: fn. 43; ii 18f.: 434-5; 19f.: 353-359. 89: 7-8: 83; 9-10: 108. ?Stesich. *PLille*, 241: 310.

§ Sulpicius Maximus, *GVI* 1924.17: 181.

§ Synesius, *H.* 4.3, 5.28: 183.

§ Theocritus, 1: 9: 237; 71: 518; 126: 155. 4: 8: 99; 41: 225-6. 7: 104: 263; 115-6: 106. 13: 21: 269. 17: 21: 195; 97: 105. 22: 174 v.l.: 215; 192: 2; 208: 209-10. 24: 48: 569.

§ [Theocritus], 9: 6: 197. 25: 32: 343; 88-9: 519; 227: 16; 257: 143.

§ Theognis, *IEG* 446 ~ 1162f.: 561; 461: 115; 787: 521.

§ Triphiodorus

In general: 1-20, 104-121; and Q.: esp. 122-156 (B), 218-259, 525-585; ~ E. *Alexandr.*?: 526-8; catalogue: 306-335 (B); Cassandra in: 525-585; Sinon in: 360-388 passim. 2: 104-121; 6: 1-2; 35: 377; 44: 152; 45f.: 1-2; 51f.: 1-20; 52: 315; 54: 279 & 287f.; 59f.: 122-56 (A); 59: 135-6; 62-102: 122-56 (B); 62f.: 428; 73: 492; 74: 122-56 (B); 79: ibid.; 80: 140; 84f.: 150; 85f.: 122-56 (B); 90f.: 332-3; 90: 122-56 (B); 99: 37; 100f.: 424-7; 100: 122-56 (B); 104: 44 & 142; 110: 218-259; 120f.: 218-259; 121: 104-121; 126f.: 251-2; 132f.: 1-20; 133f.: ibid.; 139: 336; 140: 337; 153: 315; 172f.: 1-20; 172-3: 3-4; 174: 19; 176: 323; 177: 306-335 (B) & 325-6; 180: 326; 181-2: 306-335 (B); 182-3: 329; 184f.: 151-3; 185: 428; 200f.: 329; 212: 360-88 §4 (a) (i); 215: 337; 217: 345; 219f.: 218-259; 230f.: 337; 235f.: 353-9; 238: ibid.; 239f.: 389-417 §1; 239: 32; 243f.: 353-9; 248f.: ibid.; 252: 242; 254: 567-71 & 571; 258f.: 360-88 §1 (b); 264: 374; 265: 422; 285: 35-6; 286f.: 360-88 §3 (b) (ii); 290: 355; 297: 360-88 §4 (b); 300f.: 423f.; 300-1: 423; 302: 360-88 §4 (a) (iii); 306: 424; 308f.: 436-7; 310f.: 544-5; 316f.: 434-5; 324: 490; 325f.: 459-60; 340f.: 441-3; 346: 434-5; 347: 440-1; 350f.: 436-7; 357: 264; 358f.: 530-8; 368: 555; 371-2: 535-9; 374f.: ibid.; 375: 539; 376f.: 526-8 & 540-551; 377: 575; 384: 443; 398f.: fn. 92; 412f.: 560-1 & 567-71; 412: 264; 417-8: 526-8; 419f.: 552; 422: 556; 434f.: 553-7; 435: 235; 437: 1; 446-7: 500-525; 458: 139; 501: 436-7; 512f.: fn. 52; 531-2: 19; 539: 334; 543: 471; 559f.: 157-218 (A) & 437-8; 566f.: 438-9; 683f.: 459-60.

§ Tyrtaeus, *IEG* 12.18: 62-3.
§ Tzetzes, on Lyc. 340: 389-417 §1; 344: fn. 52.
§ Valerius Flaccus, 5.624-5: 207.
§ Virgil, and Q.: esp. 353-359 (*A.* 2.25f.), 360-88 (Sinon; V. and tragedy), 389-417 and 525-585 *Excursus* (Laocoon); catalogue: 306-335 (B).
A.
2.13-14: 1-2; 15: 104-121; 16: 124; 18: 305; 21f.: 345; 25f.: 353-359; 27f.: 337; 32-3: 443; 37-8: 393-4; 44 *et circ.*: 21-65; 45: 394; 54-6: 395; 55: 561; 57f.: 361-2; 61f.: 251-2; 63-4: 361-2; 70: 360; 77f.: 420; 107: 374; 109: 1-2; 112f.: 1-20; 112-3: 157-218 (A); 112: 124; 114, 121: 1-20; 145: 422; 152f.: 374; 185f.: 1-20; 196f.: 77-8; 199-200: 447-8; 203: 457-8; 209: 456; 215: 448; 229f.: 560; 233: 436-7; 235f.: 424-7; 236: 428; 238f.: 441-3; 240: 525; 246-7: 525-585; 248f.: 434-5; 261: 315-6; 263: 321; 264: 329; 403f.: 535-9; 405: ibid.; 612f.: 438-9. 3.183: 525. 4.407f., 5.605f., 668f., 6.517f., 7.377f.: 525-585. 6.261: 261. 9.598f.: 66-103.

C

GREEK INDEX

Ἀγελείη: 416. ἄγυρις: 3. ἀδάμας: 195. ἄδην (ἅδην): 435; *constantly* 538. ἀέναος ποταμός: 182. ἀέξειν: θυμὸν ἀ. 232. ἀηδών – ἀείδειν: 491. ἀήρ – αἰθήρ: 197. αἰγλήεις: 104. Ἀιδονεύς .ωνεύς: 179. αἰζήος: 133. αἰνὸς γάμος: 547. αἰόλος Ἶρις: 193. αἶσα (τις αἶσα): 527. ἄιστος: 208. Αἰών: 191-5, 194. ἀκάματος: 77, 152; (χεί(ρ) 195. ἀκηδεῖν: 376. ἀκήρατος αἰδώς: 555. ἀκόρητος πολέμοιο sim.: 87. ἀλευόμενος: 68. ἀλιτεῖν: 417. ἄλκιμος ἀνήρ: 67f. ἄλλοθε: 197. ἄλυξις: 212. ἀμείλιχος: 276; adv. .α 483. ἄμμορος sim. ἠελίοιο: 499. ἄμπεχε ἄμφεχε: 357. ἀμύμων: 75, 262. ἀμφί: ἀμφ' ὀδύν. 403. ἀμφιμάρπτειν: 276. ἀμφιμάχεσθαι: 64-5. ἀμφιπερι. verbs: 472. ἀναιδέα δάσε: 537. ἀναλθής: 408. ἀναρρηγνύναι: 209-10. ἀνέμβατος: 450. ἀνηλής: 159. ἀνηρείψαντο: 475. ἀνίη: 376. ἀντίθεος: 288, 316. ἀνωΐξαι: 331. ἀπειρέσιος: 212; adv. .ον: 121. ἀπεχθής: 479. ἀπονέεσθαι: 278. ἀποτηλόθι *vel* ἀπὸ τ.: 228. ἄπωθε(ν): 293. ἀργαλέως: 13-14. ἀργύφεος: 536. ἄρεα: 42. ἀριστεὺς ἀνήρ: 28. ἄσπετος – ἄσχετος: 533. ἀταλάφρων: 107. ἀταρβής: 32, 74. ἀταρτηρός .ῶς: 40. ἀτρεκέως εἰδέναι: 579. ἄτρομος of persons: 465. αὐτάρ: + name: 138; ἔπειτα 139.

βαρὺ σθένος: 502. βλοσυρός: 462, 492.

γάρ, runs of: 53/54/56. γεραίτερος: 284. γίγν. γίν.: 2.

δαΐζειν – δῃοῦν: 351. δαΐφρων: 377. Δαναοί *et al.*: 157. δάπεδον & πέδον: 310. δάσκιος: 490. δέδαεν: 83. δέχνυμαι: 585. δῆρις: 90, 230. δηρόν: ἐπὶ δ., 39. διειδής: 144. δῖος: δῖα θεά etc.: 414; – ἐσθλός 424. .δμητος .κμητος: 514. δολοφροσύνη: 27. δολόφρων: 364. δορί: 72. δούριος ἵππος: 110. δυσαλθής .άλθητος: 408. δυσηχής: 225.

ἔδος of gods: 106. εἰ *etiamsi*: 249. εἷς: εἷς ἕν: 209-10. εἰσαΐειν: 121. ἔκηλος: 348. ἔκποθεν: 509. ἔκφατο μῦθον: 24. ἐννεσίαι: ὑπ' .ίῃς 4. ἐξυπαλύσκειν: 502. ἐπί: pro ἐνί?: 147; of 'attendant circumstances': 485. ἐπιγηθεῖν: 148. ἐπιειμένος sim.: 366. ἐπικλείειν 'call by name': 453. ἐπιμαίεσθαι c. gen.: 571. ἐπιψαύειν c. accus.: 551. ἐποίχεσθαι c. dat.: 343. ἐρημαῖος: 489. ἐρίθυμος: 318. Ἐριν(ν)ύς: 547. ἐρυσίπτολις: fn. 71. ἐσθλός: 48, 49, 85-6, 413, 424. ἔσπετε (ἔσπ.): 307. ἐσχαρεών: 569. εὔδηλος?: 258. ἐυμμελίης: 321. ἐυπτόλεμος: 26. -εύς: -έες etc.: 71. ἐυφρονέων ἐύφρων *sagacious*: 53, 245, 287.

ἠερόεν ἄντρον: 450. ἤικτο: 411. ἦν κε: 226. ἠύς: 98, 117, 229, (246). ἠχήεσσα ἅλς sim.: 429. ἠών (ἠιών): 131.

θάρσος ~ κάρτος: 60-1, 99, 273. θεή: 112. θεῖος ὄνειρος: 119. θεόδμητος .κμητος: 514. θεσπέσιος *vast*: 398. θυμός *mettle*: 149; περὶ .ῷ: 396.

ἰδέ: 318. ἱερὸς στρατός 246; .ὸν ἄστυ 235; cf. s. ἠύς. ἰότητι: 6, 377. ἴουλοι: 309. (ϝ)ἰσόθεος: 319. ἰωχμός: 206.

κακός: ἀνάγκη 388; μόρος 544; φήμη 558. κακοφραδίη: 554. καλιή: 489. κάρτος ~ θάρσος: v. θάρσος. καταβαίνειν *embark*: 269. καταντίον: 67f. καταπρῆσαι: 568. κατατίθεσθαι *don*: 303. κατεναντίον .α: 173. κεάσσαι ~ κεδάσσαι: 567-8. κεκλήγοντες (.ότες .ῶτες): 58. κελαδεινός sim.: 491. κενε(ὸς) τάφος τύμβος σῆμα: 484. κερδοσύνη plur.: 387. κηκίειν etc. of smoke: 505. κητώεις: 314. κινύρεσθαι: 486. κλυτὸν ἄστυ: 289. κόσμος: 435. κρατερόφρων: 338-9, 386. κρήδεμνον: 440-1. κρύπτειν: ἔκρυφε 443. κύδιμος: 183. κῦδος: 273; κ. ὀπάζειν 273.

λαρὸν μέθυ: 501. λάσιος: ὄρος 132; ὀφρύσιν 402. λείπειν: ἔλειπτο 472. λοιγός: 462.

μαίνεσθαι ἀνά sim.: 533. μακρός: Ἴδη 180-1; τείχεα 509-10. μάργος γλῶσσα: 553-7. μαρμαίρειν: of stars: 105; eyes: 537. μεγακήτης: 151. μέγας: 49, 65, 227, 232, 386, 440, 459, 510. μέλλειν: 48. μέροπες subst.: 265. μέσφ' ὅτε/ὅταν: 296. μέχρις ἐπί c. gen.: 179. μήδεσθαι: 448. μῆνις: 488. μογερός: 419, 581. μόθος: 22. μυρία ~ *mille* in exaggerations: 519. μωμᾶσθαι: 563.

νίσεσθαι: 217; νίσατο .ετο?: 463. νυ: in καί νύ κεν etc.: 93-4, 395; in commands: 220. νύξ of blindness: 400-1. νῶιν i.q. ἡμῖν: 257.

ξανθὸς Ἀχιλεύς: 274. ξυλόχοισι: ἐνὶ ξ. sim.: 531.

ὀβριμόθυμος: 322. ὄβριμον ἔργον: 443. οἱ = gen.: 121. οἶδμα: 432. ὄλβιον ἄστυ: 78. Ὄλεθρος?: 543. ὀλολύζειν: 441. ὀλοφώιος: 552. ὅμαδος: 577. ὁμηθής: 216. ὁμῶς c. dat.: 57; πάντες ὁμῶς etc.: 211. ὁρμαίνειν c. infin.: 88. οὐλόμενος i.q. ὀλοός: 451-2; Κήρ ~ ὀλοὴ Κήρ 473-4. οὐτάζειν ~ βάλλειν: 532. οὕτω / οὕτως: 299. ὀφέλλειν: 90. ὄφελον: ὡς ὄφ. sim.: 266.

πανσυδίῃ: 434. πάντοθε: 105. παρ(')αυτόθι: 348. παρειά: 309. παρθέμενος i.q. ἐνθ.: 62-3. παρθενικός: 555. πάροιθεν: ὡς τὸ π.: 128. περί: θυμῷ 396; φρένας 116; φρεσίν 241. περισταδόν: 361-2. πινυτὸς νόος (νόημα): 525. πιφαύσκ. ἀσκ.: 39. πολύμητις Ἀθήνη: 154. πολύτροπος: 171. πολυχανδής: 264. πόρδαλις ~ πάρδ.: 580. που impressionistic: 350, 449. προφερέστατος .έστερος: 275-6. πτῆσις: 5. πτύχες = μυχοί: 452.

ῥιζόθεν: 404.

σάου ~ σάω: 153. σαοφροσύνη plur.: 23. .σατο .σετο: 13. στονόεις: 63. στυφελός .λώδης: 409, 449. ταναός i.q. τεταμένος: 58. τείχεα Τροίης sim.: 1. τέκμωρ ~ τέλος: 2. τεκτοσύνη: 83. τέλος πολέμοιο: 438. τεράατα: 522. τεύχη: 174-5. τηλεθάοντα etc.: 122. τις i.q. πᾶς τις: 254. τοῖα / τοῖον *the following*: 7, 374. τρεῖν 180. τρίζειν τρύζειν: 431. Τρώιος ~ Τρωικός: 19.

.ύα: 140. ὑπέρθυμος: 161, 400. ὑποδρήσσειν: 134. ὑποτλῆναι: 388. ὑψίχομος: 123.

φάμεν(ος): ὡς φ. 66. φέρειν *spell*: 520. φθεῖσθαι φθῖσθαι: 351. φρένες: περὶ φρένας 116; φρεσίν 241; ἐπὶ / ὑπὸ φρένας 521; ἐν φρεσὶ θέσθαι etc. 229.

χαροπός:: 118. χθιζόν i.q. χθές: 11. χρειώ: 261. χρεμέθειν: 150.

ὠρύεσθαι: 518. ὡς...ὥς: 120.

Professor Lloyd-Jones suggested a number of improvements which I have incorporated in the text. I gratefully add the following points: **49**: 'Vian's defence is good'. — **104-121**: 'Athene could still be in the Horse'. — **110**: Cf. the title in *POxy* 2803 fr. 1, 'The Wooden Horse'? — **120**: Timpanaro, *Contrib. di filologia e di storia della lingua Latina,* 1978, 219f. — **127**: 'Tychsen was surely right'. — **145**: Timpanaro: see now op. cit. 429f. — **194**: Nock, *Essays on Religion and the Ancient World,* i. 382f., esp. 385f. — **223**: cf. ἀναγκαίη γὰρ ἱκάνει. — **260-305**: Nestor in Euph.: *POxy* 2525. — **270**: Pelias: cf. the remains of S. *Tyro.* — **323**: Θαλπιος, accent: Fraenkel on A. *Ag.* 881. — **361-2**: Cf. A.R. 1.293 (ἐπισταδόν). — **373**: 'But Hera loathed the Trojans most'. — **404**: 'Cf. E. *HF* 932f., effectively cited by Fraenkel, *Ag.* p. 672'. — **488**: μῆνις: Watkins, *BSL* 72, 1977, 187 — **527**: 'Rather it is vaguely attributed to *a certain tyche,* which probably means *a certain event,* which Q does not want to stop and tell'. — **551a**: As Lloyd-Jones points out, I have come to no firm conclusion. This is quite deliberate. I can see no way of determining whether Q. was in a *real* hurry hereabouts, or not. — **fn.51**: Melinno: West, *Festschr. Keydell* 1978, 102f.

POSTSCRIPT

A commentator may reasonably be expected not merely to finish his task with the incorporation of *Addenda* but to comment himself on the way ahead.

It has been shown that the tales of Sinon and Laocoon in Quintus tread rather a different path to that trodden by Virgil. It may be that all is not lost for those who thirst after Roman sources. The net could be cast wider. I frankly doubt whether any definite results would emerge from such an exercise; but it would do no harm to look, and anyone dealing with the topic in the future will have to leave assertion and generalisation aside and look hard.

Quintus composed a Christian poem. Any examination of his language must take account of Christian verse, from whatever period. Further: there is no doubt that a systematic perusal of imperial prose would throw much light on Quintus' poem. I have not undertaken this daunting task myself in the composition of this commentary; indeed I have said little about prose usage, because I believe that the partial presentation of data is normally less desirable than silence.

A COMMENTARY ON QUINTUS SMYRNAEUS POSTHOMERICA XII

BY

MALCOLM CAMPBELL

LUGDUNI BATAVORUM E. J. BRILL MCMLXXXI

The author wishes to thank the Wolfson Foundation and the British Academy for the award of generous subsidies towards the costs of publication.

ISBN 90 04 06502 4

Copyright 1981 by E. J. Brill, Leiden, The Netherlands

All rights reserved. No part of this book may be reproduced or translated in any form, by print, photoprint, microfilm, microfiche or any other means without written permission from the publisher

PRINTED IN THE NETHERLANDS

CONTENTS

Preface VII

Abbreviations and Bibliography IX

Commentary 1

Indexes 195

A. 1. Quintus: (i) Composition; (ii) Q. and Homer; (iii) Language; (iv) Source Material; (v) *Res Romanae* 195

2. *Epica* 196

3. *Mythologica* 196

4. Miscellaneous 197

B. Ancient Authors 197

C. Greek Index 204

Postscript 208

PREFACE

This commentary is designed to be read side by side with the Budé edition of F. Vian; the lemmata diverge from this text only very occasionally in cases where I revert to the transmitted reading. It arose from a desire to know (i) what linguistic and conceptual resources were available to a Greek epic poet of the empire; (ii) whether those resources could be held to be in any way dependent on acquaintance with Roman poetry—for until the relevant data on (i) are to hand we are in no position to argue about let alone pronounce upon (ii); and (iii) whether it was possible to delve deeper into the fascinating tales of Sinon, Laocoon and Cassandra: Q., lacking the dazzling splendour of a Virgil and the inanity of a Triphiodorus, seemed a suitable springboard: he is at least businesslike.

The *Posthomerica* has been called a 'comfortable' poem. It is not comfortable in the sense that it is still possible to offer new lines of approach, and sometimes to raise new questions, about mythical and other elements in the work; and to widen the horizons of the topic of alleged utilisation of Roman poetry—for those who insist on 'Romanisation' (and it is with them that the onus of proof must lie) do so with a vociferousness and confidence wholly out of tune with their partial use or complete disregard of relevant evidence. I hope that they will shake off some very bad habits; and that they will reflect, constantly and earnestly, that our ignorance of trends and developments in Greek epic composition between Apollonius and Quintus is all but total.

There is no formal introduction: I have preferred to deal with questions as they present themselves in the commentary; the indexes are rather fuller and, I trust, more informative than those normally encountered in a work of this nature.

The works of Francis Vian set the study of Quintus on a solid basis. If his name appears less frequently than anticipated in the following pages, it is only because I take his writings to be read. I am indebted to him more particularly for a number of remarks on xii which he has kindly allowed me to incorporate in the commentary.

Professor Hugh Lloyd-Jones examined this work when it was presented as a doctoral thesis to the University of St. Andrews in 1979. I am deeply indebted to him both for specific advice and for general help and encouragement.

M.C.

ABBREVIATIONS AND BIBLIOGRAPHY

A. ANCIENT AUTHORS

1. *Greek.*

(a) As in *LSJ* + *Supplement* (but sometimes more explicitly, e.g. 'Bacch.' not 'B.'), with some exceptions, including:-

A-Ω; α-ω: *Il.*; *Od.*
i-xiv: Q.S.
Christod. + line-number: = *AP* 2...
Gr. Naz.: the *Carmina* are cited from the (very inconvenient) edition of Migne, *Patrologia Graeca* vol. 37, first by page-number then by the line on that page; other material not from vol. 38 but from *AP.*
Man.: by this I mean 'Manethoniana'. References are made with a *single* book-number.
Nonn.: 'Nonn. 2.91' refers to the *Dionysiaca* (but '*D.*' is added where an ambiguity might arise); but: Nonn. *Met.*

(b) Collections. Those marked * are cited by the continuous (line or fr.) numbering.

(i)

CA: J. U. Powell, *Collectanea Alexandrina,* Oxford 1925.
**EpGr*...Page: D. L. Page, *Epigrammata Graeca,* Oxford 1975.
†*GDK*: E. Heitsch, *Die griechischen Dichterfragmente der römischen Kaiserzeit,* Bd. I, 2. Aufl., Göttingen 1963; Bd. II, Göttingen 1964.
**GPh*: A. S. F. Gow and D. L. Page, *The Greek Anthology: the Garland of Philip,* Cambridge 1968.
**HE*: id.,...*Hellenistic Epigrams,* Cambridge 1965.
IEG: M. L. West, *Iambi et Elegi Graeci,* Oxford 1971-2.
**PLF*: E. Lobel and D. L. Page, *Poetarum Lesbiorum Fragmenta,* Oxford 1955.
**PMG*: D. L. Page, *Poetae Melici Graeci,* Oxford 1962.
SLG: id., *Supplementum Lyricis Graecis,* Oxford 1974.

The summaries of *Il. Parv.*, *Il. Pers.* etc. are cited by line-number from A. Severyns, *Recherches sur la Chrestomathie de Proclus,* tome iv, Paris 1963.

'Parke-Wormell' refers to the collection of oracular responses in the second volume of their *Delphic Oracle,* Oxford 1956.

†But Dion.Bass. from E. Livrea, *Dionysii Bassaricon et Gigantiadis Fragmenta,* Rome 1973.

(ii) Metrical inscriptions. Apart from *IG*/*SEG* note:-

EpGr... Kaibel: G. Kaibel, *Epigrammata Graeca ex lapidibus conlecta,* Berlin 1878.
GES: J. Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen,* Abh. Sächs. Akad. der Wiss. Leipzig, Phil.-Hist. Klasse, Band 63 Heft 2, 1972, no. 64.

GVI: W. Peek, *Griechische Vers-Inschriften*, Bd. I: *Grab-Epigramme*, Berlin 1955.
IME: E. Bernand, *Inscriptions métriques de l'Égypte gréco-romaine*, Annales littéraires de l'Université de Besançon, vol. 98, Paris 1969.

2. *Roman.*

As in *The Oxford Latin Dictionary* and/or *Thesaurus Linguae Latinae*. But (i) Petr. + line-number refers to the *Troiae halosis* in *Sat.* § 89. (ii) Claudian's poems: as recommended in Alan Cameron's *Claudian*.

B. BOOKS AND ARTICLES

Periodicals: as in *L'Année Philologique*

The following list is confined to works cited in the body of the commentary on more than two occasions; it does not include references to familiar standard commentaries. Older literature on Q. is catalogued in Vian, *Rech.* 7-15: most is of little, much of no value, and I have in general profited more from a number of able and discerning reviews of the Budé texts.

Arend: W. Arend, *Die typischen Szenen bei Homer*, Berlin 1933.
Bechtel: F. Bechtel, *Lexilogus zu Homer*, Halle 1914.
Bissinger: M. Bissinger, *Das Adjectiv ΜΕΓΑΣ in der griechischen Dichtung*, Diss. München 1966.
Bruchmann: C. F. H. Bruchmann, *Epitheta Deorum...*, Leipzig 1893.
Buttmann: Ph. Buttmann, *Lexilogus...für Homer und Hesiod*, Berlin 1865^{4}.
Castiglioni: *ByzJ* 2, 1921, 33f.
Cauer: P. Cauer, *Grundfragen der Homerkritik*, Leipzig 1921-3^{3}.
Cesareo: *RIFC* n.s. 6, 1928, 231f.
Chantraine: P. Chantraine, *Grammaire homérique*, Paris 1948-53.
Chantraine, *Form.*: *La formation des noms en Grec ancien*, Paris 1933.
Coles: *The Hypothesis of Euripides' Alexandros*, in *BICS* suppl. 32, 1974 [cf. Luppe, *Philologus* 120, 1976, 12f.]
Davreux: J. Davreux, *La légende de la prophétesse Cassandre*, Liège 1942.
Dodds: E. R. Dodds, *The Greeks and the Irrational*, Berkeley & Los Angeles 1951.
Doederlein: L. Doederlein, *Homerisches Glossarium*, Erlangen 1850-8.
Duckworth: *AJPh* 57, 1936, 58f.
Ebeling: H. Ebeling (ed.), *Lexicon Homericum*, Leipzig 1880-5.
Erbse: *Gnomon* 43, 1971, 563f.
Fehling: D. Fehling, *Die Wiederholungsfiguren und ihr Gebrauch bei den Griechen vor Gorgias*, Berlin 1969.
Follet: *REA* 72, 1970, 177f.
Fränkel: H. Fränkel, *Noten zu den Argonautika des Apollonios*, Munich 1968.
Golega: J. Golega, *Der homerische Psalter*, Ettal 1960.
Graz: L. Graz, *Le feu dans l'Iliade et l'Odyssée*, Paris 1965.
Gruber: J. Gruber, *Über einige abstrakte Begriffe des frühen Griechischen*, Meisenheim 1963.
Heinze: R. Heinze, *Virgils epische Technik*, Leipzig 1957^{4}.
Jacobsohn: *Hermes* 45, 1910, 99f.

James: A. W. James, *Index in Halieutica Oppiani Cilicis et in Cynegetica poetae Apameensis,* Hildesheim 1970.
Kakridis: Ph. I. Kakridis, Κόιντος Σμυρναῖος, Athens 1962.
Kehmptzow: F. Kehmptzow, *De Quinti Smyrnaei fontibus ac mythopoeia,* Diss. Kiel 1891.
Keydell: *Gnomon* 33, 1961, 280f.
Keydell, 1931: *JAW* 230, 1931, 75f.
Kleinknecht: *Hermes* 79, 1944, 66f.
Knight: (W. F. Jackson) *Vergil's Troy,* Oxford 1932.
Kühner-Gerth: *Ausführliche Grammatik der griechischen Sprache,* II Teil besorgt von B. Gerth, Hannover 1898-1904.
Kullmann: W. Kullmann, *Die Quellen der Ilias,* in *Hermes: Einzelschriften* 14, 1960.
La Roche: J. La Roche, *Die homerische Textkritik im Alterthum,* Leipzig 1866.
La Roche, *HU*: *Homerische Untersuchungen,* Leipzig 1869-93.
Lehrs: K. Lehrs, *De Aristarchi studiis Homericis,* Leipzig 1882³.
Leumann: M. Leumann, *Homerische Wörter,* Basel 1950.
LexfrEp: *Lexikon des frühgriechischen Epos,* Göttingen 1955-
Lloyd-Jones: *CR* n.s. 17, 1967, 274f.
Ludwich: A. Ludwich, *Aristarchs homerische Textkritik,* Leipzig 1884-5.
Noack: *GGA* 2, 1892, 769f.
Page: D. L. Page, *History and the Homeric Iliad,* Berkeley 1959.
Peek: W. Peek (ed.), *Lexikon zu den Dionysiaka des Nonnos,* Hildesheim 1968-75.
Platt: *JPh* 27, 1901, 103f.
Rank: L. P. Rank, *Etymologiseering en verwante verschijnselen bij Homerus,* Assen 1951.
Robert: C. Robert, *Die griechische Heldensage,* Berlin 1923.
Ruijgh: C. J. Ruijgh, *L'élément achéen dans la langue épique,* Assen 1957.
Ruijgh, TE: *Autour de TE épique,* Amsterdam 1971.
Scarcella: *GIF* 24, 1972, 515f.
Schneider: H. Schneider, *Vergleichende Untersuchungen zur sprachlichen Struktur der beiden erhaltenen Lehrgedichte des Nikander von Kolophon,* Wiesbaden 1962.
Schneider, *Call.*: O. Schneider, *Callimachea,* Leipzig 1870-3.
Schwyzer: E. Schwyzer, *Griechische Grammatik,* Munich 1939-50.
Stubbe: *Die Verseinlagen im Petron,* in *Philologus* Suppl.-Bd. 25.2, 1933, 23f.
Svensson: A. Svensson, *Der Gebrauch des bestimmten Artikels in der nachklassischen griechischen Epik,* Lund 1937.
Trümpy: H. Trümpy, *Kriegerische Fachausdrücke im griechischen Epos,* Basel 1950.
Vian: Budé text of Q., tome i. 1963, ii. 1966, iii. 1969; *Notice* refers to the *Notice* to book xii.
Vian*: letter to M.C., 16. v. 1978.
Vian, *Rech.*: *Recherches sur les Posthomerica de Quintus de Smyrne,* Paris 1959.
Wackernagel: J. Wackernagel, *Sprachliche Untersuchungen zu Homer,* Göttingen 1916.
Wernicke: *Triphiodori Ilii Excidium,* rec. F. A. Wernicke, Leipzig 1819.
West: M. L. West, *CR* n.s. 14, 1964, 257f.
West, *PP*: S. West, *The Ptolemaic Papyri of Homer* (*Papyrologica Coloniensia* iii), 1967.

COMMENTARY

1-20

Calchas on the basis of an omen declares that Troy must be taken by trickery.

It is easy to assert[1] that Q. has combined the traditional detail[2] of Odysseus' device of the Horse with Sinon's claim in Virg. *A*. 2. 185f. that Calchas 'ordered' the Greeks to build it. Even if the detail is Virg.'s own[3], in Q. Calchas' intervention is grounded in reality, is based on a wholly different set of circumstances, is strategically necessary (an effective method of crushing the stiff opposition put up by the god-fearing Neoptolemos, a motif certainly not of Q.'s own devising: 66-103n.), and must be viewed against the background of a tradition in which oracles, prophecies and portents abound[4], and in which Calchas came to assume an increasingly dominant role[5]. Q.'s Calchas indeed (for his teaming up with Odysseus cf. the n. on 360-88, § 4 (a) (ii)) is a leading light in decision making both before and after the fall of Troy[6]. His Trojan counterpart Helenos, so popular elsewhere, is virtually driven out of the action: he is a fighter viii. 252f., xi. 348f.; a seer, though not explicitly so, only in the chaotic prophecy of Hera at x. 346f.

Calchas is on the scene at this point in the saga in Dictys 5.7: he predicts that Troy will fall into Greek hands on the basis of an omen involving an eagle carrying a victim's entrails. The doubly inept Triph. 172f. is worth a passing glance: the 'aged' Calchas is in the Horse, and in his capacity as a seer he is well aware (εὖ εἰδώς) that the Greeks were at long last going to take Troy.—Triph.'s work is full of uneasy compromises: at 132f. Odysseus is made to draw an unfavourable comparison between the 'aged' Calchas (he is presumably there listening) who 'put off' the capture of the city and the 'foreign seer' Helenos who was now bringing the Greeks in

---

[1] So, e.g., Kehmptzow 68.

[2] See 21-65n.

[3] Noack (811) astonishingly argues that it cannot be based on a version which made Calchas *actually* suggest the Horse, because we are dealing with a story put into Sinon's mouth.

[4] Kullmann 221f. For Q. himself see Duckworth 66, and id. 75f. on the sharpening and intensification of the theme of Troy's imminent doom from this episode on.

[5] Cf. I. Löffler, *Die Melampodie*, Meisenheim 1963, 24, 46.

[6] See Heinze 65f.

sight of victory. More important, I think, is Petron. 1f.: the war was now ten years old, and

vatis fides
Calchantis atro dubia pendebat metu,
cum Delio profante caesi vertices
Idae trahuntur......

According to Stubbe (32) *Delio profante* is an error prompted by a muddled recollection of Sinon's tale in Virg. *A*. 2. 114 ÷ 121, since *pro Troia stabat Apollo*. The gods of saga do not operate as Stubbe thinks they do. Calchas is Apollo's protégé, and the skills implanted in him are operative in Q. (cf. 4) to set in motion the final stage of the war. It may well be that *Delio profante* specifically is due to Virgilian influence, but it is interesting none the less that Petr., whose account diverges from Virg.'s in a number of acceptable ways[7], forges a direct link between Calchas and the manufacturing of the Horse; in Sinon's rigmarole the oracular response has nothing to do with the Horse, which is already built (112f.).

Odysseus did not enjoy a monopoly for inventiveness. There were other contenders for this, the crowning triumph of the war: the seers Prylis (Lyc. 219f. with schol., see Radke in *RE* 23. 1150) and Helenos (Conon F 34, Dictys 5.9, 11), the latter's claim being a natural consequence of the common statement that Helenos predicted the city's capture (*Il. Parv.* 212, [Apollod.] 5.10 etc.); the sequence Helenos-Neoptolemos-Palladium-Horse is spelled out in rambling fashion by Triph. (51f. cf. 133f.). So too Calchas' prediction that Troy would fall 'in the tenth year' (B 323f., cf. vi. 61-2 and the confused viii. 475-7) was matched in the *Cypria* by a similar one from Anios king of Delos[8].

1-2

The long and weary struggle of the Greeks (cf. the 'tired' Greeks in Catul. 64.366 ~ Hor. *Carm.* 2.4.11, [Sinon in] Virg. *A*. 2.109) and their inability to take Troy are disposed of in a brief preface: so, from the Trojan side of the fence, Virg. *A*. 2.13-4, Petr. 1f. Triph., in contrast, taking as his starting-point the arrival of Helenos on the scene (45f.; with 6 ἤδη μὲν δεκάτοιο cf. the preface in [Apollod.] 5.8 ἤδη δὲ...δεκαετοῦς), exploits the familiar theme of the weariness and discomforts of war (cf. B 134f.; A. *Ag.* 555f.; S. *Aj.* 1185f.) in highly charged and ponderous language.

[7] Stubbe 32f. He naïvely posits as a source 'ein mythographisches Handbuch'.
[8] Cf. G. L. Huxley, *Greek Epic Poetry from Eumelos to Panyassis*, London 1969, 139.

Whether the intervention of Calchas is traditional or not (see above), we are dealing here, I think, with a doublet (of which there is an abundance in the Trojan saga as in others[9]) of the command issued by him to fetch the Palladium, an event which Silius Italicus (in a too often ignored passage) introduces in strikingly similar language (13.36-8, 41):

longo miles [cf. αἰχμηταί]..*quateret cum Teucria bello*
Pergama, et ad muros staret sine sanguine Mavors,
sollicitis Calchas...
sed Calchas Danais...

With this may be compared [Apollod.] loc. cit. (...Κάλχας θεσπίζει), and Hyginus' preface to the Horse-episode (108).

Lines 1-2 are acceptable in isolation as a preface to a fresh major episode in the war, but they seem less happy when taken in conjunction with the close of the previous book. μάλα πολλὰ κάμον evidently picks up xi. 500-1 οὐδέ σφιν μάλα δηρὸν.../ἔσκε λύσις καμάτοιο (for the unit ἀλλ'ὅτε δή here cf. Mügler, *Hermes* 78, 1943, 27f.; Woodhouse, *CQ* n.s. 2, 1952, 100f.): however, no attempt is made to explain the outcome of the fighting in its own context: an Achaean withdrawal is not so much as hinted at (ctr. ix. 325f.). One may detect a general absence of narrative strategy and a tendency to leave a number of loose ends untied in almost every book of Q. (some striking examples in Vian, *Notice* to x, pp. 14-15). The conclusion that Q. is a sloppy writer who flounders when confronted with a multitude of sources or sinks when he has none readily suggests itself and may be true. But arguably a poet who compares favourably with the majority of his imperial counterparts (he writes passable hexameters[10]) would be capable of avoiding elementary and restricted flaws in plot, and one may at least wonder whether we are dealing with a work that betrays signs of (unavoidably?) premature circulation: cf. Koechly, *Proleg.* xxxi-xxxiii.

1

This line is mirrored by xiii. 78 (Greek penetration of Troy). ἀλλ'...πολλά: a surprisingly rare run: [Opp.] *Cyn.* 1.487 (πολλόν); vi. 498 (πολλοί) Analogous formations are common enough: A. R. 1.655; ix. 125, xiii. 78; [Orph.] *A.* 301 etc. μάλα πολλὰ κάμον: Θ22 οὐδ'εἰ μάλα πολλὰ κάμοιτε (v.1.-ητε)/ ~ x. 18 καὶ εἰ μ.π. κάμωσιν/. Similar wording is employed at xiii. 301-2, 470. Cf. also Homer's μ.π. πάθον (same sedes),

[9] Lit. in B. Fenik, *Iliad X and the Rhesus*, Brussels 1964, 12.2.

[10] Monotonous they may be (cf. Duckworth, *TAPhA* 98, 1967, 77f.), but they are not subliterate. Of the latter category in imperial times καὶ ἴλαδὸν ἔστιν ἑλέσθαι.

and B 255-6 μάλα πολλὰ../ἥρωες Δαναοί.λδ'... **τείχεα Τροίης**: cf. viii.427; xiii.78 (ποτὶ τ.); xi.434 (παρὰ κλυτὰ τ. after Φ 295...'Ιλιόφι κλυτὰ τ.); ix.538-9 κλυτὰ τ.../Τροίης. Homer calls Troy εὐτείχεος, uses Τροίη often enough of the fortress (not much less frequently than Ἴλιος, 75: 118, cf. Page 293), and has at B 691, Δ 378 (πρὸς) τείχεα Θήβης/—but never τείχεα Τροίης/, an expression which is in fact curiously uncommon outside Q.: *Or.Sib.* 11.132 (resumé of fall of Troy) κλυτὰ τείχεα Τροίης/; A. *Ch.* 363-4 ὑπὸ Τρωίας τείχεσι (E. *IA* 762-3 ἐπὶ περγάμων Τροίας ἀμφί τε τείχη) ~ Triph. 437 Τροίης ὑπὸ τείχεσι. Its frequency in Q. *could* be accounted for by the high incidence of the clausula *moenia Troiae* (cf. Stat. *Silv.* 4.4.104 *circa m. T./*; epithet preceding: V. Fl. 4.58), though no passage in Q. has an obvious point of contact with any of the numerous Latin examples.

2

αἰχμηταὶ Δαναοί (cf. iii. 3): a solitary reproduction of M 419 (²...; τεῖχος 418 ~ τείχεος 420), also a stalemate situation. vii. 112 Δαναῶν στρατὸν αἰχμητάων/ blends Θ 33, 464 with Θ 472. **Δαναοί**: 157n. **πολέμου... τέκμωρ** is based on Π 302 and (Δαναῶν, π...) P 761 πολέμου δ'οὐ γίνετ'ἐρωή/, a hemistich imitated by Theoc. (22.192 μάχης δ'οὐ γίνετ'ἐρωή/) and by Q. himself again at ix. 15 ἀποφθινύθουσι, κακοῦ δ'οὐ γίνετ'ἐρωή/ with help from Hes. *Th.* 876 φθείρουσι, κακοῦ δ'οὐ γίνεται ἀλκή/.—The clausula (-)ετο τέκμωρ is Homeric (N 20 Π 472), but the expression πολ. τέκμωρ is exclusive to Q. (cf. iii. 503, xii. 224-5, 258): it was suggested perhaps by τέλος πολέμου (438n.), τέλος being a common gloss on τέκμωρ in antiquity, cf. Henrichs, *ZPE* 7, 1971, 240f.; a more specific 'way out of' = μῆχος (cf. 22 below; see δ 373 ~ B 343 with H. Fränkel, *Early Greek Poetry and Philosophy,* Oxford 1975, 164.13) would be appropriate here and at iii. 503, xii. 224-5, but hardly at xii. 258. **γίνετο**: this orthography was contemptuously rejected for Homer by La Roche, 219-20 (cf. too Chantraine, 1.12f.), but it is the vulgate Homer and is to be read everywhere in Q. (Vian, *Rech.* 166). See West on Hes. *Th.* 429, 876.

3-7

Q. here (as at vi. 5f.) reflects something of the leisurely pace normally encountered in assembly-scenes in Homer (see Arend 119f.); he dispenses with the preliminaries at xiv. 234.

3

δὴ τότ'ἀριστῆων: *Certamen* 127 (-ῆες) cf. A.R.4. 1288. **ἄγυριν**

ποιήσατο: a pretentious, indeed inaccurate (cf. Doederlein 1.44; *Lex fr Ep* s. ἄγυρις) variation on Homer's ἀγορὴν π. (Θ 2, 489, cf. A.R.3.576). For the relatively rare ἄγυρις see *LSJ*, adding Eudoc. *Cypr.* 255.

3-4

Κάλχας/εὖ εἰδώς = Triph. 172-3.

4-7

When a character in Homer is about to make a decisive contribution to the proceedings (particularly in the context of an assembly) he is more often than not accorded a set description, regardless of whether or not we have met him already: A (54f. assembly convened ~) 69f. (Calchas: cf. ᾔδη, ἣν διὰ μαντοσύνην τήν οἱ πόρε Φοῖβος Ἀπόλλων, ὅ σφιν...ἀγορήσατο καὶ μετέειπεν); O 281f. (ἔπειτ' ἀγόρευε Θόας...ἐπιστάμενος κτλ.); Σ 249f.; β 157f. (Halitherses the seer; ὄρνιθας γνῶναι...; a truncated version of the same in ω 451f.); η 155f. (...εἰδώς); π 394f. Cf. Virg. *A.* 5.704f. (seer Nantes), 11.336f.; V.Fl. 1.228f. (seer Idmon); and the superb parody of this epic mannerism (along with a host of others) in Claud. *Eutr.* 2.376f.

4

Homer's Calchas εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο (A 385, used also in ii. 166 and xiv. 365). **εὖ εἰδὼς ἀνὰ θυμόν**: both components of this unit are Homeric, and cf. B 409, [Hes.] F 198.5/ ᾔδεε γὰρ κατὰ θυμόν. Q. may be varying the key concepts of M 228-9; for θυμός, 'the organ of seership', see Dodds 26.99. **ὑπ' ἐννεσίῃς**: ἐννεσί- 24 times in Q., 11 times with ὑπό. A.R. is the first to employ the preposition (1.7, al.); after him it is more commonly present than absent, particularly among Christian versifiers. Of the three archaic instances of ἐννεσί- (E 894; Hes. *Th.* 494; *hDem.* 30 Διὸς -ίῃσι/) Q. imitates only the last (with variations: ii. 508, iii. 762, x. 250; ctr. Ep. adesp. *CA* 1.6; orac. *ap.* Paus. 9.18.5 = Parke-Wormell 409.4; hymn *ap.* Hld. *Aeth.* 3.4.3.), but much of the residue can be paralleled in later verse: e.g.: infr. 148 (~ i. 125, xi. 285) = [Orph.] *A* 268; iii. 475 (-ῃσιν ὑπ') cf. [Apolin.] 111.2; v. 195, viii. 432: cf. [Apolin.] 118.26, Anon. *AP* 9.788.2.—Apollo 'injects', 'implants' (cf.*LSJ* ἐνίημι I. 2, and for the form W. F. Wyatt Jr., *Metrical Lengthening in Homer,* Rome 1969, 94) specialised skills. The word (badly handled in lexica, and forced into two distinct categories by Fränkel, 283-4) bears a remarkable variety of nuances in late poetry.

5

πτήσιας οἰωνῶν: πτῆσιν οἰωνῶν occurs in a list of the departments of μαντική at A. *Pr.* 488. This is the only other verse example of πτῆσις, and perhaps the immediate model; but the word is commonplace in prose discussions of οἰωνοσκοπία, e.g. Clem. Al. *Strom.* 1.16. **ἀστέρας**: Calchas is the οἰωνοσκόπος *par excellence*, and ἀστέρας is surprising; perhaps it would be less surprising if more imperial epic were available to us. Astrological divination[11] is alien to the Homeric world, where celestial τέρατα are kept out of the action[12], and to tragedy[13]. The only unequivocal examples in Greek verse appear to be: [Orph.] *A.* 37, 207f. (but the former of Orpheus, not a full-time seer, cf. Kern *Orphica* 267; the latter of the pilot Ancaeus—the product of an unbalanced mind); Nonn. 6.58f. Astraeus, 38.31f. Idmon, both pieces of mystic nonsense. If we return to the sanity of the heroic world our attention must focus on Roman poets: for Calchas cf. Enn. *Iph.* 185f.; Sen. *Tro.* 345f. (list of mantic activities, including *stella*); in epic e.g. Virg. *A.* 3.359f. (Helenos; list, incl. *sidera, omina pennae*), Stat. *Theb.* 8.177f. (Amphiaraus; list, incl. *sidereos lapsus*).—Ctr. Calchas in Prop. 4.1.109f.

5-6

ἄλλα τε πάντα/..ὅσ': ν 11-12 ἄλλα τε π./δῶρ', ὅσα, sim. iii. 291-2 (ὅσ'), v. 635-6 (ὁππόσα). The unit ἄλλα τε π./is found occasionally outside Homer (also M 285 Ψ 483) and Q. (also vi. 52, xii. 144): Arat. 622, A.R. 1.1209, 4.888, Triph. 688, [Orph.] F167 (b) 4. **πάντα/...πέλονται**: the phraseology owes much to Homer: I 591-2 ἅπαντα/κήδε', ὅσ' [ctr. φ 110/σῆμαθ', ἃ...ἴδμεν] ἀνθρώποισι πέλει ~ θ 160 [cf. A.R. 1.679] ν 60 (οἷάτ', τάτ'...) ἀνθρώποισι πέλονται/; but the immediate model may have been Arat. 1036-7 ὅσσα πέλονται/σήματ' ἐπ' ἀνθρώπους. For the combination σῆμαθ'...θεῶν ἰότητι cf. A.R. 3.545.

6

θεῶν ἰότητι ('Will': the context determines whether benevolence or malevolence is meant. Leumann's speculations [127f.] are countered by Ernst Fränkel, *Gnomon* 23, 1951, 373): cf. ix. 491 and, unusually, vii.

---

[11] See in general A. Bouché-Leclercq, *L'Astrologie grecque*, Paris 1899, esp. 551 *et circa;* Schoemann-Lipsius, *Griechische Alterthümer*, Berlin 1902, 292f.

[12] W. Kullmann, *Das Wirken der Götter in der Ilias*, Berlin 1956, 90f.

[13] H. D. Jocelyn, *The Tragedies of Ennius*, Cambridge 1967, 326-7. Note however S. *OT* 301, where Teiresias [the 'star-man'] is vaguely credited with an interest in οὐράνια.

638^{1}–⌣θ. ἰότητι; once in *Il.* (T 9), 6 times in *Od.* (note λ 341 -οισι θεῶν ἰότητι χέονται/), quite often thereafter.

7

καί σφιν ἀγειρομένοισιν: the scribe of P (ει in ras.) perhaps considered ἀγρομένοισιν more 'epic' and may have envisaged an original καί σφισιν ἀγρ- (cf. A.R. 1.1105-6 v.l., Nonn. 36. 429); for ἀγειρ- cf. vi. 8 and, closer still, Nonn.*Met.* 21.9/καί σφιν ἀγειρομένοισι...ἔννεπε. **ἔπος ποτὶ τοῖον ἔειπε**: peculiar to Q. (i. 211 [ἀγρομένοισιν...] + 4), but the basic pattern is Hellenistic: A.R. 4.738, 1097 ἔπος δ'ἐπὶ τοῖον ἔειπεν/(cf. id. 2.144 corr., Campbell *CQ* n.s. 19, 1969, 277); [Theoc.] 25.77 ἔπος δ'ὅγε τοῖον ἔειπεν/. The first certain examples (a poorly supported variant in ρ 100; wrongly conjectured in Bacch. 5.160, cf. Führer op. cit. below on 551, p. 90) of τοῖον/τοῖα, 'the following', in formal speech introductions are Hellenistic (previously τοιάδε, τοιοῦτον). Common in Q.

8

Polite vocatival formulations appear in the subsequent debate. Calchas here gets right to the point. **πὰρ τείχεσσιν** = H 135. **ἐφεζόμενοι πονέεσθε**: excellently rendered by Vian: 'Cessez cette immobile guerre de siège'. Cf. (παρὰ τεῖχος...) ἑζόμενοι at x. 17 (~ H 100), and Ω 403.

9

Cf. x 489-90/μηκέτι...,/ἀλλ' ἄλλην...; *hHerm.* 348 /ἀλλ' ἄλλην τινὰ μῆτιν ἔχων...; X 174 /ἀλλ'...μητιάασθε/. For the clausula φρεσὶ μ. see 51n. In Homer Odysseus assembles his comrades (x 188) and suggests: ἀλλὰ φραζώμεθα θᾶσσον/εἴ τις ἔτ' ἔσται μῆτις (192-3); in A.R. brain is more important than brawn, and appeals for μῆτις occur regularly: 1.653f. (Lemniades in assembly); 2.1046f. (Amphidamas to Argonauts; 1049f. ἀλλά τιν' ἄλλην/μῆτιν...), 1058; 2.1277f.; 3.167f.

9-10

μῆτιν.../ἢ δόλον: A.R. 3.720 /ἢ δόλον ἤ τινα μῆτιν (~Jo.Gaz. 1.80 /μὴ δόλον ἤ τινα μῆνιν) cf. id. 781. Koechly, feeling himself bound by infr. 20, 48, 226, changed ἤ to καί. But Calchas is confronting ἀριστῆες and treads warily at first: it is only *after* reporting the portent, which sanctions the application of trickery, that he feels emboldened to specify δόλος καὶ μῆτις (20), with δόλος first. A dash should be printed after μητιάασθε in 9.

10

νήεσσι καὶ ἡμῖν: 'the ships and us' (and, by implication, the Greek armament as a whole). Mention of the ships, so far from being 'peu opportune' (Vian, *Rech.* 159) is entirely natural, as they constituted the army's lifeline and were just as vital to the Greeks as city-walls were to the Trojans (who were not defeated yet). On the importance of this theme in *Il.* see Schadewaldt, *Iliasstudien* 67. Cf., *inter alia,* I 423-4 (ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω/ἥ κέ σφιν νῆάς τε σαῷ καὶ λαὸν 'Αχαιῶν), K 45, M 155-6, Ξ 56 = 68 (νηῶν τε καὶ αὐτῶν εἶλαρ ἔσεσθαι/); vii. 142, 416, viii. 211. **ἔσσετ' ὄνειαρ**: Ep. adesp. *CA* 2.67, [Orph.] *L.* 343; cf. vi. 417 σοὶ ἔσσετ' ὄνειαρ, after X 485-6 οὔτε σὺ τούτῳ/ἔσσεαι...ὄνειαρ...οὔτε σοὶ οὗτος.

11

A fierce battle has been raging, and Calchas' portent has not been allowed to cut in on the action (cf. iv. 95 / ὡς χθιζῇ μοι ἔειπεν..., a conversation first heard of at that point). So in Stat. *Theb.* 10.198f. the seer Theiodamas claims to have seen a portent (*equidem haec..Marte diurno....vidi*), and that claim is followed by an attack involving *dolus*, wherein Capaneus, a less scrupulous counterpart of Q.'s Neoptolemos (cf. his defiance of Zeus' thunder in A. *Th.* 428f.), refuses to participate, *ipse haud dignatus in hostem/ire dolo superosque sequi* (10.258-9). **ἦ γὰρ ἔγωγε** (~ ii. 311 ἔγωγ'): clausular elsewhere in hexameters: N 744 (...τὸ χθιζόν), Antip. Thess. *GPh* 673, Gr. Naz. 551.384; at the beginning of a pentam. in Thgn. *IEG* 780. **χθιζόν**: adjectival at ix. 5 χθιζὸν...τέρας..θαυμάζεσκον/, here almost certainly adverbial, as at xiv. 237 *codd.,* where, however, Rhodomann's correction derives support from iv. 95 (Vian*). χθιζόν for χθές may have been regarded as recherché prior to the imperial period: T 195 (Call. *HE* 1242 is adj., see the previous line, and A.R. 4.1397 should be written εἰς ἔτι [not εἰσέτι] που χθιζόν with Wackernagel, *Vorlesungen über Syntax,* Basel 1924, 2.194; not enough of Euph. *CA* 75 survives to reveal its grammatical status). Subsequent examples: Antip. Thess. *GPh* 268, Greg. Naz. 1453.17 [after Hom.], Colluth. 331, al., Maced. *AP* 11.61.1 and Metrod. 14.141.2; cf. the fragmentary 'Pampr.' *GDK* 35.1 *r* 22;; Anon. id. suppl. 10.27.

12-18

Hawk-dove portents occur in ο 525f. (portending destruction of suitors); A.R. 3.540f.; Sil. 4.103f. (with a set description of a seer; on this episode see H. Juhnke, *Homerisches in römischer Epik flavischer Zeit,* München 1972, 199f.); Nonn. cited in next note. There may be a remote point of contact

with Neoptolemos (the 'sacker' of Troy [e.g. Pi. F 104] and the most prominent butcher therein): he is compared to a κίρκος in E. *Andr.* 1140f., Antim. (?) F 84.2. Homer's men in the Horse are described as Τρώεσσι φόνον καὶ κῆρα φέροντες/ (δ 273 θ 513), cf. infr. 18.

12

Asyndeton occurs regularly at the start of portent stories: cf. B 308 /ἔνθ' ἐφάνη μέγα σῆμα· δράκων...; A.R. 4. 1364-5; esp. Nonn. 42.535f. /ἔνθ' ἐφάνη μέγα σῆμα...·/κίρκος...ἐδίωκε πελειάδα, τὴν δέ... For the δέ- series of 12-17 cf. e.g. Θ 247f., M 205f., β 152f.

13

χηραμὸν ἐς πέτρης: a detail from the main model, Φ 493-4 'Artemis fled before Hera ὥς τε πέλεια,/ἥ ῥά θ' ὑπ' ἴρηκος κοίλην εἰσέπτατο πέτρην,/χηραμόν'. For the expression cf. Ps.-Phoc. *Sent.* 172 πέτρης κοίλης κατὰ χηραμόν. A.R. (4.1298-9) has πέτρης (πέτρης,?)/χηραμοῦ, cf. perhaps viii. 42 (*lacuna praeeunte*). **χηραμὸν...κατεδύσατο**: χηραμός is glossed κατάδυσις in schol. D Φ 495 and elsewhere, see Erbse ad loc. **κατεδύσατο** *codd.*, the predominant form in Q. (Vian, *Rech.* 165): -σετο Vian. See in general Leumann, *Glotta* 32, 1953, 204f. = *Kl. Schr.* 234f. (bibl.); Erbse on schol. B 35*a*. -σετο was the form preferred by Aristarchus, though apparently he did not alter -σατο wherever he found it (cf. schol. Γ 262*a*$^{1-2}$; Ludwich 2.123). Ptolemaic papyri give -σατο (-σετο vulg.) at Ψ 212, φ 5 (West, *PP* 184, 278), the medieval tradition vacillates. A.R. among others allows both forms (van Krevelen, *Mnemosyne* 4.6, 1953, 63), and with Erbse (566) I should prefer to leave the transmitted text alone.—Vian* regards -σετο as *lectio difficilior.* **τῇ δὲ χολωθείς**: Rhodomann's τῇ δ'ὁ, accepted by Zimmermann, involves an easy fault (microscopic ο latched on to following χ, subsequently disappears from view), and seems all but certain [Vian* agrees]: note κείνη 12, ἡ and ὁ 15, ἡ 16, ὅς 17. One may compare the sequence of S. *Ph.* 371f., ὁ δ'...κἀγὼ χολωθεὶς...ὁ δ'...

13-14

χολωθείς/ἀργαλέως: cf. 215-6n., and xiv. 309. ἀργαλέως, widespread in Q., is seldom found elsewhere: Thgn. *IEG* 1091, Man. 5.33, Anon. *AP* 9.499.1.

14

μάλα...χρόνον: μ 407 (οὐ μ.), vii. 458, ix. 281. Cf. 59n. **ἀγχόθι μίμνε**: Hom. αὐτόθι μίμν-/(ς 245 etc.), cf. i. 442 (ἔνδοθι); infr. 284n.

15

ἐνθέμενος δόλον: sc. φρεσί (370n.), cf. Opp. *Hal.* 3.479 δόλον ἐν φρεσὶ θέσθαι/, of a fish. δόλον αἰνόν: Vian's correction (χόλον *codd.*) is clearly as vital here (despite X 94) as is that of Rhodomann at v. 457. Erbse's argument for the retention of χόλον [566] seems to me to amount to a mere paraphrase of an unsatisfactory text. The two words are often confused, e.g. λ 439, Hes. *Th.* 562, and note χολ- in 13.—For αἰνόν cf. infr. 392, xi. 62-3; the only example of this combination outside Q. (who uses αἰνός for most things) seems to be *GVI* 740.3 (Amnisos, ii-iii).

16

θάμνῳ ὑπεκρύφθη: cf. P 677 /θάμνῳ ὑπ'; and [Theoc.] 25.227 θάμνοισιν...ἐκρύφθην/(~ S. *El.* 55). Similar in form is viii. 469, which goes against Zen./vulg. at O 626. ἡ δ' ἔκθορεν ἀφραδίῃσιν: ρ 233 ἔνθορεν ἀφραδίῃσιν/; one of the variants in Φ 18 ὁ δ' ἔσθορε is ἔκθορε. The Trojans in the event are ἀφραδέοντες (545).

17

Presumably a reworking, and a poor one, of iii. 175 ἐλπόμενοί μιν ἔτ' ἔμμεν ἀνούτατον, ὃς δ' ὑπὸ πότμῳ: μιν thus postponed nowhere else in Q. ἐπαερθείς: cf. ἀρθείς/N 63, of an ἴρηξ attacking his prey.

18

δειλαίῃ τρήρωνι: Antip. Sid. *HE* 300 /δειλαί...πέλειαι/. δείλαιος of animals (cf. iii. 172) often in Babrius, e.g. 95.41, of a victim pursued by a lion ἐφορμήσας. Q.'s portent reflects the limpidity of a Babrian fable. τρήρωνι φόνον: cf. *Or.Gr.* 163 (b) Hendess: (τρήρωνες) φρίσσουσι φονῆα/sc. κίρκον. φόνον στονόεντ' ἐφέηκε: so (ἐφέηκα) v. 185, viii. 142, xiii. 359. This unit, peculiar to Q. (who found the epithet στονόεις irresistible, 63n.) has the status of a 'formula' which displays variation of terminal verb: τίθησιν, φέρουσα, -σαι, βαλέσθαι (3x), νόησε. The rigidity of the pattern is breached only twice: v. 510, vi. 405.

19

τῶ νῦν μή: Ω 568 χ 251, cf. infr. 70. βίῃ πειρώμεθα: suggested perhaps by M 341. Τρώιον: in Q. also with ἵπποι (i. 351, = Trojan); οὖδας (6x, cf. Colluth. 210, and Ov. *Trist.* 2.404, 5.14.40; *Ep.* 13.94); πεδίον (vi. 428, see below); υἷες (45n.). See next note. Τρώιον ἄστυ = xiv. 9; ποτὶ T. i. 52, iii. 339, xii. 421. The same phrase in Triph. 174, Colluth. 141. I suspect that it is a creation of the late Hellenistic or imperial

epoch. Τρώιος in Homer never (unlike Τρωικός) refers to what belongs to *all* the Trojans (P. Chantraine, *Études sur le vocabulaire grec,* Paris 1956, 105). Early poets appear to respect the distinction: E. *Alexandr.* F 43.42 Snell ἄστυ...Τρωικόν ~ S. *Ph.* 1423-4 τὸ Τρωικόν/πόλισμα; S. *Aj.* 862-3 τὰ Τρωικά/πεδία cf. K 11 ἐς πεδίον τὸ Τρωικόν, Ψ 464 /Τρωικὸν ἄμ πεδίον, 'Simon.' *EpGr.* 225 Page Τρωικὸν ἐς [v.l. ἄμ] πεδίον/, and: Pi. F 172.4 Τρώων†ἄμ πεδίον: Τρώιον Boeckh, edd., read Τρωικόν (ctr. Q. vi. 428 /Τρώιον ἄμ πεδίον). [At E. *El.* 440 Τρωίας, if right, will be gen. sing.; E. *Andr.* 305 is a hopeless muddle]. The practice of later poets is different, e.g.: Antiph. *GPh* 925-6 τεῖχος../Τρώιον (E. *Or.* 246 Τρωικῶν...τειχέων); Bass. id. 1615 πύργος ὁ Τρώιος (E. *Tr.* 720 πύργων...Τρωικῶν); Triph. 531-2 Τρώιον.../λαόν (Hom. Τρωικόν).—The earliest example of the type **-ιον** (ethnic) **ἄστυ** is, according to Pfeiffer on Call. F 75.74, Phryn. Trag. F 9.1 Snell; other contenders are Simon. (?) *IEG* 10.3; Bacch. 11.57 (cf. Robertson, *CR* n.s. 1, 1951, 16). It is widespread in later verse.

19-20

Τρώιον ἄστυ/περσέμεν: cf. B 660 /πέρσας ἄστεα; xiv. 9 πέρσαντες...Τρώιον ἄστυ/; Antim. (*Theb.*) F 28.2 διεπέρσατε Δύμιον ἄστυ/(for Wyss' citation of Q. there consult Vian's app. crit. ad loc.). The closest Homer comes to this expression is Φ 584 (cf. ix. 279-80).

20

εἰ: i.e. πειρώμεθα εἰ, a common locution from Homer on. **δόλος καὶ μῆτις**: in reverse order infr. 48. Q. breaks away from the Homeric prototype, ι 422 δόλους καὶ μῆτιν ὕφαινον/, unlike [Orph.] *A.* 842, Nonn. 37.316.

21-65

Odysseus suggests a trick, and Calchas lends his support

Q. allies himself with the most popular account: the Horse is the brainchild of Odysseus. He devised the Horse (Polyaen. *Strat.* 1, *proem.* 9, Philostr. *Her.* 11.4-5, Lib. *Enc.* 8p. 231 and *Eth.* 8p. 433; one is surprised to find no mention of this in the list of Odysseus' achievements in Sid. *Carm.* 9. 151f.), and either suggested that Epeius should build it ([Apollod.] 5.14; implied in Pl. *Bac.* 940 *Ulixes, quoiius consilio haec gerunt* ~ *Epius* 937) or issued a general command that was taken up by Epeius (Tz. *Posth.* 631f., perhaps an abridgement of a debate akin to the Sinon-story in Q.). The ascription of the scheme to Odysseus will go back to the archaic

period: but Homer (θ 494-5) is imprecise (Odysseus however clearly masterminds the whole operation[14]); the bald summary of *Il. Parv.* (222f.: καὶ Ἐπειὸς κατ' Ἀθηνᾶς προαίρεσιν τὸν δούρειον ἵππον κατασκευάζει) is unhelpful; of *Il. Pers.* we know nothing[15]; on Stesichorus see below on 83; 218-259.

Laocoon in Virg. *A.* 2.44 automatically assumes that the Horse is due to Odysseus. The sequence of ideas there suggests a tragic source: *sic notus Ulixes?...timeo Danaos...*invites comparison with Hector's words in *Rhesus* 861f.: 'What Greek other than Odysseus would have perpetrated or planned such deeds? δέδοικα δ' αὐτόν...' (cf. id. 704f., 952f., where anything smelling of deceit is attributed without hesitation to Odysseus).

The present speech substantially prefigures the exhortation of 220f., but here Odysseus does not say why the Trojans will actually be prepared to take in the Horse (ctr. 237). And nobody in the world of the Heroic Digest thinks to ask now. The bare and bland 'let us construct a Horse' (28) is all right if you know the story already.

21

ὣς ἄρ' ἔφη followed by δέ B 265 etc., and of course often in Q. **φρεσὶ τεκμήρασθαι**: Opp. *Hal.* 5.123 (τοῦ δ'...ἐνὶ) φρεσὶ τεκμαίρονται/.

22

ἄλκαρ ὀιζυροῖο μόθου: variations in i. 160, ii. 11. Cf. [Orph.] *L.* 3 ὀιζύος...ἄλκαρ/, and for ὀιζ. μ. Γ 112 (πολέμοιο); xi. 498 (δῆρις); infr. 87 (ὑσμίνης). **μόθου**: regularly in Q. a neutral word for 'war', 'fray', as in H 117, cf. Trümpy 158. **δίζοντο**: again iv. 16, vii. 26, 258, x. 447. An idea of the spread of this verb may be gained from Livrea's note on Colluth. 80.

22-3

μῆχος/εὑρέμεναι: from B 342-3 = μ 392-3, cf. the similar pattern of ii. 74-5, x. 11-12, and I 249-50. The phrase is rare outside epic: Theoc. 2.95, Gr. Naz. 1231.51 (both with verb first).

23

μοῦνος δὲ...: for 'but only' after 'all' cf. e.g. Nonn. 32.281-2, 38.30f., and

---

[14] Cf. Heinze 65. Odyssean accounts of the Horse are eclectic and subject as one would expect to manipulation: Andersen, *SO* 52, 1977, 5f.

[15] A. Severyns, *Le cycle épique dans l' école d'Aristarque*, Liège 1928, 355, guesses that Odysseus played the dominant rôle.

μοῦνος δ' in A.R. 3. (555-) 556. One might have expected here an ὀψὲ δέ-routine, for which see Bühler, Mosch. *Eur.* pp. 64f. **σαοφροσύνῃσι**: Homeric δὶς λεγ. (ψ 13 sing.; ψ 30 plur. ~ iii. 426 [sing.]). The sing. is widespread in post-Homeric verse, the plur. (also vii. 47, xiii. 180) extremely rare: *GVI* 1726.5 (Pisidia, 'vor 212 n. Chr.'); Opp. *Hal.* 3.359; 'Pampr.' *GDK* 35.1*r*16. For Odysseus' sagacity cf. Lib. *Enc.* 2.14: 'people say τὴν ἐκείνου σοφίαν ἐμπλῆσαι τὸν ἵππον τῶν ἀρίστων ἀνδρῶν'.

24

υἱὸς Λαέρταο: χ 191; iv. 592 δαΐφρονος ~ θ 18 / υἱὸν Λ. δαΐφρονα; v. 129 (καὶ...); v. 238 ~ [Hes.] F 198.3; vii. 404 πύκα φρονέων = infr. 219. **καὶ...μῦθον**: for the pattern cf. Φ 393al. καὶ...φάτο μῦθον/, and Zen.'s reading at Z 54: καὶ ἀντίον ἔπος ηὔδα/. The chief model here is A.R. 3.565 οὐδ' ἄρα τίς οἱ ἐναντίον ἔκφατο μῦθον/. He and Q. are the only ones to employ the unit ἔκφατο μῦθον(/): clausular 4 times in Q. (cf. infr. 552 with A.R. 4.410), infr. 205 + 3 the run / τοῖον δ' ἔκφατο μῦθον after A.R. 2.10, al.

25

Apparently the sole epic instance of the address 'o you who are honoured' familiar from tragedy, e.g. S.*OT* 1223 ὦ...τιμώμενοι. Seneca's Oedipus addresses Teiresias with the words *sacrate divis* (*Oed.* 291). **ὦ φίλ'**: γ 103 and often thereafter. **ἐπουρανίοισι...θεοῖσιν**: cf. Z 527; Z 129, 131. **τετιμένε..θεοῖσιν**: [Orph.] *H.* 45.5, 54.2 τετιμένε πᾶσι θεοῖσιν/(cf. *PMG* 880), after Ω 533 θεοῖσιν τετιμένος. Variants of this expression: (ἀθανάτοις appended to θ.) Hes. *Th.* 415, *GVI* 1843.5 (= *IME* 68), i-ii; (ἀθαν. alone) iii. 116, reversing the order of *hAphr.* 205, sim. *hDem.* 397, *Certamen* 220.

26

εἰ ἐτεόν: cf. viii. 475, xiii. 513; and iii. 190, iv. 83, 103 / ὦ φίλοι (-ος), εἰ ἐτεὸν...; the *incipit* εἰ ἐτεόν (without δή, γε) also B 300 v.l., ω 352, A.R. 2.325, Gr. Naz. 669.21, 1282.15, Nonn. *D.* 3.160 + 5. Exactly as in A.R. 3.549 (Mopsos' reaction to an omen), 'das...εἰ ἐτεόν drückt..keinen echten Zweifel aus' (Fränkel 359.39). **ἐυπτολέμοισιν Ἀχαιοῖς** = xi. 150, cf. infr. 218 ~ vi. 301. ἐυπ(τ)όλεμος, alien to early epic so far as we know, makes a brief appearance in classical epitaphs (*GVI* 20.4, Athens 432 and 1564.2, Athens v), is unknown in Hellenistic verse, but reemerges subsequently: to the examples in *LSJ* εὐπτολ-πολ- may be added Nonn. 5.98, Paul. Sil. *Ecphr.* 967, 971, and the attractive conjecture of Unger at

Colluth. 150. Q. himself uses the word for a number of repetitive noun-epithet combinations (cf. on 52 below). It replaces the Homeric φιλοπτολ- were metre demands an initial vowel (e.g. ἑ-ου Ἀχιλῆος/ 5x ~ φ-ου Ἀχ./ 3x; ἑ-ων Ἀργείων / 1x ~ φ-ων Ἀργ./ 2x), but it is interchangeable with φιλο- in the sequences Τρώεσσι, Τρωσὶ φιλ- ~ Τρώεσσιν, Τρωσὶν ἐυ- (see e.g. v. 174 against viii. 240); cf. 50n.—The epithet is studiously chosen: as we shall see, for Odysseus trickery (see the next line) is in no way incompatible with prowess.

27

ἐκπέρσαι Πριάμοιο..πόληα: Α 19 / ἐκπέρσαι Πριάμοιο πόλιν. Further mutations: iii. 652-3, xi. 288. **δολοφροσύνῃσι**: again vii. 275 (sing.), v. 210, 645 (plur.). One of a galaxy of words uncommon in archaic epic but done to death by later versifiers: sing.:- Τ 112, *hHerm.* 361 — Nonn. 20.290, 48.685, [Apolin.] 34.43, Colluth. 321; plur.:- Τ 97 — A.R. 4. 687, Opp. *Hal.* 3.156, [Apolin.] 63.10, Colluth. 369, Christod. 175.

28

ἵππον τεκτήναντες: cf. 81, 378. **ἀριστέες...ἄνδρες**: see 71 and n. ἀριστ- ἄν. first A.R. 1.70 + 4, then Colluth. 272; the reverse, Homeric order, represented in i. 164 / ἄνδρες ἀριστῆες, is marginally commoner: Ο 489 + 3 / ἀνδρὸς -ῆος = A.R. *CA* 12.17, *GVI* 670.2 (pentam.; Mysia, ii-iii); ξ 218 / ἄνδρας -ῆας; E. *IA* 28 (conj. id. *Med.* 5); Mnasalc. *HE* 2625.—For the commonplace association of ἀριστῆες / ἄριστοι with a λόχος cf. e.g. ξ 217-8 (ἄνδρας ἀριστῆας); Ν 276-7 (ἐς λόχον); θ 512 (ἵππον ὅθ' ἥατο πάντες ἄριστοι/); *Il. Parv.* 230f.; Triph. 308, 382; infr. 234, 268-9, 344.

28-9

ἐς λόχον../βησόμεθ': echoed in 279-80 infr.

29

ἀσπασίως: 'gladly', a wry detail from Odysseus: he is determined that he will meet with no opposition.

29-31

λαοὶ....κλισίας: the text has been badly mauled at 30-1, πάντα ἐς κλισίην; ἐς from 30 and 32 init., an error which has extended to 337 infr., ἐς κλισίην perhaps from Ι 90 etc. Available parallels support Koechly rather than West's ingenious λαούς, πάντα, ἣν κλισίην: (a) nom. λαοί: ε 350 χ 528 (f.) αὐτὸς δ' ἀπονόσφι τραπέσθαι/ [imit. [Orph.] *L.* 739]; (b) plur. κλισίας: infr. 337; Nonn. 36.145 κλισίας ἐμπρήσατε; cf. also Triph. 215.

30

ἐς Τένεδον: γ 159. This and other details in Odysseus' speech will be dealt with when his suggestions are translated into actuality. σὺν νηυσίν = Σ 213 etc. Cf. B 236 al. σὺν νηυσὶ νεώμεθα.

31

ἀπ' ἄστεος: ii. 98 (Τρώιοι υἷες/..ἐσκοπίαζον ἀπ') and often. This unit, unknown to early epic, occurs in [Theoc.] 25.56, *GVI* 1192.1 (Thrace, ii-iii), [Opp.] *Cyn.* 1.487, Nonn. *D.* 18.324 and *Met.* 7.95, 11.63.

32

ἐς πεδίον προχέωνται: B 465 (-οντο) = Nonn. 22.145 and (πρ. κατηφέες) 34.129. The same phrase is used to describe the Trojans' egress by Triph. (239, claus.). ἀταρβέες: this *hapax Hom.* (N 299 κρατερὸς καὶ -ής / ~ iv. 274 κρατεροὶ καὶ -έες) is popular with Q., who has it most often in noun-epithet combinations (74n.). For its predicative use cf. iv. 238; vi. 116 (Τρῶες); x. 57 (cf. N 299 again) ἀ. ἀμφ- ~ infr. 64.

32-3

ἀνήρ / θαρσαλέος: η 51 -έος...ἀνήρ; cf. Diosc. *HE* 1545-6, Opp. *Hal.* 5.395, Christod. 232.

33

Cf. (Vian) Arat. 64 τὸ μὲν οὔτις ἐπίσταται (after E 665); E 9 K 314 / ἦν δέ τις ἐν Τρώεσσι...—τὸν δ' of YD might be retained if τὸν...Τρώεσσι could be held to constitute a parenthesis (ἐπίσταται vividly 'know' = 'is going to know'), but the correction τ' (or ῥ'?) is preferable: cf. infr. 238. δ' may have been prompted (if any prompting was needed) by τ 87 / Τηλέμαχος· τὸν δ' οὔτις ἐνὶ...

34

μιμνέτω..ἵππου: Nonn. 39.118-9 / ἔκτοθεν...χυδοιμοῦ/μιμνέτω...θρασύς (v. 33 supr.). For ιπποῦ see Vian, tome ii, p. 211. ἀρήιον..κῆρ: cf. 239 infr., viii. 283-4 ὑπέρβιον ἐνθέμενοι κῆρ/μίμνον; x. 291 ~ I 639. ἀρήιον κῆρ here only.

35-6

In like vein Triph. 285 (Priam to Sinon) ἔφυγες...ἀνάρσιον ὕβριν 'Αχαιῶν/.

35

βίην ὑπέροπλον: in xiv. 550 followed by a participle, as in all the other instances of this phrase: Hes. *Th.* 670 and F 43 (a) 59 ~ Mimn. *IEG* 9.3; [Theoc.] 25.152.

36

ῥέξαι ὑπέρ: A 443-4 ἑκατόμβην / ῥέξαι ὑπὲρ Δαναῶν. λιλαιομένων† μιν ἀλύξαι: a similar clausula in vi. 387. Castiglioni's ὑπαλύξαι (p. 50), accepted by Vian, introduces a verb used by Sinon at 251, 383, and cf. *Scut.* 304 ἱέμενοι ὑπαλύξαι/; once the preverb had vanished an incompetent would have inserted μιν to plug up the gap. Just as easy, and not, I suspect, too clumsy for Q. would be Zimmermann's μέγ' ἀλύξαι: cf. i. 214, ii. 283, iv. 36, vii. 489 etc.

37

τόν ῥ' ἐκάμοντο: how Erbse (566) can argue, given infr. 379, that Q. is here lapsing into direct speech (so *codd.*, δ') I do not know. Vian's ῥ' is certain: cf. E 735 Θ 386; A.R. 2.718; epigr. *ap.* Cougny, *App. Anth.* 191.2, p. 323. ἐκάμοντο: λ 523 ἵππον..ὃν κάμ' 'Επειός/, cf. infr. 111 and Triph. 99.

38

Τρώων ὑπὲρ αἰχμητάων: our only echo of an isolated Homericism, A 152 Τρώων ἕνεκ'..αἰχ./.

39

καὶ...ὥς: a frequent sequence in Q., particularly in the formula...ὥρμαινε(ν), after Φ 64 etc. ἐπὶ δηρόν: only in this sedes in Q. (iii. 524, iv. 348, vi. 18) as in v.l. ant. P 41; [v.l. β 285]; A.R. 1.870, 2.517, 3.950; Mosch. *Eur.* 18; Doroth. *Cat.Cod.Astr.* 6.325; Triph. 246. Internally in other sedes: I 415 ~ Eudoc. *Cypr.* 2.338; A.R. 1.615 ~ Procl. *H.* 4.11. It is most commonly clausular: A.R. 2.757, [Orph.] F 288 (c) I 4 (= Ammon 4), Gr. Naz. *AP* 8.46.3; ἀλλ' ἐπὶ: Doroth. *Cat.Cod.Astr.* 6.328, Paul. Sil. *AP* 7.609.3 [Viansino 9; = *GVI* 273]; οὐδ' ἐπὶ: A.R. 1.1072, Musae. 291, Max. 378; οὐκ ἐπὶ: A.R. 3.1049, *Or. Sib.* 13.27, 14.336, Gr. Naz. 1395.21, 1517.153. πιφαύσκειν: πιφάσκ- PQ, ix. 226 πιφαύσκων P[sl]: πιφάσκ- PH. -ασκ- (the reading of *codd.* in [Orph.] *L.* 763: πιφαυσκ- Hermann) is a frequent v.l., e.g.: Hom. often; Hes. *Th.* 655, where see West; A. *Pers.* 662; A.R.: see Vian, Budé i, p. lxxvi; D.P. 173; Opp. *Hal.* 2.213 (cf. Thompson, *CQ* n.s. 21, 1971, 511); [Orph.] *A.* 10; Nonn. *Met.* 18.161; [Apolin.] *proem.* 9.

40

ἀταρτηροί περ ἐόντες: cf. iv. 223; 'brutal', 'cruel and unyielding', see *Lex fr Ep* s.v., Gow on Theoc. 22.28. Q. has this Homeric δὶς λεγ. 12 times (adv. -ῶς vi. 360, not recorded in *LSJ*; not a *hapax* [Vian *Rech.* 195], cf. Eudoc. *Cypr.* 1.1), notably in recurrent noun-epithet combinations (πολέμοιο 2x; χυδοιμοῦ 4x).

41

Sinon is the 'beggar Odysseus' (see n. on 360-88, § 2 (b)): ρ 10 / τὸν ξεῖνον δύστηνον ἄγ' ἐς πόλιν (cf. ν 323, ρ 201); τ 253 ἐὼν ἐλεεινός/. **ἐς δὲ πόλιν**: *hAp.* 477 / ἔς τε π. **θοῶς**: that is, after he had convinced them (40). Odysseus only hints at what a volunteer might expect both here and infr. 239. Sinon in the event has no illusions.

42

ἀλεγεινὸν..ἄρεα: cf. viii. 239, from N 568-9 (a warrior wounded) ἔνθα μάλιστα / γίνετ' Ἄρης ἀλεγεινὸς ὀϊζυροῖσι βροτοῖσιν—a vigorous turn of phrase dampened down by Q. as by most moderns (cf. Cauer 352). **ἄρεα**: this form is no stranger to hexameters, cf. e.g. A.R. 1.1024; *GVI* 102.3 (iii-ii; ἐς ἄρεα); Anon. *P. Oxy.* 2818.11; Nonn. *D.* see Peek; Anon. encom. *GDK* S 10.7; Colluth. 58. **πένηται**: πέληται *codd.* is probably a mere mechanical error (cf. A. *Eu.* 431 v.l.; at i. 457 only R preserves the correct πένονται) rather than a learned importation of Zen.'s reading at μ 15 ἵνα σῆμα πέλοιτο/(for which cf. Opp. *Hal.* 5.124, [Opp.] *Cyn.* 2.506).

43

Sinon carries out this instruction at xiii. 23, δὴ τότ' ἄρ' αἰθαλόεντα Σίνων ἀνὰ πυρσὸν ἄειρε. For the language cf. (a) orac. in Porph. *ap.* Eus. *PE* 6.3 (Parke-Wormell 470.9) / αἰθαλόεις...πυρσός/; (b) A.R. 4.1552 ἀνὰ βῶλον ἀείρας/(after X 399); xiii. 446 θοῶς ἀνὰ χάλπιν ἀείρας/; (c) Gr. Naz. 1576.325, Nonn. 6.46 πυρσὸν ἀείρας/, cf. id. 4.240 and earlier A.R. 4.482-3, Lyc. 1295.

44

ἐποτρύνας: see xiii. 35f. **εὐρέος** is no doubt a traditional epithet of the Horse, cf. infr. 283, 566, 584; Triph. 104.

45

Τρώιοι υἷες: used by Q. alone:- (a) In this sedes, cf. infr. 64 + 10x. Most adopt a rigid pattern, /ὣς ἄρα Τ. υἷες 5x,/καὶ τότε,/δὴ τότε,/μή ποτε once

apiece; (b) Claus., infr. 482 + 9x (ἄλλοι Τ' υἷες twice, αὐτοὶ once). Hom. Τρώων υἷες. **ἀκηδέες**: this word assumes an even more sinister tone at infr. 574.

46

The statement that Odysseus' plan of campaign met with *universal* approbation flies in the face of Neoptolemos' protests of 66f.: he is against trickery, and we can hardly be meant to imagine that he has had a change of heart in the course of Calchas' back-up speech, or that he was initially impressed but was incensed by the assertion that the Trojans could be χάρτιστοι (62). The motif of Neoptolemos' opposition has been foisted in as an afterthought without the required patching-up of the surrounding context (see the note on 1-2, fin.). [A.R. 3.555-6 (see 23n.) is much easier]. **ὥς...ἐπήνεον**: after Ψ 539 etc. (= [Orph.] *A*. 293) /ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον. **ἔξοχα δ' ἄλλων**: i. 814, ii. 106; first in A.R. (1.858), then Nonn. *D*. 8.334 + 4, [Apolin.] *proem*. 53 (ἐθάμβεεν), Jo. Gaz. 1.239, 2.270.

47

ὅπως: *LSJ* θαυμάζω 6a, c; Kühner-Gerth 2.2.370 Anm. 2. Cf. infr. 149. **ὑπεθήκατ'**: Y's offering presumably arose from a dittography (καθ-κατ').

47-8

ὑπεθήκατ'...ὅς: reminiscent of Θ 36 (= 467) βουλὴν δ' Ἀργείοις ὑποθησόμεθ' ἥ τις ὀνήσει (~ 28 /ὡς ἔφαθ', οἱ δ' ἄρα πάντες...) and Hes *Th*. 175 (Earth to Cronus, set λόχῳ 174) δόλον δ' ὑπεθήκατο πάντα/.

48

μῆτιν καὶ δόλον: 20n. **δόλον ἐσθλόν**: perhaps suggested by Antiph.*GPh* 1002 δόλος...ἐσθλότερος, of the Horse; but Q. allows words denoting 'good' to run riot in his verses, cf. on 49. **ἐσθλόν, ὅς Ἀργείοισιν** is based on the Homeric runs ἐσθλός, ὅς Ἀργείοισιν (Τ 122), πατέρ' ἐσθλόν, ὅς...(τ 395). **ἔμελλε**: 'was going to' as a matter of certainty: Vian's 'promet' is too weak. On the use of μέλλειν in Q. see Duckworth 60.

49

ἔμμεναι ἄλκαρ: ἄλκαρ here = 'help towards', 'means of securing', normally 'help against', 'help in averting'. ἔμμεναι ἄ. elsewhere closes the

verse, i. 160, xi. 452 conj., A.R. 2.1074, suppl. Dion. Bass. F 20 *v* 11, [Apolin.] 132.9 (ctr. [Opp.] *Cyn.* 4.153). Homer has ἄλκαρ ἔσεσθαι/(E 644); ἄλκαρ../ἔσσεται (Λ 823-4 cf. Nic. *Ther.* 698-9), which Q. reverses at ii. 11 ἔσσεται ἄλκαρ (= [claus.] *Or. Gr.* 169.3 Hendess; Opp. *Hal.* 5.385 ἔσσεται...ἄλκαρ/). **ἀτὰρ...πῆμα**: the Homeric models (see also 256n.) are Θ 175-6 (Hector loq.) 'Zeus has granted me νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα', Z 282-3, Paris reared by Zeus μέγα...πῆμα / Τρωσί (sim. X 421-2), and these are used again at i. 650, ii. 360 (in reverse), x. 392. Despite Vian, *Rech.* 248, Hermann's conjecture (*Orphica* 820), adopted by Zimmermann, Τρωσὶν μέγα πῆμα (Τρωσίν was misplaced, and a crude attempt was made to forge a pattern -υυ) seems to me to be compelling: Τρώεσι is found nowhere else in Q., and cf. x. 392 Τρωσὶ...μέγα πῆμα/. [Vian*however points out that Q. is fond of -εσι endings (Koechly *Proleg.* p. lii), and that Τρωσίν is normally scanned -υ (ctr. xii. 60); for μέγα...πῆμα he compares iv. 486; xii. 585]. **μέγα..πῆμα**: this Homeric combination (cf. below 545, 585) is found 17 times in Q., cf. Bissinger 168-9, who elsewhere (346) points out that μέγας occurs most often, relatively and absolutely, in this poem (note e.g. a run of three at 252-4; of two 265-6), and that the range of usages is not as wide as it might be. It is regrettable that Bissinger deliberately excluded from consideration (among others) the Christian versifiers who furnish a relatively large quantity of late poetry. There is a high incidence of μέγας in, e.g., some stretches of *Or. Sib.* and in Gr. Naz., and it is worth considering how far Q. was a man of his times. Other equally colourless epithets (e.g. ἐσθλός, ἐύς, ἠύς, ἀπειρέσιος) flood the verse of this epoch.

50

ἐυπτολέμοισι μετηύδα: ctr. T 269 Ψ 5 -σι φιλοπτολέμοισι μετηύδα/(see 26n.). For -σιν ἐυ(υυ)οισι μετ./cf. X 449 ζ 238; for -εσσι (υ-$^{\cup\cup}$)οισι μετ./ θ 96al.

51

μηκέτι νῦν: xiv. 166; often in Homer, and cf. A.R. 4. 190 (..φίλοι), 856, Argentarius *GPh* 1411, Dion. Bass. F 19 *v* 22. **δόλον...μητιάασθε**: Calchas is now prepared with Odysseus' backing to press unequivocally for δόλος, which is now intimately fused with μῆτις; cf. 10n. For the language cf.: (a) (i) x 380, Nonn. *D.* 35.313 (/μηδὲ..δόλον ἄλλον ἐπεντύνῃς) + 3 δόλον ἄλλον; (ii) β 93 ω 128 δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε/, *hHerm.* 66 δόλον (αἰπὺν) ἐνὶ φρεσίν. (b) (i) xi. 62 δόλον..μητίσασθαι/; A.R. 4.7 (Livrea ad loc.) δόλον..ἐπὶ σφίσι μητιάασκεν/; [Apolin.] 11.4 δόλους φρεσὶ μητιόωντες/; (ii) iii. 655, ix. 11 φρεσὶ μητιόωσα (-ωντα)/; supr., 9.

52

ὦ φίλοι: B 79etc., ii. 10 etc. Common everywhere. **ἀλλὰ πίθεσθε**: A 274 (/ἀλλά), λ 345 (π./;/ὦ φίλοι 344). **ἐυπτολέμῳ** Ὀδυσῆι = v. 320. For hiatus after πίθεσθε cf. ii. 59, v. 152; Vian, *Rech.* 215. West conjectured φιλοπτολέμῳ (ἐυπτολ- 50 above), which Erbse (564) supports, suggesting as an alternative μενεπτολ- [*iam* Tychsen]; for φιλο- cf. v. 158, and viii. 258 -εσθε φιλο-. Elimination of unimaginative repetition is in general pointless, see below on 521-2. Determination to eradicate such tendencies can lead to gruesome results: Pauw, a worse poet than Q., suggested e.g. ὅλως for θοῶς 41; καὶ τάχ' ἔπειτα in 139.

53, 54, 56

Successive γάρ clauses are not uncommon in epic: cf. my note *ap.* Vian, *REA* 75, 1973, 87.10.

53

οὐ...ἄπρηκτον: abridgement of γάρ before οἱ is not all that uncommon (e.g. [Orph.] *A.* 868; yet cf. the pap. reading at *Scut.* 15, previously conjectured by Hermann; see too West on Hes. *Op.* 526), but this coupled with the shortening of the initial syllable of ἄπρηκτον, which is unique in Q. and is highly unusual (cf. La Roche, *HU* 1.9, 32) led to a number of attempts to emend the line (Vian, *Rech.* 155.1), none of which looks convincing. Deletion of the copula (cf. ε 113, but sc. ἐστί) seems precluded by the following ἤδη (54); Homer at any rate offers no real parallel, cf. C. Guiraud, *La phrase nominale en grec...*, Paris 1962, 323f.; and in favour of its retention is Opp. *Hal.* 2.300 ἄπρηκτον δὲ πέλει κείνοιο νόημα/. **ἐυφρονέοντι**: of sharpness of intellect, cf. infr. 287n., and v. 253f., where Odysseus boasts that he was picked for a dangerous mission (μέγα ἔργον 255) because he was ἐυφρονέων. At 244-5 infr. identical terminology is applied to Sinon, less appropriately: we are witnessing there a vestige of the Odysseus-Sinon character-duplication. **ἐυφρονέοντι νόημα**: υ 82 ἐυφραίνοιμι ν./.

54

Cf. A 456 (ἐέλδωρ 455)/ἤδη νῦν Δαναοῖσιν; ν 40 ἤδη γὰρ τετέλεσται ἅ μοι φίλος ἤθελε θυμός; xiv. 310 / ἤδη γάρ...τελέσσομεν. **θεοὶ τελέουσιν** = φ 286, A.R. 1.488, vii. 9. **τελέουσιν ἐέλδωρ**: cf. vii. 482, viii. 213 θεοὶ τελέεσχον ἐέλδωρ/, xiii. 527 τελέουσι θεοὶ..ἐ./. A similar clausula in Gr. Naz. 1003.446, 1513.99 τελέσειας ἐ./, after the pattern of [Hes.] F 195 ~ *Scut.* 36 τέλεσεν δ' ἄρ' ἐ./ (cf. [Apolin.] 39.19). Nonnos (*Met.* 4.157-8,

6.153-4) switches the order of verb and noun, as does [Orph.] *L.* 333 in the related ἐ. ἐκτελέσωσιν/(cf. φ 54; but (καὶ) ἐκτελέσωμεν (ἐξετέλεσσεν) ἐ./ ix. 280, Gr. Naz. 501.41). ἐέλδωρ itself was very much in vogue among the Christian poets.

55-8

Possibly Q. means us to think that the portents are manifesting themselves in ratification *as Calchas speaks*; if so, the dry 'because...' sounds faintly ludicrous, lacking the liveliness and spontaneity of the comparable passages in Virg. *A.* 1.393f., Stat. *Theb.* 3.536f. ~ Sen. *Her.O.* 324f. (cf. S. *OC* 1456, 1462f., 1477f.). It may be however that the portents have already begun and that a report is made on them in the interests of concision. A.R. shows a tendency to draw strictly narrative elements into the mouths of speakers (a notable example is 3.891f., Medea confronts a 'chorus' of handmaidens, cf. Fränkel 399, and Bühler, Mosch. *Eur.* pp. 145-6). Maybe Q. would have considered I 236-7 a legitimate precedent.

55

The language is, as often, strongly Aratean in flavour: 411-12 τὰ δ' ἄλλοθεν ἄλλα πιφαύσκει/σήματ'. **σήματα δ' οὐκ ἀτέλεστ'**: for the form cf. [Opp.] *Cyn.* 2.496 / σήματα δ' οὐκ ἀΐδηλα (sq. γάρ), for οὐκ ἀτ. Δ 168 τὰ μὲν (destruction of Troy) ἔσσεται οὐκ -α/(sim. *Or. Sib.* 3.699, cf. id. 571); σ 345 ἅ ῥ' οὐκ -α γένοντο/ ~ Bion F 17.2 καὶ οὐκ -α γένοιτο (conj. -οντο)/. **σήματα...ἀναφαίνεται**: in a different sense, [Orph.] *A.* 461 ἀνεφαίνετο σῆμα/; Nonnos has the active in the same sense, 38.79. **ἄλλοθεν ἄλλα**: v. 408, xiv. 522 (...δούρατα ~ Opp. *Hal.* 4.408-9). The same clausula in Emp. F 35.6, Opp. supr., Cyrus *AP* 9.808.10, Anon. *APlan.* 274.3.

56-7

Ζηνὸς.../ βρονταί: υ 121 / Ζηνὸς..βροντῇ.

56

ἃ del. Bonitz. The author of ἃ links σήματα Ζηνός: then, faced with a stop at Ζηνός, indulges his gross stupidity. **μέγα κτυπέουσι**: Q. is predictably fond of this unit. It is used by Homer of Zeus' thunder. Cf. infr. 510n., and 198 (O 377 = *Scut.* 383), viii. 69-70. **δι' αἴθρης**: i. 692 (Zeus' στεροπαί and κεραυνοί) θαμέες (~ xii. 199) ποτέοντο δι' αἴθρης/. The same clausula in Arch. *GPh* 3606 (-ρας); Lucill. *AP* 11.106.1 (ἐποτᾶτο); Man. 2.131.

57

βρονταὶ ὁμῶς στεροπῇσι: ii. (348-) 349, infr. 198 (viii. 381 ὁμοῦ στ.); sim. Hes. *Th.* 690-1 κεραυνοί/.. ἅμα βροντῇ τε καὶ ἀστεροπῇ. On Q.'s love of '*x* plus (ὁμῶς) *y*' see T. Mommsen, *Beiträge zu der Lehre von den griechischen Präpositionen*, Berlin 1895, 231-2.

58

δεξιοὶ ὄρνιθες: ctr. ω 311-12 ὄρνιθες../δεξιοί; N 821 al. δεξιὸς ὄρνις/.-αίσσουσι in the previous line is suggested by Ω 320 al. **ταναῇ ὀπί** is an unparalleled expression, but the pattern already exists in Homer's ὀλίγῃ ὀπί (ξ 492) and A.R.'s ἀγανῇ, ἀδινῇ, λιγυρῇ, μεγάλῃ. ταναός here = τεταμένος, 'high-pitched' (cf. xi. 110 γεράνοισι τανυφθόγγοισι, 'screeching'); along similar lines i. 681 ταναοῖο..ἠέρος ~ E. *Or.* 322 ταναὸν αἰθέρ' (Di Benedetto ad loc. aptly compares Hes. *Op.* 549), cf. Men. *Sam.* 326 from E.; [Orph.] *L.* 11. **κεκλήγοντες**:-ότες H. -ῶτες and/or the unmetrical -ότες are attested as variants in Homer (M 125 etc.) as elsewhere (cf. *Scut.* 379, 412; Arat. 1004; ix. 307 -ότες *vel* -ῶτες *codd.*). See Schneider, *Call.* 1.150f.; Cauer 74; Erbse on schol. M 125.

59f.

Calchas harks back to his initial recommendation of 8f.

59

ἀλλ' ἄγε μηκέτι: ν 296 (..λεγώμεθα), υ 314. **πολλὸν ἐπὶ χρόνον**: in this sedes ο 494 (= Call. F 260.63), xiv. 219; in others: x. 23, xii. 365; Anon. *AP* 9.574.3. Cf. 14n.

60

Τρωσὶν γάρ: similarly K 421.../εὕδουσιν· Τρωσὶν γάρ...

60-1

ἐνέπνευσεν.../θάρσος: cf. ι 381 θάρσος ἐνέπνευσεν μέγα δαίμων/, viii. 327 Τρώεσσι δ' ἐνέπνευσεν μέγα θάρσος/—but 373 infr. Ἥρη γὰρ ἐνέπνευσεν μέγα κάρτος/. For the interchange of θάρσος and κάρτος (99n.; cf. κάρτιστοι in 62) cf. ii. 275-6 (Nestor to Thrasymedes) ἀλλ' ἄγε δὴ πονεώμεθ', ἐπεὶ μέγα κάρτος ἀνάγκη/πολλάκι μαρναμένοισι καὶ οὐτιδανοῖσιν ὀπάζει ~ xiii. 121-2 (they forgot their fear) ἐπεὶ μέγα θάρσος ἀνάγκη/ὤπασεν. ἐνέπνευσεν..ἀνάγκη finds an echo in xiv. 564. **μέγ'../θάρσος**: cf. iii. 597, x. 99, infr. 254 corr.; Bissinger 161.—The form of these lines is mirrored in Odysseus' words at 232-3.

61

ὅ...ἐγείρει is no doubt an echo of Hes. *Op.* 20 ἥ τε καὶ ἀπάλαμόν περ ὁμῶς ἐπὶ ἔργον ἐγείρει (West, *Philologus* 113, 1969, 5; in his edition he opts for the v.l. ἔγειρεν). Cf. also the formulaic ἐγείρομεν... Ἄρηα/(Δ 352al.), καὶ (ὑπνώοντας) ἐγείρει/(Ω 344al.). **καὶ οὐτιδανόν περ**: Nic. *Ther.* 483 (-νοῦ); ctr. vi. 415 οὐτιδανός περ ἐών with ι 515 ἐὼν...οὐτιδανός.

62

κάρτιστοι υυ ἄνδρες: [Apolin.] 58.6 (Golega 71). For the remainder of the line cf. vii. 519 and iv. 158. **ἐπῖ μόθ-**: see Rzach, *SBWW* 95, 1879, 719.

62-3

θυμόν / παρθέμενοι: γ 74al. (cf. *SEG* 16.497.14, Chios iii-ii), β 237 παρθέμενοι κεφαλάς suggest here 'risk'. But at ix. 352 παρθ- clearly = ἐνθ-, as at i. (409 ~)413 and ix. (275 ~) 279 (rather than 'sans ménager notre vie', Budé; Vian* feels that παρθ- i.q. ἐνθ- would merely repeat 275, whereas on his interpretation it would look forward to τεθναίην at 283); the sequence of ideas here (θάρσος, κάρτιστοι) suggests the same interpretation, despite ἀφειδ. ὀλέθρου. At *IEG* 12.18 ψυχὴν καὶ θυμὸν τλήμονα παρθέμενος Tyrtaeus, a gauche versifier, meant, I think, 'risk' (so B. Snell, *Tyrtaios und die Sprache des Epos, Hypomnem.* 22, Göttingen 1969, 13-14, with more appreciation of T.'s powers of expression than I can muster); Q. may have understood it differently, as does D. A. Campbell, *Greek Lyric Poetry*, London 1967, 181, on [his] 9.18.—Lloyd-Jones* agrees with Vian.

63

στονόεντος...ὀλέθρου: cf. viii. 153, x. 352, xiii. 463. στονόεις is hard-worked by Q., who occasionally uses Homeric prototypes (xi. 436: cf. λ 383 ~ A.R. 4. 1005; xi. 370: cf. Θ 159al. [vi. 530, xiii. 335 = *hHom.* 27.6]; x. 207: cf. φ 12, 60), but more often different (many of them recurrent) noun-epithet combinations: cf. 18, 204nn. Of these I can parallel only two, σ. πόλεμος (6x, already A.R. 1.1052); σ. πόνος infr. 296n. **ἀφειδήσωσιν**: Kost on Musae. 303.

64

Τρώιοι υἷες : 45n. **ἀταρβέες**: 32n.

64-5

ἀμφιμάχονται / ἄστυ περί: the same clausula in Π 73 (νῦν...), Σ 20; cf. -ωνται / Σ 208 ~ x. 32, and for ἄστυ περί Β 801 vulg., Π 448, ε 106. Calchas

must mean 'are fighting in defence of Troy' and not 'around the walls of Troy': he is expressing himself very obscurely and with scant regard for Homeric usage (on ἀμφιμάχεσθαι sim. in Homer see J. La Roche, *Homerische Studien,* Vienna 1861, 109; Bolling, *AJPh* 81, 1960, 77).

65

ἄστυ περὶ σφέτερον = [Apolin.] 47.2. Cf. 440n., and X 173, 230 /ἄστυ περὶ Πριάμοιο. μέγα δέ σφισι: the same run in M 416, Opp. *Hal.* 1.456. μέγα...ἦτορ: cf. 532 infr., and Θ 413 τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ; /; and for μέγα μαίνεσθαι (Q. only) ii. 234, vii. 360, 588, x. 69-70; and an attractive conjecture (Koechly) at ix. 347, see Keydell, *Gnomon* 40, 1968, 573.

66-103

Neoptolemos objects to the use of trickery; Philoctetes takes his side. The dispute is resolved by the intervention of Zeus, and the leaders retire to the ships.

Q.'s Neoptolemos is cast in the mould of the Neoptolemos of Sophocles' *Philoctetes*[16]. Just as he there declares that he is ready to take Philoctetes πρὸς βίαν...καὶ μὴ δόλοισιν (90-1)—deceit is wholly repugnant to his nature (79f., 88f.)—so here he reacts violently to the suggestion that βίη should be sacrificed to δόλος (cf. Calchas at xii. 19f.); violently, but courteously, dealing as he is with a θεοσεβής (for N.'s piety cf. esp. vii. 704; ctr. Tydeus in A. *Th.* 382f.). He is a man not of words[17], but of action, and confident of success by prowess (note esp. ix. 275f.), who shares with Philoctetes (xi. 490f.; similarly Numanus in Virg. *A.* 9.598f., Caesar in Lucan 2.494f.) the view that the Trojans are cowards to skulk within their ramparts.

[16] Q. certainly read Sophocles' play: but whether he would have found it appetizing is another matter. I agree with R. Carden, *The Papyrus Fragments of Sophocles,* Berlin 1974, 107, that a prose mythographos is hardly likely to have supplied Q. with much detail on character-drawing. At the same time, Q. had plenty of material of a kindred nature to draw upon: the kind of drivel marketed by Dictys (cf. his sententious Neoptolemos, 4.15-16) or the rhetors (ἠθοποιίαι: 'how do you think Neoptolemos would have reacted to Odysseus' suggestion that he should play a trick on Philoctetes?' [sub-Homeric verse efforts must have been rampant in the imperial epoch, cf. Parsons in *POxy.* 42, 1974, 13]; ἐκφράσεις taking account of ἦθος; συγκρίσεις etc.). And draw upon them he certainly did, for the poem is a Digest that could only have appealed to a world nourished on commonplace rather than vibrant poetic creativity (cf. W. B. Stanford, *The Ulysses Theme,* Oxford 1963², 149). It is clear that Q. *had* dipped deeply into his vast poetic heritage; but *how* deeply he did so, we are not in much of a position to say: a florid turn of phrase, even if it can be paralleled in verse, does not necessarily indicate a poetic source, cf. W. Schmid's *Atticismus,* esp. 4.660f.

[17] Cf. Vian, *Notice* to vii, 103-4.

For heroic defiance of δόλος cf. Idas in A.R. 3.555f. (sanctioned—in a roundabout way—by an omen involving a hawk and a dove); and Sil. 5.77f.: Corvinus addresses the Romans, advises them on the basis of omens not to fight yet, rather *bellandum est astu* (100); Flaminius objects, refusing to fight within a rampart (121f.), and appealing to *virtus* (126).

The motif of Neoptolemos' opposition is unexampled in the (woefully few) treatments available to us. It may be stated with absolute confidence that it is not new[18]:-

Should Troy be taken by force or by intelligence? A story of a disagreement on this very topic is alluded to by schol. I 347, θ 77[19]—between *Achilles* and Odysseus; cf. Hor. *Carm.* 4.6.13f.: Achilles would never have deceived the Trojans by allowing himself to be shut up in a horse, he would have acted *palam*[20]. In λ 528f. Odysseus tells the gleeful shade of Achilles that Neoptolemos was the only member of the Horse not to weep and quake with fear; he earnestly implored Odysseus to let him emerge, and thirsted for Trojan blood—which is to say, only Odysseus cannot say it, that he wants action: δόλος is not to his liking. When Seneca takes up the theme the δόλος-motif is made explicit: *Ag.* 636f. *fremuit male subdolo/parens Pyrrhus Ulixi.* Philostratus (*Her.* 4.3) portrays Sthenelus as an exact equivalent of Q.'s Neoptolemos: καὶ τὸν ἵππον δὲ τὸν κοῖλον παρῃτεῖτο Σθένελος, οὐ τειχομαχίαν [cf. 90n.] τοῦτο φάσκων εἶναι, ἀλλὰ κλοπὴν τῆς μάχης.

The objectors obey καὶ οὐκ ἐθέλοντε (100), and Neoptolemos is certainly not comfortable at λ 528f., Sen. *Ag.* 636f. Q. settles the question differently. Neoptolemos enters the Horse with good grace (275f.) and we hear no more of him until he embarks upon his trail of carnage (xiii. 213f.).

66

For the general shape cf. γ 189 Ἀχιλῆος..φαίδιμος υἱός /; E 179al. (τὸν δ' αὖτε) προσέειπε Λυκάονος ἀγλαὸς υἱός, Λ 605, 837. ὣς φάμενον... is a heavily repeated sequence in Q. Apart from vi. 429 and xiii. 532 (cf. Nonn. 31.228) always /ὣς -ον (-ην) προσέειπε(ν), with a variety of repetitive patterns:- (i)xii. 66 = vii. 219 + 3; Ἀχιλλέος ὄβριμος υἱός/ 3 further times, accus. viii. 195. (ii) 73 infr. -ε μένος Λαερτιάδαο/, see n. (iii) 274 infr. -ε πάις ξανθοῦ Ἀχιλῆος/ = vii. 667. (iv) v. 165, 427 -εν ἐυμμελίης Ἀγαμέμνων/: cf. 339n. (v) vi. 84 -ε πύκα φρονέων Μενέλαος/ = (φαμένην)

[18] Cf. Vian, *Notice* to xii, 83f.
[19] See on these K. Rüter, *Odysseeinterpretationen, Hypomnem.* 19, Göttingen 1969, 250.
[20] Of course reflection after the event that Troy was taken not by force of arms but by treachery is commonplace: e.g. Turnus in Virg. *A.* 9.152-3, the chorus in Sen. *Ag.* 614f.

xiv. 165: cf. 219n. Sim. v. 559 -ε φίλα φρονέων Ἀγαμέμνων/; φ.φρ. Homeric, and cf. vii. 207, viii. 148. (vi) xiii. 198 -ε κραταιοῦ Τυδέος υἱός/: cf. 326n.—In addition to the above, Q. has /ὣς φαμένη 1x, -οι 1x; -οιο 3x, -ης 3x. The following tables show the relative frequencies of this unit outside Q. in (a) nomin. and (b) oblique cases. The later popularity of (b) brings to mind popular Roman runs of the type *haec fantem...*, *talia dicentem...*, *talia dicenti...ait* etc., which could conceivably have influenced both Q. and Nonnos.

(a)	/ὣς -ος	-η Dor. -α	-οι -αι
Hom.	E 290	E 835al., cf. ν 429	κ 446
Call.		*Lav. Pall.* 131	
Theoc.		24.10	
A.R.		2.291	
Mosch.		*Eur.* 108	
Triph.	152	463, 497	
Gr. Naz.			1372.263
Nonn.	*Met.* 18.1; *D.* 7x	*D.* 39x	
Musae.		194	
Paul. Sil.	*Ecphr. Soph.* 255	id. 243	

(b)	-ου -οιο; -ης	-ον -ην	-ῳ
[Pind.			Cf. *I.*6.49 ταῦτ' ἄρα οἱ -ῳ...]
Call.		Cf. F 260.62 /τὴν ...ὣς -ην...	
Dion. Bass.		F19*v*49 ὣς φάμενον	
Nonn.	*Met.* 11.176 -ου; *D.*: -ου 37x; -οιο 1x; -ης 10x	*D.*: -ον 1x; -ην 6x	*D.*: 2x

67-8

A similarly expressed sentiment in *Rhesus* 510f.

67f.

Κάλχαν: so A 86; Κάλχα reportedly Zen. (cf. Chantraine 1.208): ctr. 275n. **δηίοισι...μάρνανται**: but Λ 190, 205 / μάρνασθαι δηίοισι. **κατάντίον**: first in S. *Ant.* 512. Common in Q., it is well established in later verse: Damag. *HE* 1433, then *Or.Sib.* 1.234, Man. 5.230, Gr. Naz. 596.236, 1473.303, Claud. *Gig.* (2)20 [cf. 166n.], [Orph.] *A.* 1214, Nonn. 2.385, Jo.Gaz. 1.207. **ἄλκιμοι ἄνδρες** = *AP* 3.16.3; cf. Φ 586 ἄλκιμοι ἀνέρες —ˣ (v.l. ant. ἄνδρες); Π 689 = P 177 -ον ἄνδρα (²...) ~ iv. 258 (⁴...;

cf. iv. 482); ix. 224 -ος ἀνήρ/ = [Opp.] *Cyn.* 2.475, *Or. Sib.* 11.145, orac. in *Inscr. Magn.* 17.36 (Parke-Wormell 381). The reverse order is much less frequent: Pi. *N.* 5.15, S. *Ph.* 326, Damag. *HE* 1397-8 (= *GVI* 1464).

68-9

Neoptolemos in stilted language counters Calchas' observations on οὐτιδανοί at 61: they may be desperate enough to offer resistance, but cooped up as they are inside the city they are still by definition οὐτιδανοί and will fight according to type, i.e. they will ultimately succumb. Odysseus in turn counters N.'s ἄλκιμοι ἄνδρες with ...ἀλκή (77) and his πόνῳ with... πονεύμενοι (79), and later, with considerable irony, presses home his contention that the end justifies the means (225f., see Vian there).

68

ἀλευάμενοι: -όμενοι Pauw, 'in an effort to avoid <direct confrontation>'. It is true that *codd.* are not always reliable (cf. i. 21, x. 212; variants at iii. 361, xi. 317), and that vii. 517 has a present (/μάρνασθ' ἔνδον ἐόντες ἀλευόμενοι...). But Neoptolemos' point is that the Trojans *have* disappeared behind their ramparts and are going to conduct operations within them: cf. infr. 159; Vian, *Rech.* 161, where examples of pres. and aor. partics. are classified and discussed. (But -όμενος must not be viewed solely against the background of *variae lectiones* in Hom. Examples in post-Hellenistic verse: Bühler on Mosch. *Eur.* 77, Kost on Musae. 36: add orac. in *AppAnth.* 255.1; the Oppians, see James s.v. ἀλέονται; Gr. Naz. 978. 115 (v.l. aor.); Paul. Sil. *AP* 9.764.4 [Viansino 12]). **ἀπὸ πύργων**: M 154 /οἱ δ'...ἀπὸ πύργων/ ~ xi. 336-7 οἱ δ' ἀπὸ πύργων/μάρναντ'; cf. also Triph. 338, 644, Nonn. 35.266.

69

δεῖμα: common in Q., normally = δέος. Once only in Homer, but widespread in later epic. A.R. in particular is fond of it.

70

In spite of N 230 (/τῶ νῦν μήτ') and K 249 Φ 288 (μήτ'...μήτε τι [...γάρ]) I believe that Koechly's μήτε δόλον should be abandoned in favour of the transmitted μήτι, which is more vigorous ('let us not under any circumstances') and finds a parallel at i. 472-3 οὔτι...οὔτ'. Cf. 19 above, τῶ νῦν μήτι, which Neoptolemos is evidently recalling here.—Vian* concurs. **δόλον φραζώμεθα**: an uncommon expression: cf. Gr. Naz.

1320. 180, 1504.331, and earlier (in reverse order) A.R. 3.20. τι μῆχος: x. 11; iv. 68 οὐδέ τι μῆχος / = B 342al., A.R. 2.444.

71

ἀριστέας: short-stem forms of substantives in -εύς are used in archaic epic mainly, though not by any means exclusively, for proper names: see the useful survey in G. P. Shipp, *Studies in the Language of Homer*², Cambridge 1972, 65f. Later poets are in general much stricter (e.g. Triph.: Ὀδυσσέα 475 cf. Weinberger *WS* 18, 1896, 127f.; [Orph.] *A.*: Πηλέα 130, cf. Dottin's edition, p. cvii; there is a rich collection of examples in K. Lehrs, *Kleine Schriften*, Königsberg 1902, 121), but Q. admits τοκέες (2) -έων (4) -έεσσι (2); and ἀριστέες (1) -έας (3). This last is the reading of Ar. at I 89 (: ἀολλέας), cf. Ludwich 1.300, who notes: 'de Aristarchea lectione sane ex Quinto nihil omnino sequitur'. Examples of this form in earlier verse: Pi. *I.* 8.55; Soph., Eur. - Call. *Iamb.* F. 194.51, Lyc. 298; Theoc. 18.17; Mnasalc. *HE* 2625; epic. (?) adesp. *CA* 9.6.12. ἀριστέας..ἄνδρας: cf. 28n., and σ 261 μαχητὰς ἔμμεναι ἄνδρας/. The text, much vexed by older scholars (e.g. ἀτειρέας for ἀριστέας Hermann; lacuna after ἀρ. Koechly) is sound: ἀρ. ἄνδρας must be taken together, so we have to supply ἡμέας (Vian): cf. Γ 44 (Leaf ad loc.) /φάντες ἀριστῆα πρόμον ἔμμεναι sc. σε.

72

δορί: this dative (not in early epic) again in viii. 366, xi. 80 (and C. L. Struve's δορί is tempting at i. 256, cf. West 258), occurs also in Colluth. 177, where Livrea seems to me to quote the wrong parallels. It is widespread in the epigram from the Alexandrine era on (e.g. Leon. *HE* 2031; *GPh* 594 [Antip. Thess.], 2105 [Diod.], 3530 [Alph.]; *GVI passim*) and had no doubt made inroads into straight hexameters well before Q.'s day. I doubt whether the notion 'unhomeric' would have entered his head (or, for that matter, the heads of the audience listening to E. *Andr.* 105). θαρσαλέοι...φῶτες: cf. iv. 323, 434-5, and for the sentiment η 50-1 (Athene to Odysseus as he enters Scheria): 'do not be afraid, θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων/ἔργοισιν τελέθει [~ iv. 435]'. ἐν δαΐ φῶτες: vii. 554corr. ἐν δαΐ φῶτα/~ 'Simon.' *EpGr.* 153 Page φωτῶν/. Q. is partial to ἐν δαΐ; cf. N 286al.; Hes. *Th.* 650, 674; Theoc. 22.79; Antip. Sid. *HE* 178. Nowhere else in post-Hellenistic verse.

73

See on 66. μένος Λαερτιάδαο: sim. v. 363 μ. Τελαμωνιάδαο/. Homer has μ. Ἀκτορίδαο/(Π 189), Ἀτρεΐδαο/(Λ 268, 272). For this kind of periphrasis in a speech introduction cf. η 178, al.

74

ὦ τέκος ὀβριμόθυμον = vii. 294, xiii. 226 (εὐπτολέμου 'Αχιλῆος/), cf. vii. 642. For the *incipit* ὦ τέκος (Q. 4x) cf. Ω 425 η 22; [Hes.] F 248.1; A.R. 2.420; Gr. Naz. 548.349, 1542.282; Nonn. *D.* 18.316 + 4. For ὀβριμόθυμον, 220n. **ἀταρβέος Αἰακίδαο**: again iii. 522 + 3. Q. uses the Homeric hapax ἀταρβής (32n.) in noun-epithet combinations of Achilles (cf. ix. 46; i. 101, iii. 513), Eurypylus (vii. 622), Heracles (vi. 137). Of Homer's formulaic ποδωκέος Αἰακίδαο/ (often), ἀμύμονος (2), A. δαΐφρονος (K 402 P 76) he has only the last (iii.16 + 4), but uses this model to indulge his craving for -φρων compounds: θρασύφρονος A./ i.4 + 3 (reversed at i. 766, vii. 708), κρατερόφρονος A./ iii. 212, ix. 236 (= anon. ep. *PSI* 722.2, pap. iii *p.*).

75-6

ταῦτα...μάλα πάντα διίκεο: a combination of β 306 /ταῦτα...μάλα πάντα and T 186 πάντα διίκεο, cf. also πάντα διίξομαι I 61, *hDem.* 416 = D.P. 650, Nonn. 48.422; and A.R. 2.411 /ὦ γέρον...διίκεο. μάλα πολλά (*codd.*) is from 79 below. For the lacuna in H see Vian, *Histoire de la tradition manuscrite de Q.S.*, Paris 1959, 104.

75

ταῦτα...ἐπέοικεν: /ταῦτ]α μὲν ὡς ἐπέοικε is the obvious supplement in Rhian. (?) *POxy.* 2883. i. 8 (Luppe, *Gnomon* 46, 1974, 647). For ὡς ἐπ. cf. Gr. Naz. 996.348 and (-ε) A.R. 3.991, Dion. Bass. F 19 *v* 50; more commonly at the close of the verse (ii. 135): υ 293 ω 481, and v.l. (pap.) Ω 595; Cleanth. *CA* 1.37; Damag. *HE* 1429; Gr. Naz. 581.31, 1524.35. **ἀμύμονι...ἐσθλῷ**: cf. x. 119 ἀμύμονε φῶτε; Pi. *I.* 8.60 ἐσλόν..φῶτα. ἀμύμων is generally used by Q. of 'heroic' individuals whose attributes no one could or would fault—a complex of attributes (cf. iii. 423f.) or more often supreme courage and/or strength. For a discussion of the term see A. A. Parry, *Blameless Aegisthus, Mnem.* Suppl. 26, 1973 (with some examples from Q., 272f., but the notion of 'physical flawlessness' is given undue emphasis).

76

Cf. [Apolin.] 135.23 (Golega 73). **θαρσαλέως** in Homer is linked only with ἀγορεύειν; none of the numerous instances in Q. furnishes a parallel. **χερσὶ πεποιθώς**: Π 624.

77-8

οὔτ'...ἀλκή/ἔσθενεν...: so vii. 590-1 οὐδέ οἱ ἀλκή/...σθένει; x. 355-6 /οὐδὲ γὰρ οὐδὲ θεῶν τις.../ἔσθενεν ὄλβιον ἄστυ διαπραθέειν Πριάμοιο, suggested no doubt by A.R. 2.1052-3 / οὐδὲ γὰρ Ἡρακλέης...ἔσθενε. These lines have the ring of a topos: cf. Virg. *A.* 2.196f. - Sen. *Ag.* 614f.; Diosc. *AP* 5.138; Agath. id. 9. 152 [Viansino 29]. Seneca's Neoptolemos is made to insist that Achilles *did* capture Troy (*Tro.* 204f.).

77

ἀκαμάτοιο: an epithet that is given no rest in this poem. In Homer applied only to πῦρ, rarely so in Q. (v. 387, xi. 94, xiv. 455). Cf. here iii. 130 ἑοῦ πατρὸς ἀκαμάτοιο/, and below on 152, 195. Achilles is *impiger* in Hor. *Ars* 120-1; *Aetna* 592-3. **τεοῦ πατρός**: vii. 194, = Achilles; Homer πατὴρ τεός (Ω 739al., often later). Cf. xiii. 219 (Neopt.) πατρὸς ἑοῦ καταειμένος ἀλκήν/. **ἄτρομος**: 465n.

78

ὄλβιον ἄστυ διαπραθέειν: cf. x. 356 (cited on 77-8), iii. 29 διέπραθε δ' ὄλβιον ἄστυ/, sim. iv. 478. ὄλβιον ἄστυ is rare outside Q., but it could have been in current use in his day: cf. Ibyc. *SLG* 151.1-2 Πριάμοιο μέ-/γ' ἄσ]τ̣υ...ὄλβιον ἠνάρο̣ν (the first example, if the piece really is by Ibycus, of ὄλβιος used in this way: C. De Heer, ΜΑΚΑΡ-ΕΥΔΑΙΜΩΝ-ΟΛΒΙΟΣ-ΕΥΤΥΧΗΣ, Amsterdam 1969, 37), Anon. *ap.* St. Byz.s. Ταρτησσός (= Schneider, Call. *fr. anon.* 316), and two verse inscriptions of the late empire: *IME* 140.3, 145.3. **ἄστυ διαπραθέειν υυ-x**: v.l. (vulg.) Λ 733. **ἄστυ...Πριάμοιο**: a common unit in Homer, but never in this sedes.

79

μάλα πολλὰ πονεύμενοι: Ι 348 (πονήσατο). **ἀλλ' ἄγε θᾶσσον**: Τ 68 Υ 257; at vii. 423 and (θ. ἐὰς ἐπὶ νῆας ἰόντες/παυσώμεσθα) viii. 455[1ᵛ] ἀλλ'..., cf. x 44; *Batr.* 23.

80

θοάς: this indispensable Homeric tag is common in Q. Cf. here e.g. x. 349; Α 12, τ 238.

81-3

This whole sequence is inspired by Ο 411-12 /τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε...'Αθήνης/.

81

ἵππον τεκταίνωμεν: 28n. **ὑπαὶ παλάμῃσιν Ἐπειοῦ**: the same pattern in [Orph.] *L.* 646 ὑπαὶ -ῃσι Κρόνοιο/; cf. earlier Hes. *Th.* 866 ὑφ' Ἡφαίστου -ῃσιν/.

81-2

Ἐπειοῦ /...τέτυκται: cf. A 90-1 Ἀγαμέμνονα../ ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι, Z 7 / ἄνδρα..ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο/, B 274 (cf. anon. ep. *GDK* 18 *r* 4) ἄριστον ἐν Ἀργείοισιν.

82

ὅς ῥά τε: for this and related units see Ruijgh, TE 439f. This *incipit* also X 23, χ 403; Arat. 226; Euph. *CA* F 64; D.P. 25, 230, 800; Man. 3.413.

83

εἵνεκα τεκτοσύνης: cf. vii. 651 / εἵνεχ' ὁμοφροσύνης (which closes a pentam. in *EpGr.* 555.2 Kaibel). This formation appears from time to time in the hexameter: [Hes.] F 132 /εἵνεκα μαχλοσύνης; A.R.2. 180 μαντοσύνης; Man. 6.207 κλεπτοσύνης; it opens a pentam. in *GVI* 662.2 (Rome, i-ii), 2055.2 (Athens, ii-iii).—εἵνεκα may mean just 'in the sphere of', 'in'; but it is tempting to think that Odysseus (never one to boast about other people's merits: note that it is not he who reacts to Sinon's show of gallantry, infr. 254f.) is thinking of Epeius' deficiencies in other areas (108n.): 'ἄριστος as far as...goes'. **τεκτοσύνης**: Homeric hapax, ε 250 εὖ εἰδὼς τεκτοσυνάων/~ viii. 296 δαήμονι τ./(after π 253). Otherwise only in sing., E. *Andr.* 1015; Nicharch. *HE* 2749 (= *GVI* 1727); Man. 4.323al.; *GVI* 2052.2 (Rome, ii-iii); epigr. *ap.* Robert *Hellen.* 4, p. 73.6 (Ephesus, iii *p.*). **δέδαεν...Ἀθήνη**: δέδαεν is regularly used of divine instruction, see Pfeiffer on Call. F 701. For the language here cf. υ 72 /ἔργα δ' Ἀθηναίη δέδαε; ζ 233f. = ψ 160f. ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη/τέχνην (ἔργα 234/161); θ 448 μιν δέδαε. The same verb is employed with reference to Epeius in Stesich. *SLG* 89.7-8 θ]ε̣ᾶς ἰ[ό]τατι δαεὶς σεμν[ᾶς Ἀθάνας/μ̣ε̣τ[ρα] τε καὶ σοφίαν...

84

ὣς...ἄρα: often in Homer, e.g. Δ 208. For the remainder of the line cf. i. 163-4 τοὶ δ'...πεπίθοντο/ἄνδρες ἀριστῆες; Theoc. 22.99 οἱ δ' ἅμα πάντες ἀριστῆες κελάδησαν/; K 117 πάντας ἀριστῆας (same sedes).

84-5

πάντες.../νόσφι: similarly vii. 432-3 πάντας.../νόσφι Νεοπτολέμοιο θρασύφρονος, cf. iv. 274-6; α 19-20; *hAp.* 92-5.

85

Νεοπτολέμοιο δαΐφρονος: elsewhere N. θρασύφρονος, vii. 433 (above), 524, 615. Q. may have had in mind δ 687 Τηλεμάχοιο δαΐφρονος, οὐδέ..., and cf. Z 161-2 cited on 85-6 below. **οὐδὲ μὲν ἐσθλόν**: viii. 356 (-ή), ix. 205 (-οῖς), cf. ii. 297 οὔτε μὲν -οῦ/; so Hes.*Op.*214 (-ός). At the source stands the Homeric formula / οὐ κακὸν οὐδὲ μὲν ἐσθλόν (= Gr. Naz. 1005.473; varied by id. 558.484 = Antioch. Astr. 1.109.21; Ps. Phoc. 2.5).

85-6

οὐδὲ.../ πεῖθε..νόον..φρονέοντος: Q. borrows key words from Z 161-2 ἀλλὰ τὸν οὔτι/πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην, α 42-3 / ὣς ἔφαθ'..ἀλλ' οὐ φρένας Αἰγίσθοιο/πεῖθ' ἀγαθὰ φρονέων. Cf. also *Scut.* 450, [Orph.] *A.* 293-6, and for οὐδὲ...M 173. **ἐσθλόν /...νόον**: with the exception of this and Thgn. *IEG* 792 the substantive comes first: [Orph.] *H.* 86.7; η 73, Thgn. *IEG* 223, Anon. *ap.* Phil. *Incorr. Mund.* 500; [Apolin.] 106.45; N 732-3, Thgn. *IEG* 1054, 1271, *Trag. Adesp.* 296.3 Nauck, *Or. Sib.* 1.304, *EpGr.* 874.3 Kaibel (Sparta, ii-iii).

86

κρατερὰ φρονέοντος: vi. 216 κρ. -οντε/; only in Q. For νόον...cf. I 554 νόον (πύκα περ) φρονεόντων/, v.l. -οντος.

87

Neoptolemos thirsts for war on his departure for Troy (vii. 356f.). We may well believe that he is 'still unglutted' here, but the same notion savours of the ridiculous in vii. 602f., his first entry into combat. **ὑσμίνης...ἀκόρητοι**: the four allied Homeric units are these: (i) N 621 δεινῆς ἀκόρητος ἀυτῆς/ (ii) N 639, Υ 2 μάχης ἀκόρητοι (-ον) υ-x (iii) H 117 μόθου..ἀκόρητος/ (iv) M 335 πολέμου ἀκορήτω/. All found imitators: (i) *Scut.* 459 δεινῆς -ος ἀυτῆς / and, without δεινῆς, 346, 433 (cf. G. P. Edwards, *The Language of Hesiod in its Traditional Context,* Oxford 1971, 63), Anon. ep. *ap.* schol. Pi. *N.* 3.64, Anon. hex. (imperial) *POxy.* 2524F8.4; so probably Tyrt. *IEG* 19.4. (ii) vii. 664; *EpGr.* 993.5 Kaibel (Thebes, imperial). (iii) Nonn. 13.171, 21.262, 30.297. (iv) *Or. Sib.* 13.15, 92. Variations are found in tragedy (cf. A. *Pers.* 999 αἰχμᾶς ἀκόρεστον and A. Sideras, *Aeschylus Homericus, Hypomnem.* 31, Göttingen 1971, 191), and in

Q. (ὁμοκλῆς i. 561, vii. 602-3; ὑσμίνης here and infr. 279, cf. Nonn. 32.166). **ὀιζυρῆς**: 22n. **ἀκόρητοι**: put a comma, not a stop, after this word.

88

ὥρμαινον..μάχεσθαι: this verb rarely takes the infin. (*LSJ* s.v. I4; add Bacch. F 20 (B)3); cf. Φ 572 ὁρμᾶτο...μάχεσθαι/. **μάχεσθαι ἀνὰ κλόνον** = xi. 140; ~ Π 713 μάχοιτο κατὰ κλόνον. **ἀμφὶ δὲ λαούς**: similar clausulae: (i) λαοί Q. 7x: X 408; λ 136 = ψ 283; A.R. 3.885; Nonn. 37.583. (ii) λαῶν iii. 603 = A.R. 1.238.

88-9

λαούς / σφωιτέρους: A.R. 4.273-4 λαῶν / σφωιτέρων. This is an assembly of chieftains: whence this duo's 'troops' appear, we are not told: ἀμφί presumably means that they are thronging round about, not too far away to be called up should the need arise.

89

ἀπειρέσιον..τεῖχος: cf. xiv. 651, and 212n. **περὶ τεῖχος**: clausul. in X 168 (cf. κ 3), [Hes.] F 33 (a) 20, i. 801. Cf. further vii. 415 (~ Z 327-8), 454 (cf. M 177), 577 (~ Dem. Bith. *CA* 4.3, cf. M 178), 605.

90

Q. (cf. τειχομαχία in Sthenelus' complaint, 66-103n.) is hinting at siege-engines [how did he interpret I 573f., M 36f.?], an anachronism in which the Roman poets were happy to indulge: Ovid introduces a *ballista*-simile into his story of the Calydonian boar-hunt (*Met.* 8.357f.); Seneca includes in Hippolytus' tirade against modern life a criticism of war-engines (*Phaed.* 534f.); Statius goes so far as to make Pylos and Messene contribute *murorum tormenta* to the Greek war-effort (*Ach.* 1.422). **πάντα φέρειν ὅσα**: cf. vii. 55. **δῆριν...ὀφέλλει**: a Hesiodic expression, *Op.* 14 (Ἔρις) πόλεμον...καὶ δῆριν ὀφέλλει/, id. 33; varied in v. 575, vii. 168. Q. uses a number of repetitive patterns involving δῆρις, a δὶς λεγ. in Homer, P 158, ω 515, the former copied in iv. 271, adapted in v. 419; cf. below, 92, 230 (nn.). ὀφέλλει here = 'advances'; Vian sees the verb as a direct synonym of ὠφελῶ, and some of the examples adduced by *LSJ* s.v. ὀφέλλω certainly come very close to such a sense. **ἐνὶ πτολέμοισιν**: *GVI* 1149.3 (= *IME* 4, ii *a.*), i. 567, 711 (δάμησαν/) ~ *Or. Sib.* 14.114 (δαμέντες/). Equally often $\overset{1}{-}$⏑ ἐνὶ...: A.R. 1.467; *GVI* 944.1 (= *IME* 66, ii-i); iii. 254, 384; Nonn. 20.219 (but ἐνὶ πλεόνεσσι acutely West, *CQ* n.s. 12, 1962, 225).

91

ἐλπόμενοι...ἐξαλαπάξαι: N 813 ἐέλπεται ἐξαλαπάξειν/, v.l. -άξαι. πτολίεθρον εὔκτιτον ἐξαλαπάξαι: this and xiii. 352-3 are variations on Δ 33 = Θ 288; Φ 433 [cf. Bacch. 11.120f.]. Any or all of these passages may have given birth to Ω's ἐυκτίμενον here. (The shorter form has remained intact at xiii. 59 Τρώων πτολίεθρον εὔκτιτον). This *iunctura* is peculiar to Q., but cf. [Hes.] F 211.5 πό]λιν [ἀ]λάπαξεν εὔκτιτον (Vian, *REG* 74, 1961, 271).

92

Cf. vii. 190, 220; ix. 325f. ~ Pi. *P.* 1.55; S. *Ph.* 841, 990. βουλῇσι θεῶν: Hes. *Th.* 993; ii. 567. ἐς δῆριν ἵκοντο: cf. Nonn. 45.92 ἐς..δῆριν ἱκάνει /, [Orph.] *L.* 579 ἐς δῆριν ἰόντα/. It comes as no surprise to see δῆριν here hard on the heels of δῆριν two lines above.

93-100

The thunder sequence here and at infr. 196-201 follows thoroughly traditional lines: e.g. Θ 75-7 (μεγάλ' ἔκτυπε; πάντας...δέος εἷλεν/); Θ 131 (/καί νύ κε...)-8; E. *Ph.* 1181-2 (ὥστε δεῖσαι πάντας); *Batr.* 285-9 (βαλὼν..κεραυνόν /; ἐλέλιξεν/; /πάντας...ἐφόβησε); V. Fl. 3.249f.; Claud. *Rapt.* 2.228f. ~ 232f. *invitae cessere...*

93-4

καί νύ κεν.../εἰ μὴ...: the function of this sequence is well described by Ruijgh, 59: 'νυ indique le moment ou l'intervention d'un dieu ou un événement a détourné le cours naturel des choses' (cf. id., TE 186, 436). *Il.* and *Od.* yield 25 examples [wrong figures in West on Hes. *Th.* 836, taken over by Richardson on *hDem.* 310-3]; Q.'s shorter poem as many as 24, and Nonnos too overworks the routine, cf. Peek s.v. νυ. The present lines are full of self-repetition: cf. on the one hand iii. 752-3, ix. 403-4 (also ix. 24 αἶψ' ἐτέλεσσεν; viii. 400 ἤθελε θυμός/, Homeric clausula) with λ 317 /καί νύ κεν ἐξετέλεσσαν (sim. *Batr.* 268); and on the other i. 689-90, xiv. 419-21 with *hDem.* 310, 313 /καί νύ κε.../εἰ μὴ Ζεὺς ἐνόησεν...

93

[Theoc.] 25.53 πᾶν ὅ θέλεις αἶψα χρέος ἐκτετέλεσται/; ν 40 τετέλεσται ἅ μοι φίλος ἤθελε θυμός/.

94

ἀπ' αἰθέρος: Ξ 258 etc., and often later; cf. here v. 207; viii. 351-2; xiii.

559. ἀμφὶ δὲ γαῖαν = epigr. *ap.* Merkelbach, *ZPE* 20, 1976, 82.3. Hesiod has the clausula ἀμφὶ δὲ γαῖα/ with reference to Zeus' thunder (*Th.* 839 ~ ii. 640, cf. [Hes.] F 54 (a) 4, 7-9 with West's ingenious supplements). ...γαῖα/ also *hHom.* 28.10, ii. 200 (corr.); *incipit*: v. 486; internally: Hes. *Th.* 693 (thunder); xi. 127, 160. ...γαίῃ/: Hes. *Th.* 176; Nonn. *D.* 18.130 +8.

95

ἐλέλιξεν ὑπαὶ ποσί: cf. 398 infr., and ὑπαὶ ποσί in ii. 225. σὺν δ' ἐτίναξεν: xiv. 570; cf. P 595 τὴν δ' ἐτίναξεν/.

95-6

σὺν....ὕπερθε = 196-7 (corr.), where see note. Similar sequences in xi. 418f., xiv. 570f., for which cf. Υ 57f., [Hes.] F 30.14f.

96

ἠέρα πᾶσαν ὕπερθε = 197 corr., claus. xiv. 461 (splendidly emended by Rhodomann and Koechly), cf. xi. 248-9 πᾶσαν ὕπερθεν/ἠέρα. πᾶσαν/ἠέρα, 'the whole atmosphere', is found in A.R. 4.1666-7, = suppl. in Anon. encom. *GDK* 35.6-7. ἀκάμαντα κεραυνόν: here only.

97

ὑπεσμαράγησε: 176n.

97-8

πᾶσα / Δαρδανίη: xiv. 406-7, where, as here, the Troad is meant: Vian, *Rech.* 122.

98

αἶψα: γ 147...τ' αἶψα θεῶν τρέπεται νόος. μετετράπετ'..νόημα: cf. xi. 274-5; Parmen. *GPh* 2602 μετέτρεψε νόημα/('turned in another direction', 'diverted'). ἠὺ νόημα: the same expression in 190 infr., and viii. 351 (αἰπύ [*olim*] Lloyd-Jones, 274); similarly xiv. 227 νόος...ἠύς, vii. 262, xiii. 561 ἐὺς νόος. Suggested perhaps by Homer's νοήματος...ἐσθλοῦ / (η 292) and νόον ἐσθλόν (85-6n.), though Q. probably needed no excuse for employing ἠύς ἐύς, which for him evidently reeked of archaism.

99

ἐς φόβον: cf. O 310 ἐς φόβον⁻ˣ, O 666 τρωπᾶσθε φόβονδε/. The same *incipit* in Opp. *Hal.* 2.264; Nonn. *D.* 2.711 +13. ἐκ δ' ἐλάθοντο = Opp.

Hal. 4.139, cf. Π 601-2 οὐδ'.../ἀλκῆς ἐξελάθοντο (~ [Apolin.] 105.43); [Apolin.] 77.137 /ἐκ δὲ βίης ἐλάθοντο; xiii. 119-20. **βίης καὶ κάρτεος**: θάρσεος Lehrs, comparing 261 infr. and ix. 228-9; perhaps rightly, but θάρσος and κάρτος, though combined in vii. 565, are often used as alternatives in repetitive expressions (cf. 60-1 n.), and βίη + κάρτος here seem apt with reference to the 'strong-arm' tactics of Neoptolemos and Philoctetes. For the expression cf. iii. 314 μεγάλῃ τε βίῃ καὶ κάρτεϊ$^{-x}$ ~ [Apolin.] 58.23$^{1\smile}$βίῃ μεγάλῃ καὶ κάρτεϊ; A.R. 4.273, Opp. *Hal.* 3.281 τε βίῃ καὶ κάρτεϊ$^{\smile x}$; ν 143 = σ 139 βίῃ καὶ κάρτεϊ$^{\smile x}$; iv. 317 βίην καὶ κάρτος$^{\smile - x}$ = Theoc. 4.8.

100

καὶ οὐκ ἐθέλοντε: cf. 385 (n.), and Υ 87 καὶ οὐκ ἐθέλοντα κελεύεις/, Φ 48 καὶ οὐκ -οντα νέεσθαι/ ~ v. 340 καὶ οὐκ -ουσαν ἄγεσθαι/.

101

For a return to the ships after an assembly cf. vi. 94 ~ A 305f., T 276f., β 257f. **ἐς...ἵκοντο** = vii. 96; cf. T 3; δ 255. In early epic ἐς is rarely kept far away from its accusative: one may compare here *hDem* 450 /εἰς δ' ἄρα 'Ράριον ἷξε. **καὶ ἄλλοις**: a clausula at π 264 etc., but here the equivalent of καὶ ἄλλοις 'Αργείοισι, as i. 808 ~ iii. 727 (cf. xiii. 95); x. 22; x. 383.

102

μάντιν ἀγασσάμενοι: for the form cf. I 431, 694 /μῦθον ἀγασσάμενοι; φ 64 /ὕβριν ἀγασσάμενος. -αμένοις Vian(*), supported by Follet 178; but there seems no good reason why Neoptolemos and Philoctetes could not be said to 'marvel at' the seer whose stratagem had been ratified by a frightening omen; particularly as ἄγαμαι is often used of grudging admiration. They obeyed Calchas 'unwillingly' (100), but, from this point on, without opposition (103 πίθοντο...μάλα πάντα). **ἄρ' ἐκ Διός** is lifted from Θ 251; no need for Zimmermann's ῥ'. **ἔμμεν ἔφαντο**: cf. ix. 415, xiii. 502.

103

ἢ Διός: ἐκ Δ. Pauw, more elegantly than Q.—a rare event. **πίθοντο...πάντα**: a very common construction, e.g. ρ 21 πάντα πιθέσθαι/, Maced. Thess. *AP* 5.243.3 / πείθετό μοι ξύμπαντα.

104-121

Athene appears to Epeius in a dream with instructions to build the Horse. In the morning he informs a delighted audience.

Odysseus has already intimated that Epeius will be the one to build the Horse (81f.). Athene, the mentor (83), now confirms the choice. A dream-visitation is an obvious and easy method of direct contact and is probably not new: Athene is said to appear to him in a dream at a later stage in his career with instructions to dedicate his tools[21]. Triph., who makes Odysseus declare that the Horse was built 'by human hands, ἀτὰρ βουλῇσιν Ἀθήνης' (121, cf. 57), is, as one would expect from a writer of a scrappy epyllion, short on details: this does not mean that further details were lacking, any more than the fact that the dream-sequence in Q. leans heavily on Homeric prototypes indicates that Q. is responsible for its presence in the story[22]. Other versions mention Athene; all are hurried or imprecise: θ 493 (~ Polyaen. *Strat.* 1, *proem.* 9; Philostr. *Her.* 11.4-5) τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ/; *Il. Parv.* 222f.; E. *Tr.* 10 μηχαναῖσι Παλλάδος, sim. Virg. *A.* 2.15 ~ Prop. 3.9.42, Hyg. 108; Ov. *Fast.* 3.825f.; the Horse is the 'work' of Athene in E. *Tr.* 561, Triph. 2, cf. id. 137; 388 (figurative).

The account of the dream incorporates (as do those of i. 124f., xiv. 180f.) many of the features of set routines in Homer[23], notably:- (i) B 6f. (time-reference A 605f.): the θεῖος ὄνειρος (56) goes θοὰς ἐπὶ νῆας (17), στῆ δ' ἄρ' ὑπὲρ κεφαλῆς...ἐοικώς (20); the dreamer rises from his sleep (41), day dawns (48f.), and the dream is reported to the chieftains, who take immediate action. (ii) δ 795f. (εἴδωλον sent by Athene): cf. the rising from sleep and the dreamer's reaction: φίλον δέ οἱ ἦτορ ἰάνθη (839-40). (iii) ζ 15f. Athene visits Nausicaa: 21-2 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν,/εἰδομένη κούρῃ; 32: she promises to help the girl; 48f.: dawn arrives, and the dream is reported; see also on 107f.—Homeric treatments of dreams and visions of course attracted a host of imitations, both Greek and Roman, not only in structural terms but also in individual details, as Virg. *A.* 4.558 *omnia Mercurio similis*; 'standing above the head': e.g. V. Fl. 4.24, Claud. *Gild.* 1.329, Nonn. 20.42; the dreamer's joyful reaction: Pi. *O.* 13.74, Virg. *A.* 3. [169f. ~] 178f.—The chief subsequent elaboration (at

---

[21] See H. Fränkel, *De Simia Rhodio,* Diss. Göttingen 1915, 68.

[22] Noack, passim, ever anxious to establish innovation, crudely appeals to stock scenes—the stuff of epic—as definitive proof that Q. is giving free rein to his imagination.

[23] On these cf. Arend 61f.; J. Hundt, *Der Traumglaube bei Homer,* Greifswald 1935, passim; Björck, *Eranos* 44, 1946, 306f.

least in the 'epic' dream/vision) naturally lay in the prefatory *Zeitangaben*[24]. Q. mentions stars, and the forgetting of all the hard work of the daytime. The former figure in [Orph.] *A.* 536f. (cf. also Nonn. 20.23f.). Colluthus 316 (transposed, reading νύξ[25]) introduces a dream with νύξ..πόνων ἄμπαυμα (though his point *appears* to be a different one); but the notion of 'forgetfulness of toil'[26] seems to occur in formal *Zeitangaben* elsewhere only in Roman verse:-dream: Sil. 4.727f. *dabant oblivia curis* (cf. *quies* in Virg. *A.* 2.268; *requies curarum* Ov. *Pont.* 3.3.7; night *coeperat humanos..sopire labores* Claud. *Ruf.* 2.324); in other connexions: Virg. *A.* [4.528? stars 524] 9.225; Stat. *Theb.* 1.341. Fortuitous, maybe: cf. the highly stylised sequences in A.R. 4. 1058f., 1629f. Other passages in Q. in similar vein[27]:-iv. 64, night gives men a short respite from toil (cf. Lucan 5.505?); vi. 72 - x. 437, brings to men λύσιν καμάτοιο (cf. *solverat* in Ov. *Met.* 10.368, Lucan 5.504?); viii. 490 ἀπέτραπε.. ἀνέρας ἔργων cf. A.R. 4. 1058-9 and earlier E. *Or.* 175.

109-116: it looks from 111*a* as if Athene herself will be present axe in hand (as she was at the building of Argo, cf. her partnership with Argos in A.R. 2.1187f.) or at least be directing operations (cf. 112, and perhaps Antiph. *GPh* 999-1000[28]). 111*b* is puzzling: one would expect it to mean 'she personally, she said, would go right (ἄφαρ) inside <it, the Horse>, so urging <him/them> on to work'. But, the oddity of this apart[29], Athene is in fact nowhere in sight during the building-operations, she is elsewhere, and Epeius has to deliver a prayer to her (151f.). What Q. must mean, I think, is that she will (a) work with him by (b) getting *right inside* <*him*>, thus spurring him on to get the job done[30]. The goddess is not said to leave. That is because she is inside Epeius in the form of τέχνη which pervades his soul (116): he 'recognises' the goddess not by any visible token (cf. schol. B 791) but by the infusion of her τέχνη within him. This is the only feasible interpretation of a text that has proved notoriously inhospitable to emendation; it is disturbing, but not necessarily damaging,

[24] A number of the Roman examples mentioned here are assembled in J. B. Stearns, *Studies of the Dream as a Technical Device in Latin Epic and Drama*, Diss. Princeton 1927, 21.65.

[25] Cf. recently West, *Gnomon* 42, 1970, 660.

[26] See Pease on Virg. *A.* 4.528.

[27] Cf. Kost on Musae. 232-3.

[28] See Robert 1227.1.

[29] Follet (181) seems to me to skip past the difficulty.

[30] One may compare v. 344 [eagle devouring liver of Prometheus] κατὰ νηδύος ἔνδοθι βαίνων: δύνων Koechly, cf. λ 579, but βαίνων is more vigorous. Spitzner's ἄφαρ ἐν φρεσὶ θεῖναι simply cuts the knot.—Vian* suggests δῦναι here; βῆναι is certainly odd, but so is the whole context.

that Q. cuts back on this idea somewhat at 146f.: Athene *gave* him τέχνη; and from that she slides back into the anthropomorphic pose adopted at the dream's inception.

All this looks suspiciously like a motif familiar enough in Roman[31], but not to my knowledge attested in Greek poetry, though given the fact that the notion that a god (or the faculty or gift with which he is associated) may be inside you is common enough in Greek it would be rash to assert that the passage must necessarily be viewed against a Roman background. (i) Ov. *Met.* 8.819f. The goddess *Fames* visits Erysichthon in a dream, *seque viro inspirat* etc. (ii) Sil. 2.515f. The goddess *Fides* instils herself into the hearts of men, thus filling them with the quality she represents. (iii) Stat. *Theb.* 10.632f. The goddess *Virtus* can penetrate men (635) and does so by descending from heaven in human disguise; approaching Menoeceus *sese..in corde reliquit* (673). (iv) Stat. *Silv.* 3.1.89f. This passage differs from the above in two respects: it is concerned with a personage of canonical myth, and it views that personage in two incongruous aspects: Hercules *Polli corda subit,* promising *ipse adero et conamina tanta iuvabo* (112); *dixit mentemque reliquit* (116); he fulfils his promise by taking part personally.

104

ἦμος δ' αἰγλήεντα: cf. i. 826 cited in next note. αἰγλήεντα..οὐρανόν: first in Alcm. *PMG* 3.66-7 αἰγλά[ε]ντος...ὠρανῶ, conceivably from an epic model, though Homer has a very small stock of formulaic expressions involving οὐραν(ός) (cf. Page, 230f.) and Hesiod(ea) add nothing that is substantially new (A. Dihle, *Homer-Probleme,* Opladen 1970, 124). Later examples:- (a) Epithet first: A.R. 4.958-9; [Apolin.] 113.50, both genit. (b) Substantive first: (i) [Orph.] F 168.12 /-ὀς -ήεις. (ii) xii. 516 /-οῦ -ήεντος; claus. ix. 9 ~ *Or. Sib.* 2.36, 11.31. (iii) A.R. 4.615, Triph. 515, Jo. Gaz. 1.183 /-ὸν -ήεντα; claus. *IG* 12(5)739.140 (Andros, i *a*?) κατ'... ~ Q. v. 131 ἀν'...—Q. avoids the only Homeric application of this epithet (with 'Ολύμπου, 3x), but has it in other combinations, none of them novel:- (i) i. 826-7 /ἦμος δ' αἰγλήεσσα.../'Ηώς ~ A.R. 1.519 / αὐτὰρ ὅτ' αἰγλήεσσα...'Ηώς/ (cf. orac. in *AP* 14.72.3 'Ηριγένεια). (ii) iv. 497 / ἀργύρου -ήεντος: cf. Man. 6.387, Max. 581, orac. in Porph. *ap.* Eus. *PE* 5.15; and (iii) v. 623 /χρυσόν τ' -ήεντα = Eudoc. *Cypr.* 2.266, cf. Anon. *PMG* 927, conj. id. 988.1, Sim. *CA* 3.1. περιστέφει οὐρανόν: Y has -στέφετ', H -στρέφετ'. The active (Vian) is confirmed by ε 303-4 and viii. 52. The terminations -ει/-ετ' are constantly confused in manuscripts, as are

[31] Discussion and bibliography in M. von Albrecht, *Silius Italicus,* Amsterdam 1964, 58f.

στεφ/στρεφ (cf. West's excellent περιστέφεται for -στρέφεται at Opp. *Hal.* 3.539: *CQ* n.s. 13, 1963, 59). For the tense see Bühler, Mosch. *Eur.* pp. 210-11. **οὐρανὸν ἄστρα**: cf. ix. 66.

105

πάντοθε μαρμαίροντα = (of τεύχη) viii. 24, cf. ii. 207. μαρμαίρειν is used of the sun at viii. 48 (cf. orac. *ap.* Phleg. *Mir.* 3.32 [Cougny 294.7] ὄμμασι -οντα/), of the sun's horses xi. 331; there is only one early instance of its association with stars (A. *Th.* 400-1 νύκτα...ἄστροισι -ουσαν) but it was probably very commonly so used in later verse: cf. Man. 2.3-4 /ἄστρα.../-οντ'; ἀστήρ: D.P. 328-9, Jo. Gaz. 1.182; individual stars: Man. 3.181, 208, Nonn. 47.253 [cf. Peek s.v.]; meteors: Nonn. 2.199. **πάντοθε**: the first definite attestation of this 'open' form (see 197n.) is Theoc. 17.97, cf. id. 2.122 v.l. Thereafter: Lucill. *AP* 11.85.2, [Opp.] *Cyn.* 2.141, Gr. Naz. 760.66, 1318.156; Q., 6 times in all.

106

δὴ τότ' Ἀθηναίη: γ 343 (ἐπὶ νῆα 344), χ 297. For δὴ τότ' after ἦμος δ' (104) cf. ι 560-1, vii. 1, 3 etc. **μακάρων ἕδος αἰπὺ λιποῦσα**: *certae correctiones.* The trouble started, perhaps, with the banalization of ἕδος to γένος (μακάρων γένος is a tag); one might have hoped that somewhere along the line a scribe would have endeavoured to come to grips with the monster ἀμφιλιποῦσα—though *LSJ* accord the word an entry. D wrote originally ἀμφιπολιποῦσα, for which see Vian op.cit. (on 75-6 above), 57. **μακάρων ἕδος**: iii. 51; cf. (?) Ω 544 Μάκαρος ἕδος v.l. ant. μακάρων. [Peek manufactures this unit on two occasions in *GVI* (909.7, 1646.4), whether on any authority, I do not know]. Archaic epic has θεῶν/ἀθανάτων ἕδος of Olympus (cf. Edwards, op.cit. 87 above, 180, adding *Scut.* 203, expunged by Goettling; for λιποῦσα cf. Ω 144; *hDem.* 341), but note Hes. *Th.* 128 /ὄφρ' εἴη μακάρεσσι θεοῖς ἕδος...; and [Orph.] *H.* 19.3 /παμμακάρων ἕδρανον (~ Call. F 119.1 μακάρων ἕδρανον, in a different sense). **ἕδος αἰπὺ λιποῦσα**: Theoc. 7.115-6 λιπόντες/...ἕδος αἰπὺ Διώνας/.

107f.

The language is strongly Homeric in texture: δ 122 (Helen leaving chamber) /ἤλυθεν Ἀρτέμιδι ..εἰκυῖα/; η 20-1 (Athene confronting Odysseus) /παρθενικῇ εἰκυῖα νεήνιδι...,/στῆ δὲ...; Ψ 65-6 (Patroclus coming to Achilles in his sleep) /ἦλθε δ' ἐπὶ ψυχὴ.../πάντ' αὐτῷ...εἰκυῖα/, 68 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν — woodcutting scene.

107

ἀταλάφρονι: for discussion of this much-vexed epithet see C. Moussy, *Mélanges...offerts à P. Chantraine,* Paris 1972, 160; Richardson on *hDem.* 24. ἀταλόφρ- (p^{sl} M) is unlikely to be right (cf. ἀπαλόφρ- in PM^{γρ}) though this spelling is attested in *GVI* 2026.14 (Thasos, ii*p.*) ἀδμήτην (sc. παρθενικήν) ἀταλόφρονα, and was brilliantly conjectured by Platt in [Orph.] *L.* 309 (*JPh* 33, 1914, 268). This *hapax Hom.*, Z 400 / παῖδ'...ἀταλάφρονα, νήπιον αὔτως/(~ *AP* 1.119.10 ἀταλάφρονας..παῖδας/) is conjectured in Q. at xiii. 122 ἀταλάφρονας.../νηπιάχους (Rhodomann: δὲ κατὰ φρένας *codd.*; δὲ καὶ ἄφρονας cleverly West; closer to the *ductus litterarum,* but this prefigures what is said in 123*b*). Cf. further Σ 567 /παρθενικαὶ..καὶ ἠίθεοι ἀταλὰ φρονέοντες/; λ 39; *hDem.* 24; Mosch. *Eur.* 78; vii. 340 corr. Lehrs (but see Lloyd-Jones, 274). **πάντ' εἰκυῖα**: cf. above on 107f., and ii. 131 (clausula modified from Λ 613, Φ 600, δ 654, ω 446); v. 527.

108

ἐς νῆας καὶ λαόν: Homer links these nouns in the formula νῆας...καὶ λαὸν υ-x, reproduced in vii. 142. Cf. also vii. 416, xiv. 245. **ἀρηιφίλου...Ἐπειοῦ**: for this pattern cf. Γ 430al. ἀρηιφίλου Μενελάου/; and P 10-11 ἄγχι δ' ἄρ' αὐτοῦ / ἔστη, καὶ προσέειπεν ἀρηίφιλον Μενέλαον. ἀρηιφίλου is interesting. The description of Epeius at iv. 327-8 runs:

πολέμοιο δ' οὐ πάγχυ δαήμων
ἔπλετο λευγαλέου, ὁπότ' Ἄρεος ἔσσυτο δῆρις.

For this tradition see Pfeiffer on Call. F 197.2; there is presumably a reference to the unmartial Epeius in Stesich. *SLG* 89.9-10. He cuts a different picture here, and cf. xiii. 41 (ἐυμμελίης). In fact, in the episode of the Horse Epeius is no less a chieftain than the others and Athene deals directly with him, not with Odysseus. This is likely to be his original role in the saga: G. Beckel, *Götterbeistand in der Bildüberlieferung griechischer Heldensagen,* Waldsassen/Bayern 1961, 95.108; Robertson, *ABSA* 62, 1967, 6f.

109

ἔστη ὑπὲρ κεφαλῆς = xiv. 181, cf. A.R. 4.1350 /ἔσταν ὑπὲρ κ. The ultimate model is of course Homer's /στῆ δ' ἄρ' ὑπὲρ κ., 8 times in a dream-sequence. **ἐν ὀνείρατι**: A. *Ch.* 531 (corr.) ἐν τὠνείρατι. I know of no evidence for a form ὀνείραϊ (*codd.*), but I should not like to assert that it is impossible. **καί μιν ἀνώγει**: cf. E 509, N 329 ὅς (ἥ) μιν ἀνώγει/, A.R. 1.47 (τῆς).

110

τεῦξαι: see 330 (n.); Agath. *AP* 9.152.4 [Viansino 29] (Epeius) τεῦξαι δουρατέαν παγίδα/. δούριον ἵππον: xiv. 106 δούριος ἵππος/. Not Homeric (ctr. 139n.), but it must go back to the cyclic epic (Wackernagel 171f.); Aristarchus' version of λ 526 (cf. Ludwich 1.592) ran: ἔνθ' ἄλλοι πάντες κατὰ δούριον ἵππον Ἀχαιοί. The only other instance of the expression in a hexameter appears to be Lucill. *AP* 11.259.3.

110-11

ἐγκονέοντι/..συγκαμέειν: S.*Aj*. 988 ἐγκόνει, σύγκαμνε.

111

αὐτῇ συγκαμέειν: cf. A.R. 1.111 / αὐτῇ...κάμε, and earlier E 735 Θ 386; ο 105.

112

ἔργον ἐς ὀτρύνουσα: *codd.* offer *simplex ordo*: for the position of the preposition cf. O 59 (modified i. 162) ὀτρύνῃσι μάχην ἐς; for ἐς itself viii. 58, xiii. 37. θεῆς: Q. has θεῆς 4x, θεή 2x, θεήν 1x, see Vian on v. 563 (p. 209). The form θεή is often impugned by modern critics in a variety of authors, Q. included. Existing surveys (Schneider *Call.* 1.146; Ardizzoni, *RFIC* 84, 1956, 364f.) are lamentably incomplete for all periods. (A) Archaic period: (i) The new Archilochus, *SLG* 478.13: θεῆς. (ii) θεῆς is offered by M in *hDem.* 183, 279, where Richardson adopts θεᾶς; but the hyper-Ionism is far less remarkable than e.g. the Hesiodic δίη, Μαίη, cf. West, Hes. *Th.* p. 80. (B) Later examples, in descending order of frequency: θεῆς: Call., see Pfeiffer *Index* s.v.; Alex. Aet. *CA* 4.7; A.R. 3.252, 4.241; Nic. *Ther.* 16; Man. 2.317; Triph. 57 + 3; Musae. 55 + 2; *anonyma*: 'Sim.' *HE* 3312; (epic) *PSI* 1386.32; *EpGr.* 1046 *a* 2, p. xxiii Kaibel (Hermione, ii *p.*?); *SEG* 11.304.1 (Argos, ii*p.*). θεή: Antim. F 186; Call., Pfeiffer *Index*; Mel. *HE* 4496; Antist. *GPh* 1105; *EpGr.* 1046.51 Kaibel (Rome, ii*p.*); Triph. 649; orac. in Cougny, *AppAnth.* 201.3, p. 505. θεῇ: A.R. 3.549; Rhian. *HE* 3240; D.P. 828; Anon. *EpGr.* 5899 Page. θεήν: Nic.*Ther.* 487; orac. in Cougny, 197.2, p. 504. μῦθον ἀκούσας: Homeric clausula (4x; ἄκουσας 2x), also [Hes.] F 165.4, 280.24; Parm. F 2.1, 23.11; [Theoc.] 25.162; Nonn. *Met.* 1.206, 11.14, *D.* 33.283.

113

καγχαλόων ἀνὰ θυμόν: sim. Christod. 173-4 ἐνὶ θυμῷ/-όων, cf. xiv. 232; iii. 136 = xiv. 403; iii. 200 ~ ix. 527. καγχαλόων...ἔκθορεν: cf.

[Opp.] *Cyn.* 1.523 καγχαλόων..θόρεν, id. 4.110, 363. **ἔκθορεν ὕπνου**: so in a dream-sequence Nonn. 34.99-100 ἐξ ὕπνου θόρε...ἐνόησεν. ἐκθρῴσκειν is commonly so used in late prose, e.g. Philostr. *Her.* 1.10. For the form cf. Π 427 ἔκθορε δίφρου/, Claud. *Gig.* (2) 70 πόντου/.

114

ἔγνω δ'...: cf. α 420 ἀθανάτην θεὸν ἔγνω/; *Or. Sib.* 3.693 γνώσονται θεὸν ἄμ·βροτον, Procl. *H.* 4.7 γνοίην θεὸν ἄμβροτον. **ἀθάνατον θεὸν ἄμβροτον**: the same combination in *Carm. Aur.* 71 ἀθάνατος θεὸς ἄμβροτος. Archaic epic has /ἀθάνατον θεόν (Φ 380 Ω 464), θεὸν ἄμβροτον (Χ 9 [οὐδέ...], ω 445; [Hes.] F 240.10).

114-5

οὐδέ...ὥρμαινε: cf. Κ 93 οὐδέ μοι ἦτορ /; σ 344-5 ἄλλα δέ οἱ κῆρ / ὥρμαινε (ὅρμ- edd.).

115

ἄλλο παρέξ: Emp. F 7.6; elsewhere in the verse A.R. 3.1051, cf. id. 3.195 (οὐδ'..παρὲξ..ἄλλο), [Mosch.] *Meg.* 125 (μηδ' ἄλλο παρέκ). The prototype is the Homeric (/) ἄλλα παρέξ, δ 348 etc. **νόον...ἔργῳ**: perhaps Q. had in mind here Hes. *Op.* 444-5 ἐπὶ ἔργῳ / θυμὸν ἔχων; cf. Thgn. *IEG* 461 ἐπ' ἀπρήκτοισι νόον ἔχε, and for αἰέν id. 1149. **αἰὲν ἐπ' ἔργῳ**: so (Golega 72) [Apolin.] 108.39, cf. Gr. Naz. 1376.331 (ἔργοις). **ἐπ' ἔργῳ**: infr. 132 ~ iii. 377; Theoc. 15.20; [Apolin.] 68.48al.; Anon. *APl.* 84.1. Early epic has ἐπὶ ἔργῳ /-οις/, but also (Hes. *Th.* 146) ἐπ' ἔργοις/, of which there is one Hellenistic example (A.R. 4.411) and some 23 thereafter. The ἐπί form on the other hand is very rare after the archaic period: sing.: v. 6, 49, cf. Julius *GDK* 20.2.2, epigr. *ap.* Zonar. 13.13, verse 2; plur.: Max. 543, *EpGr.* 909*a* 3 Kaibel (Nisaea, iv*p.*?).

116

θεσπεσίῳ: because backed by Athene. **περὶ φρένας ἧιε**: cf. in general υ 228 τοι πινυτὴ φρένας ἵκει/. περί here denotes the 'swamping' of the soul or intelligence, as perhaps in xiv. 152 Κύπρις πεπότητο περὶ φρένας. The ancestors of these expressions are Κ 139 τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή /, ι 362 Κύκλωπα περὶ φρένας ἤλυθεν οἶνος/(used by Lucian to lend an air of mock-solemnity in *AP* 9.367.7: Θήρωνα περὶ φρένας ἤλυθε πλοῦτος/), cf. Λ 89, *hAp.* 461. In all of these the acc. person is expressed or (Λ 89 ~ μιν 88) implied, and φρένας is acc. of respect, περί adv. or in tmesis. (The grammatical status of περί με φρένας is obscure in the lacunose Alcm. *PMG* 3.1,

cf. Page, *CR* n.s. 9, 1959.16; Barrett, *Gnomon* 33, 1961, 684). Q. evidently understood differently: ii. 261 πατρὶ περὶ φρένας ἤλυθε πένθος/(cf. [Orph.] *A.* 1329; the acc. has to be corrected to a dat. in the eccentric lines id. 777-8); iv. 208 αἶψα δὲ χάρμα περὶ φρένας ἤλυθε πάντων/; xiv. 80 Ξάνθοιο περὶ φρένας ἤλυθεν ἄλγος/; ii. 615 Κρονίδαο περὶ φρένας ἄλγος ἵκηται/(cf. Arat. 473 τοι..περὶ φρένας ἵκετο θαῦμα/; but acc. [Orph.] *A.* 1158 θάμβος..περὶ φρένας ἵκετο πάντας/, without person expressed id. 787 περὶ φρένας ἵκετο δεῖμα/). **πινυτῇ...τέχνῃ**: Christod. 412 πινυτὴν...τέχνην/.

117

ἀπωσαμένη: dawn 'chases away' (διώκειν) the stars (E. *Ion* 1158) and night (Nonn. 34.104). Roman poets have a vast battery of verbs to express this notion. A detailed study of formal *Zeitangaben* in Q. and co. in relation to Alexandrine and Roman poetry is an urgent desideratum. **κνέφας ἠΰ**: κνέφας is ἱερόν in Homer (Λ 194al.); cf. ii. 478 φάος ἠὺ..ἠελίοιο / ~ A.R. 4.1019 ἱερὸν φάος Ἠελίοιο /, Hes. *Op.* 339, Q. i. 77; i. 184 ἱερὸν ἠΰ, 'holy temple', as (e.g.) νηὸν..ζάθεον (vi. 146, xiii. 435), ἱερὸν..νηόν (A.R. 3.915).

118

εἰς Ἔρεβος: so κ 528, Hes. *Th.* 515, *hDem.* 335, *Or. Sib.* 1.116. Night is consigned to the subterranean gloom of Erebos (whence she is summoned by the chorus in E. *Or.* 176), child of Chaos: cf. xiv. 2; ii. 612f.; West on Hes. *Th.* 116, 123. **χαροπή**: a survey of modern explanations of this word in *Glotta* 36, 1958, 189 (Georgacas). Cf. here A.R. 1.1280 (ἠώς); of the moon in x. 337, cf. Arat. 1152, Gow on Theoc. 12.35. **δι' ἠέρος**: Ξ 288; frequent in Q., as in A.R., note in particular 3.1358 (αἴγλη 1357).

119

θεῖον ὄνειρον: an Homeric combination: B 22, 56; ξ 495. The epicising Aeschylus employs the expression in Ar. *Ra.* 1340; it found a home in a magic hymn (*GDK* 59.8.10) and in a Christian narrative (Gr. Naz. 1002.429).

119-20

ὄνειρον...ἔειπεν: cf. ξ 495 ~ 497; B 80 ὄνειρον...ἔνισπε/ (ἴδεν 82) ~ [Orph.] *A.* 560-1; and, for ἐν Ἀργ..., the formula μῦθον ἐν Ἀργείοισιν ἔειπεν/ (8 times in Ψ).

120

ὡς ἴδεν, ὡς ἤκουσεν: Q. dispenses with the need for direct speech (and

possible repetition) exactly in the manner of *HDem.* 171-2 ὦκα δὲ μητρί / ἔννεπον ὡς εἶδόν τε καὶ ἔκλυον. For the double ὡς, 'telling how', cf. *AP* 1.119.24 / ὡς θάνεν, ὡς...ῥῆξε...; for the form, the syntactically different Theoc. 3.42 / ὡς ἴδεν, ὣς ἐμάνη, Bion F 1.40, Colluth. 255 which go back to Ξ 294, cf. the variant recorded by Eust. at Υ 424. (For discussion and bibliogr. see Livrea on Colluth. loc. cit. The following should be added: Matro *Conv.* 89; Gr. Naz. 1000.411; [Apolin.] 96.8). **ἐελδομένοισιν ἔειπεν**: iv. 82, xiv. 337; A.R. 3.522 has μετέειπεν ἐελδομένοισιν.

121

Audience-reaction to a dream report is identical in Sil. 4.739: *laetam numine pubem*... **οἱ**: equivalent to a gen., as often in Q. (Vian*); not 'a mere *cheville*' as I originally labelled it. **εἰσαΐοντες**: first in Sapph. *PLF* 5.13, 62.7. A favourite word of A.R., it is found occasionally in other Hellenistic poets (Livrea on A.R. 4.584; but *AP* 9.189.6 [= *EpGr.* 5902 Page] looks late; add Antip. Sid. *HE* 284), and is widespread thereafter, particularly in Christian verse (e.g. Gr. Naz. 7x; Nonn. *Met.* 11x; [Apolin.] 9x). In Q. again infr. 576 (for the clausula cf. A.R. 4.1363), ii. 64 (cf. A.R. 4.1184), vii. 432 (variation on A.R. 2.408), viii. 450 (-1: c.f. A.R. 2.194, 1085, 4.584f., 1363; Opp. *Hal.* 3.292-3; Nonn. 18.172), ix. 422, x. 45 (cf. A.R.4.1363), xiii. 57 (cf. viii. 450 supr.). **ἀπειρέσιον κεχάροντο** = v. 94, cf. xi. 385-6. Adverbial ἀπειρέσιον, absent in Homer, abounds in Q.; particularly of the emotions: cf. ii. 179, iii. 180, vii. 542; iii. 205, x. 355.

122-156

(A) *Woodcutting and* (B) *Horse-building*

(A)

The sparse summary of *Il. Parv.* (222f.) supplies no details on the construction of the Horse, but Ida will obviously have been the source of the material: Euripides talks of 'mountain pine' (*Tr.* 533) and Ida is specified by [Apollod.] 5.14; cf. also Petr. 4f., Triph. 59f. (with similar phrasing), and Stat. *Silv.* 1.1.10. This detail is absent in both Virgil (*A.* 2.15f.) and Dictys (5.9).

Here (and, to a lesser extent, in iii. 672f., v. 618f.) Q. makes some use of the elaborate Iliadic woodcutting scene: Ψ 109f. dawn; 110f. Agamemnon οὐρῆάς τ' ὄτρυνε καὶ ἀνέρας ἀξέμεν ὕλην (cf. ἡμιόνων 121); 114 they employ πέλεκεις; 118-20 δρῦς ὑψικόμους..χαλκῷ/τάμνον..ταὶ δὲ μεγάλα

κτυπέουσαι/πῖπτον· τὰς μὲν ἔπειτα διαπλήσσοντες [see 130n.] Ἀχαιοί... – 144f. prayer of Achilles. Nonnos (37.7f.) paints a similar picture: 8-9 πρώιος ἡμιόνους καὶ..ἄνδρας...ἐκέλευσεν ἄγειν..ὕλην; 14 (sim. 15) ἐτέμνετο δένδρα σιδήρῳ; 16 ὑψιπέτηλος ἐπέκτυπε κοπτομένη δρῦς; 19 ἐγυμνώθησαν ἐρίπναι; 31f. ἐποίπνυον..ὁ μὲν κτλ.

Woodcutting scenes did not begin and end with Homer, and Q. will be incorporating details from other sources[32]. Greek models are thin on the ground, but Roman specimens can throw a faint light on Q.:-

125-6: Enn. *Ann.* 196-7 *sonabat/arbustum* – Virg. *A.* 6.180 *sonat icta securibus* [v. infr.] *ilex, A.* 11.135-6 *ferro sonat alta bipenni/fraxinus* – Sil. 10. 529-30 *sonat acta bipenni/..silva alta.*

126-7: Ov. *Ep.* 16.109 (departure of Paris) *ardua..spoliantur Gargara silvis.*

128: θῆρες: cf. Virg. *A.* 6.179; Stat. *Theb.* 6.97.

130: Enn. *Ann.* 193 *securibus caedunt.*

135f.: cf. Stat. *Silv.* 4.3.50f.

Both Virgil (*A.* 6) and Silius follow up with a prayer.

(B)

The building of the Horse[33] is described extensively by Triph. also (62-102; in his footsteps, Tz. *Posth.* 635f., a less than half-hearted account). It may be that Triph. borrows details from Q., or vice-versa. It seems to me however that it is time to stop regarding these ten-a-penny productions with unadulterated or even tempered awe: we are all indebted to Τύχη, but we are not her slaves. If one were to lock away a Greek of the fourth century with a modest set of *Troica* and ask him, never having set eyes on Q.'s poem, to draft a version of Cassandra's opposition to the Horse, there is a very strong chance that she would emerge equipped with, among other attributes, 'virgin modesty'. Again, if we were suddenly presented with two or three dozen imperial epic poems, how would we then view the relationship of Q. with, say, Nonnos, a man who could pen ἠθάδα πέμπε γέλωτα φιλομμειδὴς Ἀφροδίτη? If Triph.-Nonn.-Colluth. and their kind represented the 'avant-garde' school of hexametric composition (which they surely did), then there must have been as wide a gulf separating them from Q. and his brand of writing as that which separated Callimachus from the hack Homer-worshippers. Dislike does not necessarily preclude dependence. Still, we ought to ask ourselves how far it

---

[32] 128 sounds slick by Q.'s standards, 129 contains an unusual conceit: Alexandrine?

[33] Literary and artistic treatments of Horse plus paraphernalia are conveniently assembled by Yalouris, *MH* 7, 1950, 65f.

is legitimate to make wide-ranging generalisations on the basis of the few *disiecta membra* of post-Hellenistic epic now available to us.

The two accounts are not in fact particularly close. Both poets agree in specifying certain parts of the animal's anatomy, unavoidably: Horses are Horses. The order of construction is quite different, and the only obvious linguistic correspondence is Triph. 80 νῶτα...συνήρμοσε ~ Q. 140, but cf. the notes on 140 and 142. While Q.'s Horse sounds (despite assertions to the contrary) a featureless lump of wood[34], Triph.'s is gaudy and flamboyant. Q. contents himself with saying that the Horse looked full of life (146, cf. 149f.), Triph. makes the same point in more pictorial ways (74, 79, 85f.). Lastly, Q. confines himself here to the bare essentials of the Horse's physique: we have to wait for the door (331), the ladder (333), the wheels (424f.); ctr. Triph. 90, 100.

122-3

Euripides could make a rhetorical point about Ida's wealth of trees (*Hipp.* 1252-4, where see Barrett), Theocritus refers to it with great effect in an encomiastic setting (17.9f.), and it reaches the level of an adynaton-subject in Ov. *Met.* 13.324f. The mountain was denuded of its trees with gay abandon throughout the Trojan War, cf. the complaints of the chorus in Sen. *Tro.* 73f.

122

καὶ...υἷες: cf. A.R. 3.196 / καὶ τότ' ἄρ' υἷηας Φρίξου. In Homer the unit /καὶ τότ' ἄρ' is very often followed by a proper name: so iv. 585, xi. 129, 289; A.R. 2.118, 3.1225. **'Ατρέος υἷες**: Homer has in this sedes 'A. υἱέ (B 23 etc. cf. vi. 41), υἱόν (Γ 37 etc.). Elsewhere in Q. the repeated 'A. υἷε κραταιώ / (vi. 502, 516). **<υ> ἄγκεα**: Ω has lost either ἐς (R^{sl} and Rhodomann, cf. υἷες; ix. 162 εἰς ἄγκεα) or ἀν' (cf. i. 626, ii. 382, vii. 715). **ἄγκεα τηλεθάοντα**: similar in form to ν 196 (δένδρεα). **τηλεθάοντα**: -θόωντα L. At iv. 424, ix. 198 -άοντ- *codd.*; but i. 399, 490 -όωντα; ii. 537 -όωσαν. There are variations in the manuscript tradition of Homer (note esp. η 114 [with v.l.] ~ ν 196; η 116 [with v.l.], cf. K. Meister, *Die homerische Kunstsprache,* Leipzig 1921, 65f.) as elsewhere (e.g. A.R. 4.1425, cf. id. 1.29 *test.*; D.P. 836, 1079; [Orph.] *A.* 1134).

---

[34] On this see Noack, 786.1.

123

Ἴδης ὑψικόμοιο: Ξ 293 begins Ἴδης ὑψ(ηλῆς). The adjective was suggested by the δρῦς ὑψικόμους of Ψ 118. It is used of tree-clad mountains in *hHom.* εἰς Ξένους 3, Asius F 8.1 Kinkel, cf. *Or. Sib.* 8.16; in archaic epic exclusively of the oak, as at i. 618: but with ἐλάτῃσι v. 119 (~ E. *Alc.* 585-6).

123-4

θοοὺς...ἀνέρας: perhaps a recollection of A.R. 1.640-1 προέηκαν/..κήρυκα θοόν; i. 341 θοοὶ...ἄνδρες in a different sense. **προέηκαν.. ἀνέρας**: cf. Γ 118-9; [Orph.] *A.* 1211 ἀποπροέηκε μολεῖν..ἑταίρους /; and (in a similar scene) iii. 676 / Ἀτρεΐδαι προέηκαν..οἰσέμεν (~ θ 399 = σ 291, cf. μ 9-10). The clausula has parallels in Homer: προέηκε πυθέσθαι, πέτεσθαι, φέρεσθαι once apiece.

124

ἐλάτῃσιν: tradition supplies some detail on the material used for the Horse. Euripides (*Tr.* 533) talks of πεύκα. In Virgil (*A.* 2.16 ~ Prop. 4.1.42) *abies* is used, though it is not quite clear how he envisaged the total structure (*Sinon* refers to *acer* in 112 [cf. [Ov.] *Ib.* 569?]; 258f. *pinea../laxat claustra Sinon*: 'inconsistencies' in Homeric descriptive epithets, adduced by McLeod, *Phoenix* 24, 1970, 144f., provide no basis of comparison here). Pausanias tells of κράνειαι, 3.13.5, see Frazer there. **ἀν' ὕλην**: ii. 383. All the other instances are Hellenistic: A.R. 4.1338, Nic. *Ther.* 499; ὕλαν: Theoc. 1.116, 14.43; Diosc. *HE* 1591.

125

τάμνον δένδρεα μακρά: Λ 88 (τάμνων), βήσσῃσιν 87. The Homeric tag δένδρεα μακρά is used extensively by Q.

125-6

μακρά *bis*: 521-2n. **περικτυπέοντο...θεινομένων**: cf. viii. 273-4 περὶ δ' ἔκτυπεν.../ θεινόμενα; viii. 179-80 ἐπικτυπέουσι δὲ βῆσσαι [= i. 698] / μαρναμένων, with variations in ii. 383; x. 368. Line 125 is founded on the Iliadic sequence δρῦς.../ τάμνον.. ταὶ δὲ.. κτυπέουσαι/...(Ψ 118-9).

126

†**ἰκρία** *codd.*: it is easy to think of a word close to the *ductus litterarum* (ἄκρια dub. Vian; κατὰ δρία West; or κατὰ ῥία), but Rhodomann's οὔρεα (damaged by the following -κρα, then Homeric contamination, one of a host of alarming examples in this poem: O 676 ἴκρι'..μακρά, μ 229 μάκρ'...ἴκρια) is

by far the likeliest conjecture: cf. xiii. 490 δολιχαὶ δὲ περιβρομέουσι κολῶναι/of an ὄρος clad λασίῃσιν...ὕλῃς (488 ~ infr. 132); iv. 240 ~ ἐν ὄρεσσι 238; vii. 258-9 (leg. μακραί!); vii. 401; viii. 339.—κατ' οὔρεα μακρά again i. 315, v. 17, xiii. 73, conjectured by West (258) at ii. 352; = Theoc. 1.123, 8.2 (ὤρεα); [Apolin.] 77.119. The components are Homeric, cf. Φ 485 and N 18. **κολῶναι** may well have been a standard detail in this woodcutting scene: cf. *vertices* in Petr. 4.

127

δεύοντ' ἐκ ξυλόχοιο: ἐκ is hard (harder than any of the examples adduced by Koechly, v. 495-6 etc.) and perhaps we should read with Tychsen δεύοντο ξυλόχοιο; ἐκ ξυλ. from Homer, Λ 415 etc., cf. vi. 342. **νάπη δ' ἀνεφαίνετο** could be a reminiscence of the pictorial Θ 557-8 = Π 299-300 /ἔκ τ' ἔφανεν....νάπαι. **ἀνεφαίνετο πᾶσα**: similarly ν 169 προὐφαίνετο πᾶσα/, cf. N 13.

128

θήρεσιν: cf. Homer's μητέρα θηρῶν (Ida is reportedly still so, J. M. Cook, *The Troad,* Oxford 1973, 306), and Nic. *Alex.* 38f., Catul. 63.53, *Culex* 311. We hear more in antiquity of Ida's trees and springs than of its wild life. **ὡς τὸ πάροιθεν**: Homer has (β 312)‒⏑⏑ ὡς τὸ π., where ὡς bears a different sense, cf. Nonn. 20.399 and Svensson, 116; ctr. A.R. 1.816, 3.526; Rhian. (?) *POxy.* 2883. i. 2; *Or. Sib.* 2.176; Nonn. *Met.* 6.208 (/οὐκέτι..); clausul.:- A.R. 4.884, 1068; *GVI* 2040.7 (Pergamon, i-ii) and 1166.20 (Smyrna, iii); *SEG* 16.341.7 (Delphi, iv); Gr. Naz. 1355.23 (/μηκέθ'...) + 4; ii. 340 (οὐκέτι...), v. 148 (οὐδ' ἔτι...). The fact that τὸ πάροιθεν is far commoner in Q. than τὸ πάρος/πρίν indicates for Svensson (87) Apollonian influence: maybe, but an imperial poet must be viewed against his own background, not against a selection of 'classical' writers.

129

The defoliated stumps actually yearn nostalgically for the violent wind. Trees rarely exhibit emotions in detachment from their Hamadryads, but compare Pantelius *GDK* 23.7-8 δένδρον δ' ὡς ἕστηκε σιδηρείαις ὑπὸ ῥιπαῖς / κοὐκ ἐθέλει πεσέειν, and, *apud Romanos,* Ov. *Met.* 10.374 (tree hewn by axe 'hesitates' which way to fall), Stat. *Ach.* 2.61 (Paris cuts down pines on Ida that are 'afraid' [*veritas,* v.l. *vetitas*: Dilke ad loc. aptly compares *Silv.* 2.6.27f.] to fall to the ground), and, most striking of all, id. *Theb.* 8.545f. (falling trees sorrow; the elm 'unwillingly' crushes the grapes). **βίην..ἀνέμοιο**: Homer has the formula βίας ἀνέμων ἀλεείνων/

Π 213, Ψ 713; Q. offers one of his own: iii. 508 βίῃ μεγάλου ἀνέμοιο / sim. v. 388; vi. 330. In making both nouns singular Q. differs from Homer and from everyone else: Opp. *Hal.* 2.226; Gr. Naz. 984.187; [S.] F 1126.3 [late forgery].

130

καὶ τὰ μὲν ἄρ: cf. B 425 (note the context); Nic. *Ther.* 562; i. 400al. διατμήγοντες Ἀχαιοί: at Ψ 120 τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοί / one of three variant readings is διατμήγοντες (on these see Ludwich 1.484, 572; La Roche 341-2). Cf. P 520 ~ 522.

131

ἐπ' ἠόνας Ἑλλησπόντου = ii. 353, xiii. 64, cf. infr. 353 = iv. 81, ix. 172 ἐπ' ἠόσιν Ἑ./, iii. 4, 391 παρ' ἠόσιν Ἑ./. Side by side with the Homeric ἠιόνες (10x) Q. has this contracted form also at ix. 434 παρ' ἠόσιν; iii. 767 ἐπ' ἠόνας; vii. 241, xii. 278 πρὸς ἠόνας, i. 323 ποτὶ..ἠόνα. It is employed in 'epic' hexameters also by [Orph.] *A.* 562, Nonn. *D. passim*, but it had become established in other types of hexameter long before. First in a lyric passage of Euripides, *Or.* 994 (cf. *Trag. Adesp.* F 191 Nauck; Lyc. 244, 330, 1368; Ezech. F 128.31 Snell; also [Scym.] 821, Babr. 6.1), it is found in Alexandrine pastoral (Theoc. 16.60, cf. [Mosch.] 3.37, 122, [Bion] 2.3) and epigram (e.g. Diosc. *HE* 1710; also later epigram), and in various other genres of hexameter: *Or. Sib.* 1.260, 5.322, 453; D.P. 575; Opp. *Hal.* 1.180al.; [Opp.] *Cyn.* 4.257; Nonn. *Met.* 21.20al.; Christod. 409. Parallels for Q.:-(i) παρ' ἠόσιν: [Mosch.] 3.37; orac. *ap.* Cougny 298. 1; Nonn. *D.* 47.406, *Met.* 21.20; Christod. 409. (ii) ἐπ' ἠόσιν Ἀφίνθοιο/ D.P. 575. (iii) ἐπ' ἠόνας: Opp. *Hal.* 3.64 al., [Opp.] *Cyn.* 4.257. (iv) πρὸς ἠόνας, ποτὶ..ἠόνα: cf. *Trag. Adesp.* F 191 Nauck πρὸς ἠόνα.

132

οὔρεος ἐκ λασίοιο: so acutely, and surely rightly, Vian, for Ω's ἐξ ὄρεος ἐλασίοιο. For the form cf. Germ. *AP* 9.17.1 / οὔρεος ἐξ ὑπάτοιο, and, e.g., xi. 378, xiv. 225. λ. ὄρος (x. 332 λασίης..."Ιδης/) is late (A.R. 3.581 κολώνης): viii. 131 / οὔρεσιν ἐν λασίοισιν ~ [Orph.] *L.* 442 λασίοισιν ἐν οὔρεσιν; x. 452 λασίων ὀρέων = [Apolin.] 113.8, 12. μόγησε δὲ θυμός: the pattern (VERB:) υ-υ δὲ θυμὸς υ-x is infrequent: cf. Ψ 370 ~ A.R. 4.1126 ~ iii. 377 (ἐπ' ἔργῳ/). ἐπ' ἔργῳ: 115n.

133

αἰζηῶν: the basic meaning of αἰζηός (a mysterious word: bibliogr. in R.

Schmitt, *Die Nominalbildung in den Dichtungen des Kallimachos,* Wiesbaden 1970, 130; cf. Pisani, *ZVS* 88, 1974, 106f.) seems to be 'a mature adult' (see A.R. 4.461, opp. ἀταλὸς πάις) who is capable of engaging in strenuous or dangerous activities. This is the usual, perhaps the only, meaning in Homer, but at E 92 schol. explain as ἄνθρωποι (comparing Π 392), and μ 440 (a passage that prompted Bechtel [20] to exclaim: 'der Verfasser des Verses....wusste wol nicht, was er tat') may well have been taken in the same way (but schol. Q. paraphrase with νέων). αἰζηοί is no doubt the equivalent of ἄνθρωποι infr. 295 (~ ἀνθρώποισιν 292; but note the context), ix. 502, and perhaps elsewhere in Q. For earlier examples see Gow-Page on Theodorid. *HE* 3573; Schneider *Call.* 1.157.

133, 135f.

Cf. E. *Hec.* 572-3...εἶχεν πόνον, ἀλλ' οἱ μὲν κτλ.

134

<-υυ> ἄλλοθεν ἄλλος: something like ἀθρόοι (cf. vii. 113-4) has dropped out. Scarcella's σχέτλιοι [518] demonstrates that it is perfectly possible to write worse poetry than our Calabrian. ἄλλοθεν ἄλλος: cf. vii. 542 [viii. 228 f.l.]; in this sedes also B 75, I 671, and (e.g.) Arat. 146, Alex. Eph. 1 (Meineke, p. 372), [Orph.] *A.* 231, Nonn. 36.403. ὑποδρήσσοντες: first and once only in Hellenistic verse, in the contextually similar A.R. 3.274, but popular later: Kost's long list on Musae. 143 still requires supplementation: Man. 3.328, *MAMA* 6.15 (Phrygia, iii), Anon. ethop. *POxy.* 3002.20 (iv?), conj. Colluth. 69; Christians: epigr. *ap.* Malal. 13p.325 Bonn., v. 3 (*a*.341); Gr. Naz. 440. 16, 500.25; [Apolin.] 80.13, 118.168, 148.18; Paul. Sil. *Ecphr.* 514.

135-6

Traditional terminology no doubt, cf. Triph. 59 τέμνετο δοῦρα. Homer has (ε 162, for raft; cf. A.R. 2.1187-8, Argo) δούρατα..ταμὼν.'χαλκῷ /, and the chief model here (Ψ 118-9) χαλκῷ / τάμνον. For σιδήρῳ cf. Hes. *Op.* 420; Nonn. 2.67, 37.38; 37.14. ὀκριόεντι: a similar correction is required at [Orph.] *L.* 527. Man. 3.70 writes κρυόεντι σιδήρῳ /, but Canter's ὑπὸ κρυόεντι here wins no support from Q.'s own usage: cf. i. 259 al.

136

σανίδας: cf. xiii. 42 (corr.). ἀπ' ὄζους: so *hAphr.* 271 (ὄζοι), Theoc. 15.122, Anon. *AP* 9.209.1 (-ω, -ου).

137

ἀπρίστων: here only in verse, but πριστός Hom.

138

ἄλλος δ' ἄλλό [= vi. 364] τι ῥέζε: an echo of B 400 / ἄλλος δ' ἄλλῳ [~ viii. 324] ἔρεζε... The juxtaposition of two cases of ἄλλος at the beginning of the verse, found occasionally in Homer, is widespread among later poets (e.g. [Theoc.] 25.50, Nonn. 4.460), Q. included (cf. the 'battle formula' of vi. 642, viii. 108, xi. 121; xiv. 142 is a close imitation of θ 516). ἄλλό τι = η 208. αὐτὰρ 'Επειός: for the pattern αὐτάρ + proper name (shape: υ–⏓), especially common at line-end, see Ruijgh 40f. Other examples in Q.: xi. 86 'Αγήνωρ /, and the Homeric 'Αθήνη/ (1x), 'Αχαιοί/ (2x), 'Οδυσσεύς/ (1x). Cf. here Ψ 694 αὐτὰρ..'Επειός/ [so, at any rate, the vulgate: Ruijgh (46) argues persuasively for an original ἀτάρ (which is a variant); cf. also Jacobsohn 207], and N 691 αὐτὰρ 'Επειῶν/.

138-9

For αὐτάρ in close succession cf. e.g. γ 298-9.

139

ἵππου δουρατέοιο = xiii. 40, cf. infr. 394 /-ον -εον, Triph. 458 /-ῳ -έῳ. This is the Homeric epithet (ctr. 110 n.): θ 492-3, 512, [Υ 30*c*]. αὐτὰρ ἔπειτα was the phrase that the epigrammatist Pollianus picked on to typify Homericising poets: τοὺς κυκλίους τούτους, τοὺς 'αὐτὰρ ἔπειτα' λέγοντας, μισῶ, λωποδύτας ἀλλοτρίων ἐπέων (*AP* 11.130; see Morel, *RhM* 105, 1962, 190). According to Ruijgh (37, q.v. for later examples) 52x in *Il.*/*Od.* (26x claus.). Oddly enough, Q. offers only four further examples: claus. iii. 758;[1] υυ αὐτ... ii. 135, viii. 111, 472.

140

νηδύα: -ύα forms in Q. and others are listed in Wernicke 290f., La Roche, *WS* 22, 1900, 51-2. συνήρμοσε: 142n.; Triph. 80 / νῶτα..ὁμοῦ λαγόνεσσι συνήρμοσε.

140-1

νῶτα....πάρος: cf. A.R. 4.1349, 1611 νῶτα καὶ ἰξύας, 3.1320-1 νώτῳ / ἐξόπιθεν; Π 611 P 527 / πρόσσω...ἐξόπιθεν...

141

καθύπερθε δὲ χαίτην: after δ 150 ἐφύπερθέ τε χαῖται/.

142

αὐχένος ὑψηλοῖο: [Apolin.] 151.16 /αὐχένος ὑψηλοῖο κα- (cf. Golega 73). The Horse is labelled ὑψηλός in Triph. 104. **καθήρμοσεν**: *perhaps* an indication of a tragic model, however remote: καθαρμόζειν Eur. 3x (and *Rh.* 2x); so συναρμόζειν (140) 4x. **ὡς ἐτεόν περ**: cf. Ξ 125 vulg., vii. 726, infr. 510 *codd.;* in an ecphrasis: A.R. 1.763; v. 24, 84, vi. 221, 280.

143

λάσιον...καὶ...: cf. xi. 471 (= [Theoc.] 25.257) λασίοιο καρήατος, xiv. 579 κάρη λάσιόν τε γένειον/; and for the form A.R. 1.1312 λαχνῆέν τε· κάρη καὶ...λάσιόν τε Pauw and, independently, West, perhaps rightly; 'post illud ὡς ἐτεόν... novo quasi impetu cetera persequitur' Koechly, who however accepts τ' [Tychsen] for δ' in 144, where see Vian.

144

οὔατα...τε: but ὀφθαλμοί τε καὶ οὔατα υ 365. **διειδέας**: like διαυγής (cf. Gow-Page on Philit. *HE* 3024f.), 'bright', 'sparkling'. **ἄλλα τε πάντα**: 5n. Q. habitually cuts short lists with an 'etcetera': e.g. iii. 692f. (items sacrificed on Achilles' pyre), v. 97f. (features of Achilles' shield: ctr. Σ 606-7), v. 635f. (pyre of Ajax), vi. 292f. (shield of Eurypylus).

145

οἷς ἐπικίνυται ἵππος: cf. xiii. 245 μελέων ὁπόσοις ἐ<πι>κίνυτ<αι> ἀνήρ/, a vexed line decisively emended by Vian; I have not noticed this compound elsewhere. Q. appears to be aware of the mobility of certain parts of the Horse's anatomy (see Timpanaro, *SUCC* 31, 1957, 156f.; Austin on Virg. *A.* 2.150). **ἀέξετο...**: suggested by Θ 66al. ἀέξετο ἱερὸν ἦμαρ/ and ξ 66 τόδε ἔργον ἀέξεται. Similar are v. 59, viii. 280.

146

Q. declares that motifs on the shield of Achilles look lifelike with tiresome insistence (v. 13, 42, 68, cf. x. 185); but he is treading a well-worn path, cf. e.g. Σ 539, *Scut.* 189, 194, Sil. 2.430. **ὡς ἐτεόν**: so, in an ecphrasis, v. 90, x. 194 (πεπότητο cf. Nonn. 25.33); accompanied by a participle: Nonn. 34. 302; in a different sense: Opp. *Hal.* 1.649. **ζώοντος**: similarly vii. 726-7.

146-7

ἐπεὶ....ἐρατήν: cf. Η 288-9 ἐπεί τοι δῶκε θεός....πινυτήν; η 35 ἐπεί..δῶκ'; α 292 β 223 ἀνέρι..δοῦναι (δώσω)/; and Opp. *Hal.* 2.15-16

τέχνας..ἀνθρώποισιν / δῶκαν sc. θεοί. **τέχνην/..ἐρατήν**: cf. [Opp.] *Cyn.* 4.19.

147

Our only estimate of work-time; ε 262 (Odysseus' raft) τέτρατον ἦμαρ ἔην καὶ τῷ τετέλεστο ἅπαντα. **ἐνὶ τρισὶν ἤμασι**: Metrod. *AP* 14.130.2 ἐν τρισὶν ἤμασιν-x. ἐνί is a conjecture: ἐπί *codd.*, and so Tz. *Posth.* 114. Perhaps one ought to be careful about changing ἐπί to ἐνί in late poetry: cf. Max. 347 ἐπὶ πρώτῃ ἠοῖ (ἐνί West, *Philologus* 110, 1966, 166), [Orph.] *A.* 732 ἐπί (sense: ἐνί) *codd.* Further investigation seems required.

148

Παλλάδος ἐννεσίῃσι: 4n. **πολὺς...λαός**: cf. iv. 147 πολὺς δ' ἀμφίαχε λαός /, v. 651 ~ ζ 164; slightly differently [Hes.] F 75.11; *Scut.* 475, see Solmsen there. **ἐπεγήθεε**: at A. *Pr.* 157 ἐπεγήθει is often rejected in favour of Elmsley's ἐγεγήθει, but the preverb is desirable and Murray's comment 'vocem non ante Oppianum inventam', if it did not sound quaint then, must surely do so now. The compound appears from time to time in the post-Hellenistic era: imperf.: 439 infr., ii. 460, xiii. 126; Nonn. 40.311; aor.: Opp. *Hal.* 1.570, 5.633; [Apolin.] 34.51, 84.12.

149

θυμός: 'life', or better 'mettle', cf. Harrison, *CR* n.s. 3, 1953, 139; Stat. *Silv.* 1.1.46-7 (description of equestrian statue of Domitian) *sonipes..animos..imitatus equestris/...cursum..minatur.*

150

τάχος..ποδῶν: S. *Aj.* 814. **ἐκπεπότητο**: x. 280, adduced by Vian, is unhelpful here; so are E. *El.* 176-7, vii. 262, and the passages cited by Gow on Theoc. 2.19. It would be doing this jejune description no real disservice to read ἐκπεπόνητο (cf. Wyss on Antim. F 39, and vi. 241, vii. 202) with Rhodomann and Zimmermann: but Triph. (84f.) uses related imagery, and, as Vian* notes, ἐκπεπόνητο ill suits the abstract substantives. **χρεμέθοντι δ' ἐῴκει**: ἔοικα + dat. partic. are regular in the ecphrasis, cf. e.g. Σ 548; vi. 201, 211, 231; Kakridis 159; Traina, *Maia* 21, 1969, 71f. **χρεμέθοντι**: statements of the kind found in *JHS* 95, 1975, 39.24: 'χρεμέθω (*AP* 9.295.3) reappears only in Oppian' are all too prevalent in the field of 'vocabulary studies'. The references to Oppian in *LSJ* may be supplemented by James, s.v. Add: (i) A.R. *CA* F 5.1 (ἵπποι). (ii) Gr. Naz. 1375.307 (ἵππους). (iii) Nonn. 38.420 (ἵπποι). (iv) ii. 535 (ἵπποι); iii. 681 (ἵππους).

151-3

A prayer to Athene in Triph. 184f., but there from the Greeks as they are about to enter the Horse. Cf. on 122-56 (A), fin.

151

δῖος Ἐπειός: clausul. at Ψ 689, 838, 839, + infr. 329 and iv. 329. **μεγακήτεος**: whatever Q. thought μεγακήτης meant of a dolphin (Φ 22), he uses the word here in the sense 'capacious', 'gigantic' (applied to a ship Θ 222al.). In Oppian of various sea-creatures (*Hal.* 1.254, 3.132, 546); Gr. Naz. 628.637 μεγακήτεα θῆρα/ = elephant. Cf. 314n.

152

Cf. i. 182-4 (κλῦθι 186, σάωσον 188), xiii. 545-6; Ο 371, 527 (κλῦθι 528) /εὔχετο χεῖρ' ὀρέγων, Ω 743 (ἐκ) χεῖρας ὄρεξας/. **ἀκαμάτῳ**: 77n. Commonly applied to deities in Q. (Zeus particularly, as Nonn. 2.403), of Athene only here and Triph. 44. **Τριτωνίδι**: Q. 8x. See Bruchmann 15-16, adding Call. F 202.28.

152-157

For a comparable rapid and urgent appeal cf Ov. *Met.* 10.673. The framework of this sequence is Homeric: Ψ 769-773 (Odysseus)/εὔχετ' Ἀθηναίῃ γλαυκώπιδι.../'κλῦθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖιν.'/ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,/ γυῖα δ'.../ ἀλλ' ὅτε δή...(Games favour short speeches, cf. iv. 408-9, Nonn. 37.552, 620, 674, 756-7: but the claim of West, Hes. *Th.* p. 94 [after Arend], repeated by Richardson on *hDem.* 248f., that short speeches are relatively rare in *Il.*/*Od.* is simply not true).

153

μεγάθυμε: cf. 447 infr. (where -θυμος presumably refers to the goddess' ire). An Odyssean epithet of Athene (θ 520 ν 121), rare thereafter: see Bruchmann 10, adding Bacch. 13.195. **σάου δ' ἐμέ**: at ν 230 Odysseus appeals to Athene with the words σάω δ' ἐμέ, and Q. may have read there σάου, the expected form (M. Leumann, *Kleine Schriften,* Zürich 1959, 267.2), attested as a variant at ρ 595, and offered by *codd.* at *hHom.* 13.3 (cf. Allen and Halliday there). For other examples see Schneider, *Call.* 1.83, Gow-Page on Call. *HE* 1150. Relevant here is Gr. Naz. 516.20 σάου δέ με (but often elsewhere the form σάω). **καὶ τεὸν ἵππον**: Ε 230, 237 (ἵππω).

154

The line bears marked resemblances to these Homeric patterns:-(i) τ 89 χ 361 /ὣς φάτο, τοῦ δ' ἤκουσε... (ii) Θ 97 ὣς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος 'Οδυσσεύς. (iii) Ε 121 + 3 ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς 'Αθήνη. **θεὰ πολύμητις 'Αθήνη**: based on Homer's θεὰ γλαυκῶπις 'Αθήνη/(for similar runs cf. infr. 447; [Orph.] *A*. 539) which Q. avoids, as he does the unit πολύμητις 'Οδυσσεύς/. πολύμητις of Athene first (?: the narrative portion looks archaic enough, but the opening lines far from archaic) *hHom*. 28. 1-2, and six or ([Orph.] F 347 v.l., but see Kern there) seven times in post-Hellenistic verse, see Bruchmann 14. Cf. Anon. *SLG* 415. 2-3 Παλλάδα...μ]ητιόεσσαν, and Athene's boast to Odysseus in ν 298-9.

155

καί ῥά οἱ: cf. *hDem*. 53, A.R. 4.1593, [Theoc.] 25.120, [Orph.] *A*. 231. **ἔργον ἔτευξεν** = Nonn. 25.182. **ἔτευξεν..ἀγητόν**: similar runs at i. 666; xiii. 338-9; xiv. 453 (cf. Theoc. 1.126, [Opp.] *Cyn*. 1.364). **ἔτευξεν ἐπιχθονίοισιν**: no doubt a recollection of ω 197-8 τεύξουσι δ' ἐπιχθονίοισιν ἀοιδὴν / ἀθάνατοι...Πηνελοπείῃ/.

155-6

ἐπιχθονίοισιν ἀγητόν / πᾶσιν: Gr. Naz. thrice has the similar sequence πάντεσσιν ἐπιχθονίοισιν ἀγητ-/: 987.228, 1368.211, 1492.173. Q. here inverts θ 479 / πᾶσι...ἐπιχθονίοισιν.

156

As often, Q. clings tenaciously to Homeric prototypes but avoids direct transcription: λ 360-1 ἀνδράσιν../πᾶσιν, ὅσοι μ'..ἰδοίατο, Δ 374[1] υυ οἵ μιν ἴδοντο; λ 382 οἳ δὴ μετόπισθεν ὄλοντο / – ω 84 τοῖς οἳ νῦν γεγάασι καὶ οἳ μετόπισθεν ἔσονται; πύθοντο: Hom. καὶ ἐσσομένοισι πυθέσθαι/.

157-218

A Theomachy

(A)

Cf. Υ 1f., with a renewed dose at Φ 383f.; Sil. 9.287f. [before Cannae]; Nonn. 36.3f.

One might expect a formal Theomachy as a prelude to Troy's destruction, and Virgil's Sinon interestingly claims: *praecipue cum iam hic.../ staret*

equus toto sonuerunt aethere nimbi (*A.* 2.112-3[35]), which looks like a vestige of the celestial din and discord that are associated with Theomachies (and Gigantomachies) and which can herald the *summa dies*[36]. One may compare also Plato's account (*R.* 359d) of how Gyges' discovery of a hollow horse of bronze is preceded by a violent rainstorm and an earthquake.

Earth heaven and hell are thrown into a state of turmoil also in Triph., 559f.[37], where Homer is made use of in the portrayal of subterranean reaction, ἔφριξεν δ' Ἀΐδης... (570f.); but at a later stage, when Troy is under attack.

Q.'s Theomachy shares the fate of other Theomachies: it fizzles out without a clear result, as it must (so Υ-Φ, Sil., Nonn., and note, e.g., the divine conflict mentioned in *Telegonia* 318f.), and does not preclude subsequent intervention on the part of individual deities—the wrath of Zeus is directed against universal scrapping. In *Il.* and Sil. humans must be made aware of the fight as it entails divine support for individuals on the battlefield; in Nonn. the Theomachy accompanies fighting on earth but appears to constitute a detached tabloid; Q.'s Theomachy, heralding as it does the sack of a city, is appropriately divorced from the human sphere (184-5), particularly as the Trojans have no inkling of the imminent act of treachery—but it is a pity that the notion is brought into such intimate contact with the theme of mountain-tossing.

Keydell[38] suggests that 185-9 betray traces of a Gigantomachy. This is right, but the focus is too narrow. Q. (or his model) is in fact less indebted to *Il.*[39] than to the Hesiodic Titanomachy (*Th.* 617f.) and Typhonomachy (820f.), or more probably to elaborations of the imperial period, when Gigantomachies were very much in vogue[40]. The Theomachy of Sil. had already incorporated a number of Gigantomachy elements[41]; Nonnos, a poet who indulges in every conceivable extravagance, is surprisingly conventional—not the merest whiff of larger-than-life projectiles.

There follows a brief outline (not an exhaustive collection) of the two basic elements operative in Q.'s episode: T(heomachy), G(igantomachy and sim.):-

---

[35] Cf. Knight 114f.

[36] Postgate on Lucan 7.198f.

[37] Heinze (53f.) deals with this passage in his usual masterly fashion.

[38] *RE* 24.1287.13f.

[39] Noack (786.2) absurdly imagines Q. piecing together his Theomachy from pieces of *Il.*—and not only his Theomachy: '*x* and *y* passages of *Il.*/*Od.* would suffice...' constitutes a formula in this paper.

[40] F. Vian, *La guerre des Géants*, Paris 1952, 1.

[41] After Ennius? Cf. von Albrecht (op. cit. fn. 31), 152f.

162-3: (T) Φ 385-6 / ἐν δ' ἄλλοισι θεοῖς ἔρις πέσε...δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο (cf. Υ 32al.).
164-5, 174f.: sonic effects. (T) Φ 387-8 / σὺν δ' ἔπεσεν..., βράχε δ' εὐρεῖα χθών,/ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός; Nonn. 36.90 ἐσμαράγησε...Αἰθήρ/. (G) Hes. *Th.* 678f. περίαχε πόντος ἀπείρων,/γῆ δὲ μέγ' ἐσμαράγησεν, ἐπέστενε δ' οὐρανὸς εὐρύς; noise is the hallmark of Gigantomachies in Nonn. and elsewhere.
166: (T) Nonn. 36.83 ἀντίος ἔστη/. (G) Hes. *Th.* 631 / ἀντίον ἀλλήλοισι, cf. id. 646; Claud. *Gig.* (2) 20 'Ηελίοιο κατ αντίον ἵστατ'.
166-7: (T) cf. Υ 24al.; Nonn. 36.5 / οἱ μὲν...οἱ δὲ...
168: (T) similarly in Υ 13f. the statement 'and Poseidon came as well' is tacked on to the account of the general muster; cf. Sil. 9.299 *multaque praeterea divorum turba minorum,* and Poseidon's marine companions in Nonn. 36.93f. (G) Claud. *Gig.* 51, there come *omnigenis coeuntia numina turmis* (including deities of rivers and lakes, 43). See note ad loc.
172-3: (T) Φ 391-2 ἦρχε γὰρ Ἄρης/..καὶ πρῶτος 'Αθηναίῃ ἐπόρουσε /..., sim. Υ 69 (cf. 48 ÷ 51) / ἄντα δ' 'Ενυαλίοιο...'Αθήνη/ sc. ἵστατ'; for this couple cf. Sil. 9.438f., Nonn. 36.9, 14, and (G) *Aetna* 61-2 (see Hildebrandt, *Philologus* 66, 1907, 562f.), Claud. *Gig.Lat.* 75, 91f.
173: (G) Claud. *Gig.* (2) 60 Ζηνὸς κατέναντα βεβήκει /.
174: (T) Nonn. 36.89 / σύμπεσον ἀλλήλοισι (but of spear and arrows).
174-5: (T) cf. Φ 408.
176-7, 180-3: (T) Υ 59-60; Sil. 9.300-1. (G) Hes. *Th.* 842-3 / ποσσὶ δ' ὑπ' ἀθανάτοισι...., ἐπεστονάχιζε δὲ γαῖα/, cf. Nonn. 2.34f., 394f., al.
178: (T) Sil. 9.304. (G) Hes. *Th.* 685f. (cf. also ἐνοπήν 708, σμερδαλέης 710) ~ Claud. *Gig.* 73-4 *horrendus../ it fragor.*
179-80: effects extend to underworld. (T) Υ 61-2 ἔδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων 'Αιδωνεύς, / δείσας δ' ἐκ θρόνου ἆλτο καὶ ἴαχε...; Nonn. 36. 97f. (βερέθρων 101). (G) Hes. *Th.* 849-50 [cf. West on 682].../ῥιπῇ ὑπ' ἀθανάτων...,/ τρέε δ' 'Αίδης ἐνέροισι καταφθιμένοισιν ἀνάσσων/Τιτῆνές θ' ὑποταρτάριοι.
181: (G) cf. Hes. *Th.* 695 [sim. 847] χθὼν πᾶσα καὶ 'Ωκεανοῖο ῥέεθρα/...
185-7: (T) Sil. 9.466f., Pallas hurls at Mars *partem vicini montis.* (G) passim: e.g. Hes. *Th.* 675, 715; Claud. *Gig. Lat.* 66f., *Gr.* (2) 36f.; Nonn. 45.175, 202 κολῶναι.—Poseidon appears to have caught the habit in xiv. 581.
185-6: (G) Claud. *Gig.* (2) 73-4 Λυκαονίης ἀπὸ γαίης/πέτρον ἀπορρήξας.. ἐπέθηκε Γίγαντι/; cf. ἀπορρήξας in [Apollod.] 1.6.2.
187: (G) Hes. *Th.* 684 ἐπ' ἀλλήλοις ἵεσαν βέλεα.
189: (G) Nonn. 2.474 διερρήγνυντο κολῶναι /.

189-90: (T) Φ 388-9; Sil. 9.470 (Athene hurls mountain-fragment) *at non haec superum fallebant proelia regem.*
191f.: (G) Nonn. 2.421f. (see Vian ad loc.) πεφόρητο...Ζεύς, /ἑζόμενος πτερόεντι Χρόνου τετράζυγι δίφρῳ· / ἵπποι δὲ Κρονίωνος ὁμόζυγες ἦσαν Ἀῆται [the chariot is golden, 701]. Zeus traditionally fights the Giants from a (four-horsed) chariot, cf. e.g. E. *HF* 177f.; A. B. Cook, *Zeus* (Cambridge 1925), 2.1.830f.
[193: Iris is operative in Claudian's *Gig. Lat.*, 42; cf. Vian, *Guerre* 54.]
196f.: (T) Υ 56-7, esp. (G) Hes. *Th.* 687f. [sim. 839f.] οἱ δὲ κεραυνοί /..ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο.../ταρφέες, ἀμφὶ δὲ γαῖα..ἐσμαράγιζε / καιομένη....φλὸξ δ' ἠέρα [αἰθέρα Naber]..ἵκανεν / ἄσπετος [~ xiii. 464-5]. Thunder-sequences are commonplace in (G), e.g. *Aetna* 63f.
202f.: Themis' intervention: (T) Sil. 9.471f., Iris sent by Jupiter to stop fight with threats of punishment, cf. id. 541f., 551f.; Nonn. 36.107f. Hermes ~ 117 χωόμενος Ζεύς/.
206: ἰωχμοῖο: cf. Hes. *Th.* 683.
206-8: (T) Φ 379-80 Hera (who ἐρύκακε 384) to Hephaestus: σχέο..., οὐ γὰρ ἔοικεν / ἀθάνατον θεὸν ὧδε βροτῶν ἕνεκα στυφελίζειν ~ Φ 463-4 Apollo to Poseidon σοί γε βροτῶν ἕνεκα πτολεμίξω / δειλῶν κτλ.
209-10: a rocky grave is appropriate for Giants: Vian on Nonn. 2.468.
210: ἀναρρήξας: cf. (T) Υ 63, Nonn. 36.103; (G) Claud. *Gig.* (2) 61, Nonn. 2.267.
211: (T) Φ 321 τόσσην οἱ ἄσιν καθύπερθε καλύψω/, the river Scamander threatening Achilles.
213: φάος ~ ζόφος figure in Hes. *Th.*: 626, 652f., 658; 729f. (Zeus).
217f.: dispersal of combatants: (T) Φ 515f.

(B)

202-218, Themis' intervention.

Themis, ever anxious to avoid strife in heaven (cf. Pi. *I.* 8.31f., with H. Vos, *Themis,* Assen 1956, 58; A.R. 4.800f.) keeps a watchful eye on κακῶν ἐπιίστορας ἔργων (xiii. 373; cf. further Kakridis 177). So in Nonn. 2.710f. it is Themis who displays the spoils of Typhoeus εἰς φόβον ἐσσομένων.

We have already met a similarly structured episode in ix. 313f. (cf. also i. 403f. Theano ~ 475 ταὶ δ' ἐπίθοντο κτλ.): -Poseidon recommends that Apollo stop fighting: ἔκφατο μῦθον ἐελδόμενός μιν ἐρύξαι·/ἴσχε...; Zeus will be displeased, and Poseidon himself will take punitive action, ἀναρρήξας...βέρεθρον....ὑπὸ ζόφον εὐρύν; Apollo obeys: he goes to heaven, Poseidon to the sea. Likewise viii. 451f. (cf. Θ 139f.): Nestor warns off the

Greeks with an assurance that Zeus will exact terrible vengeance (he quotes the case of the Titans) if they do not retreat. They comply, Διὸς τρομέοντες ὀμοκλήν (479).

The story-pattern is Homeric: (i) O 123f. Ἀθήνη πᾶσι περιδδείσασα θεοῖσιν / ὦρτο; she assures Ares that continued fighting will mean punishment from Zeus for all the gods. (ii) Zeus sends Iris with appropriate threats to stop (a) Θ 397f. Athene and Hera; the latter considers it pointless Διὸς ἄντα βροτῶν ἕνεκα πτολεμίζειν (428); (b) O 168f. Poseidon. (iii) ω 540f., Athene and Odysseus (/ ἴσχεο κτλ.; ὁ δ' ἐπείθετο).

Zeus of course often takes on the job of menacing recalcitrant deities himself. One may compare here Claud. *Rapt.* 3.55f.: he will destroy *son* or *daughter* (~ Q. 210; cf. perhaps Poseidon's words in O 197) if need be: the offender will be consigned to the realm of Pluto. Themis' prediction reflects a typical savagery: e.g. Θ 13f. (one alternative: the offender will be tossed into Tartarus); A. *Pr.* 1016f. (burial in Hades under shattered rock; Prometheus *will* one day return εἰς φάος).

157

ἀλλ' ὅτε δὴ..μέν: once in Homer, ξ 301; Q., who has a highly antithetical style, is more fond of the phrase: ii. 490, iv. 74, v.1, xi. 283. **Δαναοί**: 'Greeks' = Ἀργεῖοι + Ἀχαιοί + Δαναοί, Q. 444x. Δαναοί 102x, a higher proportion than in Homer (*Il.* 146 : 927; *Od.* 13 : 161); '*Danai* is the name used most often by Virgil for the Greeks, and least often by Homer' (Austin on *A.* 2.5). Q. however shows a marked preference for Ἀργεῖοι (224x; *Il.* 176x, *Od.* 30x, cf. Page 164.33). See Cauer 281 and in general O'Nolan, *CQ* n.s. 19, 1969, 15-16. **Δαναοὶ μὲν ἐγήθεον**: cf. xiv. 67 /ὣς Δαναοὶ περὶ πάντες ἐγήθεον. Here and at ix. 39-40 (Ἀργεῖοι μέν.../ Τρῶες δ'...) we have a reflection of Ar.'s reading at H 214-5 τὸν δὲ καὶ Ἀργεῖοι [cf. infr. 576] μὲν (μέγ' vulg.) ἐγήθεον εἰσορόωντες, / Τρῶας δὲ...; cf. iv. 17, where ἀλίαστον perhaps varies the reading μέγ', and ii. 630 μὲν Ἀργεῖοι μέγ' ἐγήθεον; vii. 724 = xiv. 629. [For μέγα γηθεῖν see Bissinger 246, adding Gr. Naz. 1371.251; *EpGr.* 421.3 Kaibel, Aegina, *s.* v]. **ἔργον Ἐπειοῦ** = infr. 433, xiv. 88. This will certainly be a traditional phrase: Call. (F 197.3) labels a Hermes-statue π̣άρεργον ἱπποτέκτον[ος, and in Paus. 10.9.12 a bronze horse—τὸν δούρειον δῆθεν—is ἔργον Ἀντιφάνους.

158

δερκόμενοι: cf. Ξ 140-1 /γηθεῖ.../δερκομένῳ, and J. Latacz, *Zum Wortfeld 'Freude' in der Sprache Homers,* Heidelberg 1966, 134. **πεφυζότες ἔνδοθι**

πύργων: an identical run in Nonn. 24.177; cf. Φ 528 / Τρῶες...πεφυζότες, i. 640 Τρῶες ποτὶ ἄστυ πεφυζότες ~ Φ 532 προτὶ ἄστυ πεφ. At Σ 287 the Trojans are described as ἐελμένοι ἔνδοθι πύργων/. For the clausula ἔνδοθι π. cf. also Triph. 391, Nonn. 25.7, 35.6 (Περιοχή 68). Ω's πύργου must have come from ('Επει)οῦ 157. πεφυζότες: full of alarm, as they had been routed: cf. xi. 316-7 ~ 299 and Gruber 30.

159

ἀλευάμενοι...ἀνηλέα χῆρα: see 68n., and vii. 127 ~ μ 157, ο 275. θάνατον...χῆρα: θάνατον and χῆρα(ς) are often coupled in Homer (normally governed by a verb denoting 'escape'). Cf. e.g. Π 47al. θάνατόν τε κακὸν καὶ χῆρα υ-x ~ x. 37 θ. τε κ. καὶ χῆρας υ-x (which draws on Φ 565; cf. iii. 266). ἀνηλέα χῆρα: cf. x. 101, 251; with πότμον vii. 127 + 3. Q. has this epithet 17 times in all. The short form ἀνηλής occurs also in the following places: - [f.l. Alcm. *PMG* 102]; A.R. 4.1047; Man. 5.187, 192, 263; *GVI* 1522.3 (Cyrene, ii*p*.). On its formation see A. C. Moorhouse, *Studies in the Greek Negatives*, Cardiff 1959, 50f.

160-1

See 189f. below. In Ξ 200f., 301f. Hera says she is going to Ocean and Tethys to sort out a marital problem; in Ovid (*Met.* 2.510f., *Fast.* 5.233) she goes to them to lodge a complaint; in Q. (v. 397f.) her visit is unmotivated. As Zeus is here apparently having a holiday, we might have expected explicit reference to the Ethiopians (A 423 Zeus goes 'to Ocean', Ψ 205 Iris goes 'to the streams of Ocean' to join the Ethiopians, Stat. *Silv.* 4.2.53f. Jupiter goes *Oceani finem mensasque../Aethiopum*; α 22f. Poseidon visits them, ε 282f. spots Odysseus on his way back, sim. Sil. 12.605f.): but cf. Stat. *Ach.* 1.52f.: 'Neptune came *Oceano..ab hospite, mensis/laetus*'.

160

ἐπ' Ὠκεανοῖο ῥοάς = Σ 240. This sequence recalls iii. 748f.: 'Achilles' horses wished ὑπὲρ Ὠκεανοῖο ῥοὰς καὶ Τηθύος ἄντρα/ἀνθρώπων ἀπάτερθεν..φορέεσθαι/'. Τηθύος ἄντρα: a σπέος is mentioned in connexion with Eurynome daughter of Ocean in Σ 402; the domicile of another daughter, Styx, is called δώματα in Hes. *Th.* 777, where a cave is very likely meant (see West ad loc.), and so Ocean and Tethys live δόμοισιν Ξ 202 ~ 303, cf. Stat. *Theb.* 8.272-3. Ocean's ἄντρ(ον) is referred to explicitly in A. *Pr.* 133, 301, Claud. *Fesc.* 2.34-5, but I can parallel Q.'s language only with Stat. *Ach.* 1. 540-1 *antris/Tethyos*.

161

Ζηνὸς ὑπερθύμοιο: ii. 434. ὑπέρθυμος is common both in Homer and in Q., but there is only one point of contact, and that a slight one (iv. 324 ~ B 746). θεῶν ἀπάτερθε: cf. perhaps Θ 10: ἀπάτερθε (for ἀπάνευθε) θεῶν Aristoph.

162

ἔμπεσεν ἀθανάτοισιν ἔρις: in addition to Φ 385f. already quoted [on which see Gruber 51] cf. Φ 513, and for ἔμπεσεν Anon. *APlan.* 374.5, Nonn. 19.228; ii. 507. δίχα...θυμός: see on 157-218, and [Hes.] F 204.95-6 πάντες δὲ θεοὶ δίχα θυμὸν ἔθεντο / ἐξ ἔριδος; Σ 510 γ 150 δίχα δέ σφισιν—υυ—x; σφισι θυμός is a clausula at ζ 155 (with an identical type of enallage [which *cod.* R. eliminates], on which see Chantraine 2.322f., Kühner-Gerth 2.2.111) and κ 415. Cf. in general i. 439 ὀρίνετο δέ σφισι θυμός /.

163

ἀνέμων...ἀέλλαις = [Orph.] *A.* 685, cf. N 334, 795, *hHom.* 33.14 etc., and ctr. vii. 139. The picture is reminiscent of Athene's ride in A.R. 2.538, νεφέλης ἐπιβᾶσα...

164

οὐρανόθεν φορέοντο: Nonn. 24.74 / οὐρ. πεφόρητο. ποτὶ χθόνα: a late expression, 5x Q., and [Opp.] *Cyn.* 3.124, 383, 4.199; Eudoc. *Cypr.* 2.37; γένος Πινδάρου (hexam.) *ap.* Cougny, *AppAnth.* 74.6p.300 (see Ludwich, *RhM* 34, 1879, 357f.). ἐπί (*codd.*) could just be right: Homer has ποτὶ χθονί Φ 426 (κεῖντο π.), θ 378, cf. *hAp.* 459: ἐπί is a variant in the first (strongly supported) and the third (*cod.* M), and cf. Δ 78 (Athene) ἤιξεν ἐπὶ χθόνα sc. κατ' Οὐλύμποιο. But it seems better to envisage ἐπί as arising from ἐπί 165 (Vian*).

164-5

αἰθήρ / ἔβραχεν: cf. A.R. 4.642 ἐπὶ μέγας ἔβραχεν αἰθήρ/(in reply to Hera's scream). Other echoes: [Orph.] *A.* 995; ix. 296 (Apollo descending from Olympus, borne by clouds); xiv. 464 (Athene); cf. also ii. 495 corr. (οὐρανός).

165

οἱ...ἐπί: Ζ 286 ἡ δὲ μολοῦσα ποτὶ... ἐπὶ Ξάνθοιο ῥέεθρα: similar patterns in v. 433, viii. 143, ix. 178; ctr. xi. 21; iii. 23-4, iv. 156-7, viii.

344-5. The only instance outside Q. seems to be Colluth. 70 Ξάνθοιο παρ'...ῥεέθροις /. Earlier Ξάνθοιο ῥοάων/ (Z 4 Θ 560), A.R. 1.309 ἐπὶ Ξάνθοιο ῥοῇσιν/ (sim. Alcm. *PMG* 1.100); but the basic shape is Homeric: cf. Φ 25; Ψ 205 etc.

166

ἀλλήλων ἵσταντο καταντίον: cf. E 569; viii. 267; 67 n. This is Gigantomachy language, see on 157-218.

166-7

After Θ 73-4 / αἱ μὲν 'Αχαιῶν...Τρώων δὲ..; cf. also H 275. For a preposition with the second member only see Kühner–Gerth 2.1.550: I have not investigated the distribution of this phenomenon in later epic.

167

πολέμου δ' ἔρος: cf. i. 404 πολέμοιο δ' ἔρως λάβεν 'Ιπποδάμειαν/, and earlier N 638-9; I 64. There are variations on this sequence at i. 436-7, vii. 434, and note iii. 408 γόου δ' ἔρος [~ Ω 227] ἔμπεσε θυμῷ/. **ἔρος ἔμπεσε**: elsewhere in verse only in tragedy, A. *Ag.* 341, E. *IA* 808. **ἔμπεσε θυμῷ**: cf. above, and iv. 499; Homeric.

168

See introd. n. to 157-218. Marine deities are deployed by Rheia and figure prominently in the extravaganza of Nonn. *D.* 43 (which is really a Gigantomachy in disguise, cf. 222f., 302f.), as well as in Jupiter's general assemblies in Claud. *Rapt.* 3.1f., Sid. *Carm.* 7.20f. **καὶ οἳ λάχον**: cf. A.R. 1.920 καὶ οἳ λάχον ὄργια κεῖνα /; Nonn. is fond of this run: *D.* 1.228 καὶ οἳ λάχον ἄντυγας Εὔρου/, +5. **λάχον..πόντον**: so Nonn. 43.123 λάχε..πόντον (sim. 10.134); Hom. ἔλαχον..ἅλα (O 190). **εὐρέα πόντον**: cf. infr. 336 νήεσσιν ἐπέπλεον εὐρέα πόντον/ ~ Hes. *Op.* 650 νηὶ ἐπέπλων ε.π./, Z 291. The same clausula in ω 118; vi. 113. Form εὐρέα: Kost on Musae. 229.

169

καί ῥ' οἱ μέν: Q. 10x in all, cf. K 541; A.R. 3.448; [Orph.] *A.* 520, 1369; Gr. Naz. 440.22 and often. So infr. 498 and iv. 278, xiv. 316. **καί ῥ' ἡ μέν** = *GVI* 1726.7 (Pisidia, 'vor 212 n. Chr.'); Opp. *Hal.* 4.84; Rufin. *AP* 5.35.3 *codd.*; [Orph.] *A.* 1286. **αἱ** (xiv. 386, 542): Σ 597; [Orph.] *A.* 435. **ὁ** (vi. 240, ix. 24, xi. 44) is commonest of all: I 634al.; Panyas. F 5 Kinkel; A.R. 2.921 al.; Opp. *Hal.* 2.412al., [Opp.] *Cyn.* 4.93, 172;

[Orph.] *L.* 73; Gr. Naz. 554.424, 628. 635; Agath. *AP* 9.677.5 [Viansino 50]; Paul. Sil. *AP* 5.255.7 [Viansino 58], 300.5 [50], *Amb.* 252; Anon. *AP* 11.125.3.

169-70

δολόεντα.../ἵππον: cf. xiv. 139.

170

ἵππον ἀμαλδῦναι = 445; M 18 / τεῖχος ἀμ.

170-1

ἐρατεινήν / Ἴλιον: an isolated Homericism, E 210 Ἴλιον εἰς -ήν/, where, as here, we are not dealing with a purely decorative epithet.

171

It is perhaps idle even to ask how the statement that Destiny prevented an all-out assault on either Horse or Troy can be reconciled with the positive effort on the part of the combatants to engage in noiseless noise (185). **Αἶσα...πολύτροπος**: infr. 390 'shifty', here 'changeful', 'unpredictable', cf. Bion F 8.5 Μοῖρα πολύτροπος, and Nonn. 41.317. At v. 238 υἱὸς Λαέρταο πολύτροπα μήδεα νωμῶν (note δολομῆτα 292, κερδαλέον 306, and see Pfeiffer on Call. F 67.3) Q. echoes [Hes.] F 198.3 υἱὸς Λ. πολύκροτα μήδεα εἰδώς: like most others in antiquity (Lehrs 414f.) he does not seem to have considered the possibility that in α1-2 ὃς μάλα πολλά/ πλάγχθη was designed as a gloss on πολύτροπον (which could in fact be intentionally ambivalent: the epithet seems strategically placed at κ 330). **ἐς δὲ κυδοιμόν**: cf. Λ 52, 538 ἐν δὲ κυδοιμόν/, v. 25, vi. 350 ἐν δὲ -οί (-ός)/; there are related clausulae in A.R. 1.1028; *Or. Sib.* 2.22, 11.177; Nonn. *D.* 22x. κυδοιμός is properly tumultuous fighting (Trümpy 158-9), but there is no telling how Q. envisaged its sense ('war' simply? Cf. Ebeling s.v.).

172

τρέψε νόον μακάρεσσιν: τ 479 / τῇ..'Αθηναίη νόον ἔτραπεν. **Ἄρης...μόθοιο** resembles Σ 51 Θέτις δ' ἐξῆρχε γόοιο/. For the language see 157-218n., and Nonn. 39.385 / ὑσμίνης Ἔρις ἦρχε. Q. may have in mind hereabouts E 592 (Κυδοιμόν 593) = Σ 516 (χρύσεια 517, σὺν τεύχεσιν 518). In view of the Gigantomachy atmosphere ('Pampr.' *GDK* 35.4.13 Ζῆν]α γιγαντοφόνοιο κυβερνητῆρα χορείη[ς, cf. Nonn. *D.* passim) it is possible that ἐξῆρχε is a vestige of the common concept of Ares the dancer (see Bor-

thwick, *Hermes* 96, 1968, 64; Fitton, *CQ* n.s. 23, 1973, 257): cf. Lyc. 249-50 Ἄρης....ἐξάρχων νόμον. Vian* prefers to take the verb at face value. μόθοιο: 22n.

173

κατεναντίον: Homeric hapax (Φ 567; also *Scut.* 73), cf. i. 511; twice in Hellenistic verse (Theoc. 1.22, A.R. 2.360), but widespread thereafter: *Or. Sib.* F 1.12; Man. 3.137 +5; Dion. Bass. F 20 *v* 12; D.P. 1089; [Orph.] *L.* 180 +2; Gr. Naz. 995.336, 1365.167; [Apolin.] 9.38 +8; Pall. *AP* 11.288.1 and Anon. 9.132.1. The plural -αντία is rather less popular (Kost's note on Musae. 254 misses Man. 4. 462; [Apolin.] 96.10, 113.13v. l., 118.315). ὡς δὲ καὶ ἄλλοι: a favourite run of A.R. (ἄλλοι or ὦλλοι) either at the end of the verse (1.910, 1101, 3.992; cf. iii. 321, infr. 562) or its beginning (2.874, 3.365; cf. xiv. 590). Elsewhere only in Oppian, *Hal.* 1.733 ʾ-ὡς...

174

σύμπεσον ἀλλήλοισι: an identical expression in the Theomachy of Nonn. 36.89 (see above); [Orph.] *A.* 699 -ῃσι.

174-5

περὶ σφίσι...ἴαχεν: similarly viii. 174-5 περὶ σφίσι δ' [cf. xi. 215] αἰόλα τεύχη / ἔβραχεν, ii. 466-7 περὶ δέ σφισιν ἄμβροτα τεύχη/...ἀράβησε; v. 2 ἄμβροτα τεύχη/. Homer has ἄμβροτα τεύχεα-κ (P 194, 202 = v. 319; cf. v. 126, and xii. 303; vii. 200). δ' in third position is common in epic when preceded by preposition-noun; ctr. viii. 47 (adaptation of various Iliadic *iuncturae*). ἄμβροτα τεύχη/χρύσεα: cf. Ω 340-1al. πέδιλα / ἀμβρόσια χρύσεια, and Z 235-6, *hHom.* 28.5-6 τεύχε'../χρύσεα. Contracted -η (of which Aristarchus disapproved, La Roche, *HU* 1.147) is widespread in Homeric papyri (West, *PP* 105). The pattern epithet -τεύχη/ is presented by most manuscripts at X 322, τεύχη/ at H 207; cf. also *hHom.* 28.15 θεοείκελα τεύχη/, and Shipp (cit. 71 above), 183 for a survey of -η in the Hymns. Q. builds a number of units on these models: ἀγλαὰ τεύχη/ (2x), αἰόλα (3x; cf. E 295), ἄμβροτα (see above), ἄσπετα (2x), δήια (1x), κάλλιμα (1x), κλυτά (1x; cf. E 435al.), κύδιμα (1x), παγχάλκεα (1x; cf. X 322). κινυμένοισι: cf. i. 546-7, ix. 78-9; A 46-7. μέγ' ἴαχεν = Δ 125, cf. ix. 297 (~ infr. 530), al.; and B 333-4 μέγ' ἴαχον, ἀμφὶ δὲ νῆες /σμερδαλέον (~ infr. 178)..ἀϋσάντων (~177).

175-80

mirror the battle-scene of ii. 495-7.

175-6

ἀμφὶ δὲ πόντος...: cf. ii. 495 (supr.); Anyt. *HE* 724-5 ἀμφὶ δὲ πόντος/ δειμαίνει, [Opp.] *Cyn.* 2.436-7 (π./ἀφριάᾳ); A.R. 3.166[1] υυ ἀμφὶ... πόν-τος/..ὑπεσμαράγησε: after B 210 σμαραγεῖ δέ τε πόντος/; [Opp.] *Cyn.* 1.383 πόντος...περισμαραγεῖ. For ὑπ- (ἐπ- Spitzner) cf. 181 (and the note); ii. 545-6 (corr.) βράχεν δέ οἱ ἄσπετα τεύχη,/γαῖα δ' ὑπεσμαράγησε, and ctr. infr. 456 ~ ix. 131-2 (one may recall here the use of ἐπέβραχε). ὑποσμαραγεῖν seems confined to Q.; ἐπισμ- occurs in the Oppians (James s.v.) and in Nonn. *D.* (Peek s.v.); *Met.* 12.116.

176-7

κελαινὴ...ποσσί: strongly reminiscent of Hes. *Th.* 69f. ('black earth'; 'feet'); N 18-19 (elaborated by Nonn., 42.445-6) τρέμε δ' οὔρεα μακρὰ καὶ ὕλη/ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος [after 18 [Long.] 9.8 cites καὶ κορυφαὶ Τρώων τε πόλις καὶ νῆες 'Αχαιῶν = Υ 60, cf. on 183 below, and A. Ludwich, *Die Homervulgata als voralexandrinisch erwiesen,* Leipzig 1898, 148]. Q. employs similar language at viii. 344, ix. 310-11, x. 61-2.

176

κελαινὴ...γαῖα: here only? Ctr. Π 384 (χθών); *Scut.* 153 (αἴῃ s.v.l.). **δ' ἔτρεμε γαῖα**: so, but with γυῖα, K 390.

177

μακρὸν...ἄυσαν: a common turn of phrase in Homer, as in the formula μακρὸν ἀύσας/, Z 66 etc.; cf. viii. 326; xi. 490 (~ E 101al.).

178

Q. is less successful than many Roman poets in injecting new life into this Homeric cliché (examples in West on Hes. *Th.* 684-5): ii. 467f., iii. 507, v. 492, vi. 328f., xiv. 89. **σμερδαλέη δ' ἐνοπή**: for the form cf. *hAp.* 360 /θεσπεσίη δ' ἐνοπή...; for the content, A.R. 2.1206 / σμερδαλέην ἐνοπήν. **μέχρις**: sc. ἐς, cf. 536n. and ii. 470; Φ 522. **οὐρανὸν εὐρὺν ἵκανεν**: θ 74, and again at [Orph.] *A.* 687 (δοῦπος).

179

The whole linc already in vi. 490. In both places *codd.* offer βερέθρων for the expected accusative which Vian prints, wrongly I think (cf. his *Rech.,* 200). Q. is influenced by thc genitive in such expressions as Call. F 75.15 'Α[ιδ]εω μέχρις..δόμων/; Antiphil. *GPh.* 958 = Bianor id. 1666 ἄχρι καὶ 'Αίδεω/; cf. also Leon. *HE* 2415 ἄχρις ἐπ' ἠοῦς/(upon which doubt is cast

by Gow, *CQ* n.s. 8, 1958, 119.1). The genitive here is easier than is ἄχρις ἐπί with dative (see Vian *Rech.* loc. cit.; *Or. Sib.* 1.2, guaranteed by the metre, ctr. id. 12.104).—Vian* concurs. **Ἀιδονῆος**: also iii. 15 (the text should be left alone). Meineke convincingly restored this form to Euph., *CA* 98.4; it recurs in Gr. Naz. (514.8) and in Nonn. (30.172). [A doubtful conjecture in *SEG* 18.266.10; = *IG* 10.447, where see Edson]. On -ονεύς -ωνεύς in general: J.-L. Perpillou, *Les substantifs grecs en -εύς*, Paris 1973, 382f. **Ἀιδονῆος..βερέθρων**: ctr. A.R. 2.642 Ἀΐδαο -ων/. **-οιο βερέθρων**: for this clausula cf. (μ 94 δεινοῖο βερέθρου /~ xiii. 550 (κοίλοιο)) [Orph.] *A.* 967, Gr. Naz. 1500.277, Nonn. *Met.* 2.104 = *D.* 30.159.

180

See introd. n. to 157-218, and Triph. 570 (ἔφριξεν..Ἀΐδης). The motif is used jokingly in Luc. *Trag.* 197 (τρομέει...Ἀΐδας), Pall. *AP* 11.281 (τρομέων Ἀιδωνεύς); it was popular with Roman epic poets: Virg. *A.* 8.243f. (*barathrum; trepident*); Ov. *Met.* 2.260f. (*terret*), 5.356f. (*pavet; trepidantes terreat*), cf. 6.699; Stat. *Theb.* 7.817, 8.31f.; Sil. 5.617f., 12.129. Cf. in general J. Kroll, *Gott und Hölle*, Leipzig 1932, 367f. **Τιτῆνες δ' ὑπένερθε**: cf. Ξ 274 οἱ ἔνερθε θεοί, [Orph.] *H.* 37.1-2 / Τιτῆνες...γαίης ὑπένερθεν /. **μέγ' ἔτρεσαν**: viii. 218 [f.l. xiii. 428]: the phrase seems peculiar to Q., who has μέγα also with ὑποτρομεῖν and τρομεῖν (so already Opp. *Hal.* 1.522; περιτρ- id. 4.194), cf. Bissinger 248. τρεῖν here is certainly not to be rendered *zurückschrecken* (Lehrs 81), as the parallels show: cf. Doederlein 2.156; Vian on ii. 522 (p. 167). **ἀμφὶ δὲ μακρή**: so A.R. 4.129 (-αί), = ii. 351 [ctr. West 258], viii. 181, ix. 294, x. 417, to which should be added, *pace* Vian, vii. 258 (v.l.).

180-3

See on 176-7. Similar language is used to describe the coming of the god Ares at i. 686f. There as here we have in relatively simple form the widespread epic motif of *specific* localities responding to the tread or noise of a deity: e.g. Call. *Del.* 136f.; Virg. *A.* 3.672f., 7.511f.; Stat. *Theb.* 3.420f., 7.64f.; Sil. 4.443f.; Claud. *Ruf.* 1.131f., *Eutr.* 2.160f.

180-1

μακρή / Ἴδη: Q. only, xiv. 82 μακρὴ δ' ἀμφέστενεν Ἴδη/, ii. 561, iii. 303-4 (μακεδνῆς); but cf. Ov. *Ep.* 16.110 *longa..Ida.*

181

Ἴδη..πᾶσα: but N 13 πᾶσα..Ἴδη/. **ὑπέστενε**: cf. Sulp. Max. *GVI* 1924.17 /γαῖα δ' ὑπέστενε πᾶσα, and viii. 88 (corr. Vian), 244. **καὶ ἠχήεντα ῥέεθρα**: a combination exclusive to Q. (so with ῥόον vi. 379, vii. 548): viii. 344-5 (descent of Athene) ἔτρεμε δὲ χθὼν δῖα καὶ ἠχήεντα ῥέεθρα / Ξάνθου...δέος δ' (~ infr. 184).

181-2

ῥέεθρα /..ποταμῶν: elsewhere the other way round: P 749 ποταμῶν υυ-υ ῥέεθρα /; iii. 639 ποταμῶν τε ῥέεθρα/ = A.R. 1.27; [Orph.] *A.* 1009; Hymn. Mag. *GDK* 59.1.8 (conj.).

182

ἀενάων ποταμῶν = viii. 468, heading a pentam. in *SEG* 18.137 (b) 2 (Corinth, iii*a*),[1] υυ ἀ... in Hes. *Op.* 737, Call. *Cer.* 14, D.P. 1055, with word(s) intervening E. *Ion* 1083, Alph. *GPh* 3544. Other examples: (i) Sing., Q. only, iv. 10; ii. 624, vii. 587; (x. 174). (ii) Dat. plur.: Simon. *PMG* 581.2, D.P. 1124; -άοισι...ποταμοῖσι(ν) [Apolin.] 77.39 = *AP* 14.25.3. (iii) Rarely with noun first: A. *Suppl.* 553, *Or. Sib.* 4.165. **δ' ἅμα τοῖσι**: cf. v. 19, and for epithet... noun ix. 141. The pattern is Apollonian (1.637, 3.256, cf. A 348).

183

For the line as a whole cf. N 14 Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν/; Υ 60 (Theomachy), cited on 176-7. **νῆές τ' Ἀργείων**: 'the ships of the Argives' is an Homeric cliché: e.g. Ω 298 / νῆας ἐπ' Ἀργείων = xiv. 57; x 15 / Ἴλιον Ἀργείων τε νέας. **κύδιμον ἄστυ**: κύδιμος makes a brief appearance in early epic (*hHerm.* 9x, in the formula κύδιμος Ἑρμῆς/ (-όν -ῆν, cf. [Hes.] *Th.* 938), *hHerm.* 84 -ος Ἀργειφόντης /; *Cypr.* F 11.4 -ος ἥρως /, revived in *GVI* 1843.7 (= *IME* 68, i-ii); once in Pindar, *O.* 14.24 κυδίμων ἀέθλων (*GES* 78.10, Magnesia, ii *p*, ἄεθλον κύδιμον), but apparently not again until the post-Hellenistic era, when it was popular, particularly from ii *p.* on. (I count over 40 examples outside Q.). Its popularity may be accounted for by the fact that -ιμος is exceptionally common in the koine, and imperial verse was productive in new formations (cf. Chantraine, *Form.* 152-3).—Q. has the following examples; all save the first are in noun-epithet combinations:- (i) xiv. 201. (ii) iv. 451, xii. 183 -ον ἄστυ/. (iii) v. 442 -α τεύχη/. (iv) infr. 243 + 3 -ος ἀνήρ/ = Leo Phil. *AP* 9.201.2, cf. Doroth. *Cat. Cod. Astr.* 6.98. 104; xi. 358 -οι ἄνδρες/. (v) υἱ(ός):- infr. 297 Ἀχιλῆος..-ος υἱός / ~ vii. 576 ὣς ἄρα -ος υἱὸς ἐυπτολέμου Ἀχιλῆος ~

Synes. *H.* 5.28 -ος υἱός; accus., following a strict pattern: vi. 143 / τοῦ δ' ἄρα -ον υἷα, vii. 325 ὡς ἄρα -ον υἷα μενεπτολέμου 'Αχιλῆος – Synes. *H.* 4.3 θεοῦ -ον υἷα; vii. 121 ὡς ἄρα -οι υἷες ἐυπτολέμων 'Αργείων. (vi) xiii. 506 -α τέκνα φιλοπτολέμων 'Αργείων / ~ *GVI* 439.4 (Thrace, ii-iii) /-α τέκνα.

184

ἀλλ'...δέος: reminiscent of ii. 272, vii. 310, ix. 205-6. **ἀνθρώποισι πέλεν**: in the same sedes I 592 ἀνθρώποισι πέλει (= Man. 4.619, [Opp.] *Cyn.* 1.455); in reverse δ 565 [περ... cf. xii. 233 corr.] πέλει ἀνθρώποισιν / = v. 234, with word intervening vii. 79, 87, 310 (supr.), ix. 194, cf. infr. 233 corr. **δέος οὐδ'**: cf. ε 347. **οὐδ' ἐνόησαν**: Hom. οὐδ' ἐνόησα -εν/.

185

ἐννεσίῃσι: 4n.

185-6

Conceivably a faint echo of ι 481, but we are more likely dealing with the stock language of Gigantomachies: cf. Claud. cited above on 157-218; Nonn. 17. 139-41 οἱ μὲν ἐναύλων/ ῥηξάμενοι κρηπῖδας ἐκούφισαν, οἱ δὲ κολώνης/.. πρηῶνα. For κολώνας... cf. xiv. 484 with Vian's note.

186

ἀπορρήξαντες ἀπ': cf. i. 696-7; Claud. cited above. Y's ὑπορρ- is probably a mere error rather than a conscious attempt to dispose of ἀπο-ἀπ'. **ἀπ' οὔρεος 'Ιδαίοιο** = iii. 674. ἀπ' οὔρεος in hexameters first in the Hellenistic period (Call. F 186.9, A.R. 1.989, 2.1258; cf. Theoc. 1.77, 4.35), but common thereafter: followed by a proper adj. elsewhere only D.P. 694 + 3 ('Αρμενίοιο/).—οὔδεος *codd.*: ρ/δ are easily enough confused in minuscule: but perhaps ιδ-αιοιο lent a helping hand.

187

βάλλον ἐπ' ἀλλήλους: after Σ 534 ι 55 /βάλλον δ' ἀλλήλους; for ἐπ' ἀλλήλους cf. ι 129; x. 47 (*codd.*, see Erbse 565, Scarcella 517). **αἱ δὲ.. ὁμοῖαι**: cf. E 778 / αἱ δὲ...ὁμοῖαι /, K 437...δ' ἀνέμοισιν ὁμοῖοι/. 'Like sand' is normally applied to vast numbers (e.g. B 800; Call. *Dian.* 253), but note the simile of O 361f. The detail is no doubt traditional in Gigantomachies, cf. the 'ashes' (in a different connexion) in Claud. *Gig. Gr.* (2) 19, and see Vian on Nonn. 2.116.

188

ῥεῖα διεσκίδναντο: cf. Nic. *Alex.* 333 (~ [Apolin.] 58.23). **περί**:περὶ δ' (*codd.*) looks like an attempt—and a ludicrous one—to plug up the hiatus.

189

ῥηγνύμεναι διὰ τυτθά: i.e. (see Gow on Theoc. 3.21) τυτθὰ διαρρ- (Nonn. 2.474 Gigantomachy, διερρήγνυντο κολῶναι/), cf. xiv. 534-5 (Athene) / ἔμβαλε νηὶ κεραυνόν, ἄφαρ δέ μιν.../ ἐσκέδασεν διὰ τυτθά and id. 76 / τυτθὰ διατμήξῃ (from μ 174 cf. Opp. *Hal.* 1.318). ῥηγνύμενα (*codd.*) is a slip, or so one can hope: 'broken-through limbs, just a little' would not be beyond the fantasies of some copyists.

189-90

Διὸς....νόημα: cf. Ω 331 τὼ δ' οὐ λάθον..Ζῆν /, Π 232, [Orph.] *A.* 1035; Ο 461 /ἀλλ' οὐ λῆθε Διὸς πυκινὸν νόον. **ἐπὶ πείρασι γαίης**: cf. ι 284, Man. 6.445; παρ' Ὠκεανοῖο ῥοῇς ἐπὶ π.γ./*hAphr.* 227; and (Vian*) A.R. 3.679 al. For this association see Ξ 200f., = 301f.; Hes. *Op.* 168f.; *Cypr.* F 7.10. **ἠὺ νόημα**: 98n.; P 409 Διὸς..νόημα/.

190-1

λιπὼν...: cf. viii. 95 λίπεν δ' ἄφαρ; μ 1 λίπεν ῥόον Ὠκεανοῖο/, Hes. *Op.* 566, Anon. Boeot. *PMG* 690.8; Mimn. *IEG* 12.3-4 Ἠώς/Ὠκεανὸν προλιποῦσ' οὐρανὸν εἰσαναβῇ ~ vi. 1-2; *EpGr.* 782.2 Kaibel (Halicarnassus, iii-ii) χ]εῦμα λιπών. **Ὠκεανοῖο / χεύματ'**: only in Q. (v. 14, vii. 303, viii. 463) and in Nonn. (5.487). **ἐς οὐρανὸν εὐρὺν ἀνήιε**: again xiv. 228 and, with the preposition dropped, ii. 189, v. 396.

191-5

Morbus serioris aetatis. Homer has a number of descriptions of chariots and the attendant preparations for a journey (cf. Arend 86f., with T. Krischer, *Formale Konventionen der homerischen Epik,* Munich 1971, 142f.). We seem to be offered here an 'updated' version of the elaborate chariot of E 720f. (cf. Θ 382f.) associated with Hera (E 731 ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη/) and Hebe (cf. ἄφθιτος in E 724). In the imperial epoch Aeon (see Vian, Budé i, xvi-xvii) is closely linked with the winds (Levi, *Hesperia* 13, 1944, 296 *et circa*), as Iris the rainbow is with them (West on Hes. *Th.* 266). For a comparable chariot in Nonnos see on 157-218, and for the winds as horses/horsemen Nonn. 41.173 ~ Αἰών 179; Lloyd-Jones, *CQ* n.s. 7, 1957, 24 (bibliogr.).

192

Identical in structure to viii. 242.—For the grouping E-B cf. Nonn. 39. 112 (followed by N-Z), for Z-N (preceded by B-E) Ov. *Ars* 2.432. It is unusual to find four winds named in the space of a single line or less: cf. here Sil. 9.493 E-B-Caurus-N; others: EZBN: Sen. *Ag.* 476, Jo. Gaz. 1.229; NBZE: Nonn. 38. 348 cf. id. 12.61 N-B-Lips-E. Homer breaks into a further line (ε 295-6 ENZB cf. Arat. 933-4; sim. ε 331-2 NBEZ ~ Nonn. 47.360-1 cf. id. 25.216-7), and a couplet or more (normally in the context of an ἀνέμων στάσις) is general in both Greek and Roman verse.

193

τούς: H's τοὺς δ' could be regarded as *lectio difficilior*, but Y is in general more reliable and τούς is preferable here (Vian*). ὑπὸ...: cf. E 731 cited above, al.; and T 404 / τὸν δ' ...ὑπὸ ζυγόφι...αἰόλος... θεσπέσιον: because it belongs to a deity, cf. e.g. A 591, viii. 350; Bechtel 164, Fraenkel on A. *Ag.* 1154. Similarly Nonn. 11.119-20 Λυαίου/θέσκελον ἅρμα. αἰόλος: Iris was traditionally 'fleet' (ταχεῖα etc.) and αἰόλος was commonly so explained in antiquity; an alternative rendering however was ποικίλος (Erbse on schol. M 167c^1; Pfeiffer on Call. F 575), and this is presumably what Q. means here. [In an epigram *ap.* Peek, *SHAW* 1971.2, p. 12 Hermes the messenger is labelled πανταιόλος, and that must mean ταχύς]. If so, he appears to be the only Greek poet to bestow upon Iris *qua* goddess a decorative epithet referring to the various hues of the rainbow (ctr. Nonn. 32.79). Statius calls her *virgo/discolor* (*Theb.* 10.118-9) and Roman poets in general are fond of referring to her wealth of colours (Virg. *A.* 4.700-1, see Pease's notes; Ov. *Met.* 1.270-1 etc.).

194

ὅ οἱ κάμεν...: H 220 (σάκος) ὅ οἱ Τυχίος κάμε τεύχων/. ἄμβροτος Αἰών: see Vian, Budé i, p. xviii; and Anon. *AP* 9.788.1-2.

195

χερσὶν ὑπ' ἀκαμάτοισιν: this phrase occurs in the following places:- (i)ii. 296 (ii) vii. 99 (iii) ix. 397 (iv) xii. 195 (v) xiv. 446 (vi) xiv. 481. The archetype had -τοισιν in (ii) (iv) (v) and almost certainly in (i) (vi) also; but in (iii) -τῃσιν. It seems reasonable to follow Vian in adopting -τοισιν in all six places, though Q. may conceivably have varied the terminations (as he seems to have done in iv. 485, v. 526, xi. 407, xiv. 632; all corrected by Vian), given that vacillations of this type were rampant in the texts of antiquity: for a similar problem cf. *cod. hDem.* 232 [see Richardson there,

and id. p. 114, adding *Scut.* 339] ~ 253. -ος: cf. [Apolin.] 73.33 -ος χείρ /. -η: cf. Hes. *Th.* 519, 747; (demanded by the metre:) i. 678, iv. 449. Nonn. (28.214) has /-ων...χειρῶν/. **ἀτειρέος**: applied to χαλκός in Homer, and so Emp. F 143; [Opp.] *Cyn.* 3.320. **ἐξ ἀδάμαντος**: cf. x. 60 (weapons of Eris), Nonn. 29.197 (chariot), and for the other-worldliness of this material H. Troxler, *Sprache und Wortschatz Hesiods,* Zürich 1964, 19f. The same clausula in Theoc. 17.21 (στερεοῖο τετυγμένα ἐξ), Pancrat. *GDK* 15.2col. 2.5.

196-201

See on 93-100.

196

ἵκετο δ' ...: cf. O 84. **Οὐλύμποιο ῥίον μέγα:** Homer has -οιο.. ῥίου (Ξ 154) and ῥίον -οιο / (Θ 25al. cf. Nonn. 33.64 ῥίον.. -ου/). A closer parallel is afforded by *Or. Sib.* 14.218 μέγαν περὶ ῥίον -ου/, where Meineke, forgetting that he was dealing with a subliterate, deleted μέγαν and read περὶ ῥίον -οιο /. [μέγα τε ῥίον f.v.l. schol. A.R. 1.1165].

196-7

see 95-6.

197

ἠέρα: αἰθέρα *codd.* In 94 supr. Zeus is in the αἰθήρ that surrounds the peak of Olympus[42]; in 96 he produces shock-waves in the underlying atmosphere (cf. ὕπερθε, from above: see schol. B 458, with Erbse; Koechly on iii. 708), and at 199 in the present sequence the atmosphere (ἀήρ) is ablaze; cf. Vian on vii. 532. The gods have descended to earth and the αἰθήρ is of no concern to them: αἰθέρα, *pace* Vian, cannot be seriously considered. The two words are of course often confused: West on Hes. *Th.* 697. **χολούμενος**: cf. ii. 640, from [Hes.] F 30.15. **ἄλλοθε δ' ἄλλαι**: ix. 176 (-ον/). ἄλλοθε perhaps only in Q.: [Theoc.] 9.6 is a hopeless line, and ἄλλοθε is far from certain in Musae. 84. For -θε forms see C. A. Lobeck, *Patholog. Gr. serm. elem.* 2.145f.; M. Lejeune, *Les adverbs grecs en -θεν*, Bordeaux 1939, 106f.

---

[42] Ctr. vi. 422 (Eurypylus loq.) ἠερόεντος Ὀλύμπου/, which has given rise to a host of conjectures. The gods live in a colony on the peak of Olympus, and that peak is situated in a zone above the clouds: cf. Lehrs 163f. and more recently M. Schmidt, *Die Erklärungen zum Weltbild Homers und zur Kultur der Heroenzeit in den bT-Scholien zur Ilias, Zetem.* 62, Munich 1976, 75f. Eurypylus may simply be viewing Olympus from his own standpoint on earth: cf. πυκινὸν νέφος in E 751. There is a useful discussion of ἀήρ etc. in Homer by Louis, *RPh* 74, 1948, 63f.

198

βρονταὶ...ἔκτυπον: cf. 56-7.

198-9

ἐκ δὲ κεραυνοί/..ἐξεχέοντο: ἐκ (Rhodomann for Ω's ἐν δὲ) is confirmed by v. 106-7; hardly οἱ δὲ κ. (West, *CQ* n.s. 13, 1963, 62). The anticipation of the preverb is common in Q. (iii. 739-40, xiii. 495-6, xiv. 563-4 etc.) as elsewhere (e.g. H 438, [Orph.] *L.* 301; the composer of *PHib.* 19 Γ 302 *a* [West, *PP* 53] was, if ἐπί is right, aiming at such an effect: ἐ̣π̣ὶ̣ δὲ στεροπὴν ἐφέηκεν).

199

ταρφέες: cf. i. 691-2 ~ Hes. *Th.* 690f. ποτὶ χθόνα: 164n.

200

ἄσπετος *codd.*: ἄσπετον Koechly, Vian (*). -ος is supported by Hes. *Th.* (697-) 698; cf. *codd.* xiii. 433. An adjective seems to me to be perfectly in place, *pace* Vian: ἀήρ—the whole vast expanse of ἀήρ—is filled with fire. ἀθανάτοισι: -ῃσι Y: a slip, or a display of male chauvinism? ὑπὸ φρένας ἔμπεσε: similar runs at i. 675, ii. 395; ὑπὸ φρένας (521n.) is dropped at 399 infr., cf. vi. 568, viii. 314; xiv. 73 ~ ο 375. ἔμπεσε δεῖμα: cf. P 625 δέος ἔμπεσε θυμῷ /, ξ 88 δέος ἐν φρεσὶ πίπτει /; E. *Hipp.* 1218.

201

πάντων...γυῖα: a variation on ix. 139-40 πάσῃσι δὲ γυῖα / ἔτρεμεν; cf. K 390 ὑπὸ δ' ἔτρεμε γυῖα /, λ 527 τρέμον θ' ὑπὸ γυῖα ἑκάστου /. καὶ...ἐόντων: again, with different case-endings, at ii. 181 = iii. 757; iii. 52 = *hHerm.* 131; iii. 600, and so Arat. 104; Colluth. 286. Without καί: *Or. Sib.* 14.1; iii. 111, x. 131, xiv. 82; with a different participle: ε 73.

202-3

Cf. in general Σ 616, and Υ 62 / δείσας δ' ...ἆλτο, Ο 123-4 Ἀθήνη πᾶσι περιδείσασα../ ὦρτο.

202

κλυτὴ Θέμις; unique [the likeliest supplement in *Inscr. Cret.* 3.112.30 is Bosanquet's Θέμιν κλ[ειτάν], as are i. 366 (κ. Λητωΐδα), iv. 48 (κ. Ἥρη). εὖτε νόημα: the same clausula, but with a different meaning, in Gr. Naz. 1372. 267. This image goes back to the archaic period: O 80f.

in expanded form, applied to Hera who is on a peace-keeping mission; *hAp.* 186-7 (Apollo) πρὸς Ὄλυμπον ἀπὸ χθονὸς ὥστε νόημα/εἶσι, id. 448 ἐπὶ νῆα νόημ' ὣς ἆλτο πετέσθαι/. Cf. also η 36 (hence Nonn. *D.* 7.316al., *Met.* 20.87), *hHerm.* 43 (ὠκ-) ~ [Orph.] *H.* 69.9, ix. 462; *Scut.* 222; Thgn. *IEG* 985; Opp. *Hal.* 5.660; prose examples in Allen-Halliday on *hHerm.* 43. It is seldom found in Roman verse: Claud. *Rapt.* 201 is a fair try, Grat. 204 is disastrous.

203

διὰ νεφέων: A.R. 2.187, cf. X 309. **τάχα...**: often in archaic epic with ἱκάνειν, ἱκνεῖσθαι, e.g. *hAp.* 218 τάχα δ'—υυ—υ ἵκανες/. **σφεας εἰσαφίκανεν**: cf. μ 40al. (τέ) σφεας εἰσαφίκηται (-οιτο)/.

204

οἴη γὰρ [= Λ 74]..**ἀπόπροθι μίμνε**: cf. *hAp.* 5 οἴη μίμνε, ix. 143-4; ι 188 /οἶος..ἀπόπροθεν; K 209, 410 μένειν...ἀπόπροθεν. **στονόεντος**: qualifies μόθον at ii. 517, ix. 139. Cf. 63n. **μόθοιο**: 22n.

205

τοῖον...μῦθον: 24n.

206

ἴσχεσθ'...: cf. Γ 82 ~ xiii. 334-5 (350 / ὣς φάτο· τοὶ δ' ἐπίθοντο); iv. 266; vii. 38-9 (sq. οὐ γὰρ ἔοικε, see below). **ἰωχμοῖο**: Themis perhaps has in mind the notion of a θόρυβος (cf. Sud. s.v.) rather than a simple 'guerre' (Vian), though ἰωχμός is often pretty colourless, cf. Gow on [Theoc.] 25.279 and e.g. Opp. *Hal.* 5.247, Colluth. 325, infr. 286. Its precise sense in archaic epic is unclear, Trümpy 160. **δυσηχέος**: 225n. **οὐ γὰρ ἔοικε**: cf. Φ 379 (σχέο...), xiii. 409 (ἴσχεο...; ~ 415 / ὣς φάθ'· ὁ δ' ..ἐπίθησε). This is a common clausula in Q.; also 'Simon.' *EpGr.* 422 Page (~ *IEG* 6.5); Leon. *HE* 2159; Dion. Bass. F 19 *r* 48; Anon. eleg. *POxy.* 2884, F 2.11; Gr. Naz. 417.21 al.; Pall. *AP* 10.47.1.

207

Ζηνὸς χωομένοιο: I 463 πατρὸς χ. **μινυνθαδίων**: with ἄνθρωποι τ 328. For the attitude add to the examples quoted on 157-218 A 573-4; V. Fl.5. 624-5.

207-8

ἕνεκ'../μάρνασθ': cf. I 327.

208

αἰὲν ἐόντας: α 263al. (θεούς..) αἰὲν ἐόντας /. **ἐπεὶ τάχα πάντες**: for ἐπεὶ τάχα cf. Mel. *HE* 4658, and earlier Φ 309, *hHerm.* 255; the combination τάχα πάντες in this sedes vi. 503, in others ω 353; Opp. *Hal.* 3.381, Nonn. 36.430. **πάντες ἄιστοι**: cf. v. 426 corr. ἄιστος is associated with καλύπτειν (see 211) xiv. 650f.; with φάος (213) vii. 41-2; with ζόφος (213) iii. 480 and, in a different sense, i. 393-4. ἄιστοι means 'out of sight' (buried under a mass of earth and consigned to the subterranean ζόφος, home of 'Αίδης, 'the Unseen One' [cf. Lloyd-Jones, *CR* n.s. 15, 1965, 242]) and so to all intents and purposes 'anéantis' (Vian: *ctr.*, pedantically, Scarcella 518); cf. Ξ 258 (Zeus punishing Hypnos), and [Hes.] F 30.21, 204.99.

209-10

ὕπερθεν ...ἀναρρήξας invites comparison with Υ 62f., 'Aidoneus down below was terrified [see 180 supr.] μή οἱ ὕπερθεν/γαῖαν ἀναρρήξειε [~ Nonn. 36.103] Ποσειδάων', split it open above his head, so exposing his domain to all (cf. ἀναρρήξασα...κολώνας/ in Arat. 642; *tellure rupta* in [Sen.] *Oct.* 136). So here perhaps 'splitting open all the mountains into one spot upon you from above', i.e. shattering the mountains and burying you under one huge pile of rubble (similarly Ar. *Ec.* 674, 'I'll make the city into a single house συρρήξασ' εἰς ἓν ἅπαντα', by smashing up everything and making it one big pile). This verb however clearly means 'tear up' in Theoc. 22.208, A.R. 3.581 (suggested by H 461?), and probably also in Nonn. 2.267: 'Atlas ἀναρρήξειε..πέτρας to hurl at the vault of heaven'. **ἐφ' ὑμέας**: H has the correct person here (cf. i. 330), but all the manuscripts get it wrong at 212 below. **οὔρεα πάντα**: iv. 141; ctr. A.R. 3.69-70 πάντα / οὔρεα. **εἰς ἓν** occurs in numbers past counting in post-Hellenistic verse. Some account of its previous history may be found in Headlam on Herod. 8.43; Livrea on 4.135 [where, however, some Hellenistic examples are missing]. Q. uses it in the following places; parallels are given where appropriate:- (i) ii. 559: cf. A.R. 4.1335; Opp. *Hal.*1. 615; Gr. Naz. 1313.78; Nonn. *Met.* 11.190; Paul. Sil. *Ecphr. Soph.* 733; orac. in Porph. *ap.* Eus. *PE* 5.15. (ii) iv. 239 = xiv. 565: cf. Nonn. 37.525. (iii) (a) iv. 308, xii. 470 = A.R. 1.39; [Apolin.] 2.3, 61.20, 148.26; Anon. *APlan.* 45.1; (b) vii. 565 = Arat. 243; *OrGr.* 204.2 Hendess (?). (iv) vii. 72: cf. Emp. F 17.7, 20.2; Ar. *Ec.* 674 (supr.); Gr. Naz. 421.72; above all, Cleanth. *CA* 1.20 ~ Honest. *GPh* 2412-3, (Herod. 8.43-4). (v) xi. 367. (vi) xii. 210: cf. above, and *Or. Sib.* 2.201, 8.340 / εἰς ἓν συρρήξουσι. (vii) xii. 530.

210-11

οὔθ'...: cf. ω 223 οὐδ' υἱῶν, ἀλλ' ἄρα...; χ 221-2 οὐδέ τοι υἷας /...οὐδὲ θύγατρας/; A.R. 3.602 οὐδὲ θυγατρῶν/.

211

πάντας ὁμῶς: apart from here and in an oracle *ap.* Luc. *Peregr.* 29 (Cougny, *AppAnth.* 297.4, p. 529)[1] υυ πάντας ὁμῶς, this unit always comes at the beginning of the verse: P 422, δ 775; A.R. 4.808; Opp. *Hal.* 3.264; *GVI* 1662.2 (pentam.) = *AP* 7.342; *SEG* 13.277.8 (Achaea, iv-v). So iii. 601 / πᾶσαι ὁμῶς and (Q. 7x) /πάντες ὁμῶς (= φ 332, *hHom.* 7.52, Call. *Dian.* 169, A.R. 1.475, 514, 4.642, *Or. Sib.* 11.198, [Opp.] *Cyn.* 4.136, [Orph.] *A.* 1115, id. F 245.2). Similarly /πᾶσιν ὁμῶς O 98, Hes. *Th.* 672, A.R. 3.174, 4.256, Gr. Naz. 402.12, [Apolin.] 76.28—but[1] υυ πᾶσιν ὁμῶς D.L. *ap. AppAnth.* 46.2, p. 400 (pentam.). καθύπερθε καλύψει: ὕπερθε Ω. Prefixes of every kind fare so badly in the transmission of this text that ix. 166 ὕπερθε κάλυψαν is unlikely to have been operative here. Q. is using Φ 321.

212

γαίῃ ἀπειρεσίῃ: this is the only Homeric application (also A.R. 2.1242-3) of ἀπειρέσιος taken over by Q., in whom the word abounds: cf. iii. 372, v. 655-6, xi. 417 (~ Υ 57f.), xiii. 548-9. It is associated with καλύπτειν elsewhere: iv. 45, viii. 444-5; iv. 157. οὐδ' ἔσσεται...ἄλυξις: cf. A. *Ag.* 1299 οὐκ ἔστ' ἄλυξις; ἄλυξις also i. 478 (/οὐδέ...πέλε...), Gr. Naz. 442. 49, 445.85. The pattern negative: ἔστι sim.: -αλυξις is set by Homer (see Shipp, *Antichthon* 2, 1968, 16f.): X 270, cf. A.R. 4.1261-2. Without negative: φ 287; without verb: [Orph.] *A.* 684.

213

ἐς φάος...ζόφος: for the opposition cf. Hes. *Th.* 652-3 / ἐς φάος...ὑπὸ ζόφου, *hDem.* 337-8 ἀπὸ ζόφου../ἐς φάος, *hHerm.* 257-8, Archil. *IEG* 24. 17-18. ...δὲ περὶ is reminiscent of A.R. 2.1105 (οὐδέ....) ἐκ νεφέων, σκοτόεις δὲ περὶ ζόφος ἠρήρειστο. For the clausula cf. iii. 773.

214

ὣς...ἐπίθοντο = xi. 221, xiii. 350, cf. i. 475 (ταὶ δ'.../ὑσμίνην δ'...); evidently a variation on / ὣς ἔφαθ', οἱ δ' ἐπίθοντο (Ψ 249, Hes. *Op.* 69), /ὣς εἰπὼν..., τοὶ δ' ἐπίθοντο / (ζ 71). Q. goes nowhere near the formulaic ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο. Διὸς τρομέοντες ὁμοκλήν = viii. 479. The remote models are M 413al. ὣς ἔφαθ', οἱ δὲ

ἄνακτος (δ' ἄρα πατρὸς Ω 265) ὑποδείσαντες ὁμοκλήν. The pattern is widespread in Q.: τρομέοντες -ήν / viii. 385 (cf. xiv. 442); ὑποτρομέεσκον -ήν/ infr. 446 = iii. 174, v. 394, cf. viii. 504; xiii. 386; περιτρομέοντες -ήν/ iii. 364, ix. 249, this last appearing also in [Apolin.] 17.35 (-έεσκον).

215

ὑσμίνης δ' ἔσχοντο: a similar sequence in iv. 269 / ὡς φάτο, τοὶ δ' ἔσχοντο πονεύμενοι (ἴσχοντο P, from ἴσχεσθ' 266), after Γ 84 / ὡς ἔφαθ', οἱ δ' ἔσχοντο μάχης (ἴσχεσθ' 82), ω 57 / ὡς ἔφαθ', οἱ δ' ἔσχοντο φόβου (ἴσχεσθ' 54). For ὑσμίνης cf. Theoc. 22.174 (v.l.) ἀποσχομένω ὑσμίνης /, and vii. 152-3. **χόλον...βάλοντο**: Q.'s prediliction for this turn of phrase appears to be shared by no one else: viii. 266, xiv. 153; xiv. 296; xiv. 177; infr. 573 (n.).

215-6

χόλον.../ἀργαλέον: only Homer and Q., cf. K 107 and, in reverse, Σ 119, xiii. 192-3.

216

φιλότητα...ποιήσαντο: quite common in prose, here only in verse. **ὁμήθεα**: also ix. 405 (ἀνέρας ~ A.R. 2.917 ἄνδρας), x. 445 (ταῦρον ~ Anon. ethopoe. *GDK* 26.2 *r* 9 μῆλα; Nonn. 5.364 κύνες). First in Hellenistic verse, probably widely used thereafter, cf. *LSJ*, adding the above and [Opp.] *Cyn.* 1.446, Nonn. 38.259, [Apolin.] 77.135, Max. 392.

217-8

The underlying structure recalls Ψ 868-9 / ἡ μὲν...ἤιξε πρὸς οὐρανόν, ἡ δὲ...ποτὶ γαῖαν. The deities are rapidly dispatched (cf. introd. n.) to their respective habitats, as in iii. 781f., ix. 323, θ 361f., A.R. 2.298f., Nonn. 7.108f., 32.9f. Q. takes longer at viii. 353f., but not as long as his model, E 864f.

217

νίσοντο: on the orthography see Vian, *Rech.* 166-7, and in general West on Hes. *Th.* 71. **ἁλὸς εἴσω**: i. 635, vi. 98. Homer has εἴσω ἁλὸς...κόλπον/ (Φ 125), A.R. ἔσω ἁλός (1.357, al.). Cf. P 265 ἁλὸς ἔξω/.

218

οἱ δ' ...ἔμιμνον: cf. φ 38. **ἀνὰ γαῖαν**: also vi. 246; not in early epic, but quite common in hexameters from the Hellenistic era on.

218-259

Odysseus exhorts his fellow-chieftains to enter the Horse. He calls for a volunteer to stay behind with the Horse. Sinon obliges.

There is a matching speech in Triph. 120f., whose basic message is the same: the ambush is prepared; the chieftains must now show courage and enter the Horse with him so that the Trojans can take them into the city; the rest must go <to Tenedos>. But the similarities are far outweighed by the differences, not merely in ethos, but also in the treatment of Sinon. In Q. Odysseus ends by pressing for a volunteer, in Triph. Sinon is not mentioned at all until his discovery by the Trojans (219f.)—a necessary move, as Triph.'s assembly is attended only by βασιλῆες (110), whereas in Q. the commons are present too (246, 259). We are dealing here with a topos which is in both imbued with the colours of an oratorical exercise (generically akin to the formal exhortation to troops prior to battle: note 223 ~ vi. 607, viii. 265-6; 224-5 ~ ix. 278-80; 229 ~ vi. 447, 604 etc. On this topic see Vian, ed. Nonn. *D.* 1-2, p. 78): as well as being the one who 'manned' the Horse (θ 495, cf. Lib. *Enc.* viii p. 231), who organised and led the whole operation (λ 524; [Apollod.] 5.15; Lib. *Eth.* viii pp. 427, 433), and who was responsible for the sack of Troy by virtue of the Horse (cf. Eust. 239.15), Odysseus is also credited with urging the chieftains to enter it ([Apollod.] 5.14, cf. schol. θ 494)[43].

218

ἐυπτολέμοισι δ' Ἀχαιοῖς: 26n.

219

υἱὸς Λαέρταο: 24n.   πύκα...μῦθον = iv. 33, cf. vii. 404 υἱὸς Λ. π.φ. ἐνὶ θυμῷ. Q. is the sole imitator of the Iliadic πύκα (...) φρον-: I 554, Ξ 217; i. 449; vi. 84 ~ xiv. 165.

220

Q's archaizing tendencies do not extend to wholesale theft (ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες): still, one would hope that he felt no pride in this line. For the form in general cf. H 96.   ὦ νύ μοι: a much-vexed phrase (the cleverest suggestions are ὤνυμοι, Lloyd-Jones 274; νώνυμοι

[43] Stesich. *Il. Pers.*, *SLG* 88. The speech contained in the first column is extremely hard to decipher. I am not in a position to quarrel with Barrett's join of 1 + 47; but I note that col.i possesses elements reminiscent of Odysseus' exhortation: 6-7 cf. Triph. 122; 7 cf. Q. 229; 16, 18 cf. Q. 224-5; the speaker (presumably) is endowed with πινυτά, 24.

Maas, *Kleine Schriften,* Munich 1973, 209), but this is unquestionably what Q. wrote, cf. viii. 452 / ὦ νύ μοι 'Αργείων σημάντορες, where νυ is hortatory, νύ μοι looking forward to the command expressed in the following lines (455f.). Q. uses νυ in commands, whether positive (xiii. 281f.) or negative (ii. 27-8 / ὦ φίλος .../ μή νύ τι...; x. 284f.; x. 313f. μηδέ νύ μοι; xiii. 506f.; xiv. 155 /μή νύ μοι; xiv. 440 / τῶ νύ μοι...μή τι). νυ here is undoubtedly eccentric: an answer to the question 'how eccentric?' could only be given on the basis of a thorough examination of the use of particles in late verse, Christians included. The author of the 'Orphic Argonautica' writes Greek of a curious, but not unparalleled, kind; the *Carm.* of Gr. Naz. display a number of alarming morphological and syntactical features. **ὀβριμόθυμοι**: cf. vi. 162 φυλακτῆρες...-οι /, and 322n. The wondrous ἀκριτόμυθοι is a splendid example of contamination from a preceding line (φά- το μῦθον); in any case θυμ — μυθ would be an attractive proposition for many a copyist.

221

μοι ἐελδομένῳ: cf. viii. 34 οἱ -ῳ; μ 438 -ῳ..μοι. **τεκμήρατε**: 'indicate' (as in A. *Pr.* 604-5 ἀλλά μοι..τεκμῆρον ὅ τι μ' ἐπαμμένει παθεῖν), by volunteering for the mission. **οἵτινές ἐστε**: cf. *hDem.* 119, [Orph.] *A.* 820[1] υυ αἵτινές (οἵτινές) ἐστε; δ 61 ι 174 οἵτινές ἐστον (εἰσιν)/.

222

ἐκπάγλως: 'exceptionally', qualifying an adj. (not Hom.) also at xiii. 349. **κρατεροὶ καὶ ἀμύμονες**: cf. γ 111 ἅμα κρατερὸς καὶ ἀμύμων/, and the common formula ἀμύμονά τε κρατερόν τε/ (Hom., Hesiod(ea)). For ἀμύμονες see on 75. **ἦ γὰρ ἱκάνει**: a run peculiar to Q. (iv. 579 -νε/), but cf. οὐ γὰρ ἱκάνει (-ω) / in A.R. 3.350, Opp. *Hal.* 2.367, Nonn. *D.* 32.48, *Met.* 5.119, 12.186.

223

ἔργον ἀναγκαίης must be equivalent to ἔργον ἀναγκαῖον (cf. Kühner-Gerth 2.1.264). I have not encountered anything exactly comparable. **ἀλλὰ μνησώμεθ' Ἄρηος** is an exact metrical equivalent of Homer's ἀλλὰ μνησώμεθα χάρμης /(Ο 477 χ 73; cf. i. 412-3); sim. vi. 607-8 (ὑσμίνης).

224

ἐύξοον: cf. 328, 358, and the use of ξεστός in δ 272, E. *Tr.* 534. ἐύξοον ὄφρα = φ 281, 336.

224-5

ὄφρα τι τέκμωρ/ εὕρωμεν πολέμοιο: cf. 2n.; iii. 503 / εὑρέμεναι πολέμοιο τέκμωρ, an order found in Π 472 and Synes. *H.* 1.492; elsewhere the substantive comes first: δ 373-4, 466-7 τι τέκμωρ /εὑρέμεναι, cf. Hermesian. *CA* 7.93-4 τι τέκμαρ / εὗρε; H 30f. μαχήσοντ', εἰσόκε τέκμωρ / Ἰλίου εὕρωσιν, ἐπεὶ ὣς φίλον ἔπλετο θυμῷ /..., διαπραθέειν τόδε ἄστυ /, cf. I 48-9 (εὕρωμεν).—ὄφρα κε Koechly, and so Vian. If κε is expected, it cannot on any account be regarded as obligatory: the 'pull' of the common clausula τι τέκμωρ (δ 373 etc.) is operative here. [Vian* prefers κε with τέκμωρ denoting 'the true end' of the war rather than 'some/an end', considering that τι weakens the point].

225

πολέμοιο δυσηχέος: Homeric formula, 7 times altogether in Q., also *Or. Sib.* 3.566, cf. 'Anacr.' *EpGr.* 65 Page. Also in Homer the formulaic θανάτοιο δυσηχέος, = vii. 520, x. 295, but apparently nowhere else. Q. associates δυσηχής for the most part with ἄχος (on this see J. Wackernagel, *Kleine Schriften,* Göttingen 1953, 957f.), but at times the link with ἦχος is clear: notably in (a) xii. 381 θαλάσσης (Opp. *Hal.* 1.447 πόντου), cf. βαρυηχής at iv. 60, v. 245; πολυηχής at xiv. 539. (b) ii. 351, xii. 504 ὄμβρου, cf. βαρυηχής at i. 155. (c) x. 70 ἀνέμοιο (sim. xi. 123), cf. xiv. 482 Ἄνεμοι κελαδεινὰ (!) δυσηχέες. In some cases either sense would be appropriate and Q. may have left his reader to decide. For πολέμοιο cf. i. 376 + 3 (μόθοιο); v. 36 (Ὑσμῖναι); vii. 125 (ὁμάδοιο, on battlefield); xii. 206 (ἰωχμοῖο). Residual cases: x. 235 (ἰοῦ, cf. A.R. 3.96); iii. 519 (γόοιο).

225-6

ὣς.../ ἔσσεται: ὣς γὰρ ἄμεινον/ occurs in A 217, Hes. *Op.* 570, and later in [Orph.] *A.* 839. [*GVI* 313.3 is doubtful, see Bernand on *IME* 77.3]. For ἔσσεται cf. ἔσσετ' ἄμεινον / in Theoc. 4.41, Doroth. *Cat. Cod. Astr.* 6.106.184.

226

ἥν κε: the text here and at vii. 215 ἥν κ' ἐθέλῃσθα/ has found numerous predators in modern times, but both should be left alone: cf. Vian on A.R. 3.404, and Π⁷ at id. 1.706, 715 (Henrichs, *ZPE* 5, 1970, 51 and 53f.); v.l. [Theoc.] 27.36, where see Gow. δόλῳ καὶ μήδεσιν: cf. Γ 202 (Odysseus) εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά; vii. 275 δολοφροσύνῃ καὶ μήδεσιν. ἀργαλέοισιν: an ubiquitous epithet in this poem, but not as desperately inept here as Castiglioni (39) makes it out to be: ἀργ. = cruel: no compromises are possible now.

227

ἄστυ μέγ' ἐκπέρσωμεν: after Φ 309-10 ἄστυ μέγα Πριάμοιο../ ἐκπέρσει. ἄστυ μέγα is frequent in Homer but not particularly so thereafter (Bissinger 138); even Q. can muster only one more instance, iii. 415.

227-8

οὗ εἵνεκα...πολλά: Q. follows closely the pattern of π 188-9 (Odysseus to Telemachus: I am your father) τοῦ εἵνεκα σὺ στεναχίζων / πάσχεις ἄλγεα πολλά (for xiv. 631 Q. borrows from the related passage, ν 310), B 138 οὗ εἵνεκα δεῦρ' ἱκόμεσθα /.—δεῦρο μολόντες = γ 44.

228

φίλης ἀπὸ τηλόθι γαίης; a combination of B 162 al. φίλης ἀπὸ πατρίδος αἴης / and A 30al. τηλόθι πάτρης /; cf. further v. 540 and xiv. 368. Q. may have had in mind A.R. 4. 1208 γαίης..ἀπὸ τηλόθι (ἀποτ- edd.), or A.R. at any rate may have been his source for ἀπὸ τ. (but ἀποτηλόθι / ἀπὸ τ. 6x in Gr. Naz.).

229f.

Neoptolemos had opposed the Horse on the ground that δόλος involved sacrificing βίη. Odysseus here cleverly combines them, in a way approved by Polyaenus (*Strat.* 1, *pr.* 3f.).

229

ἀλλ' ἄγε δή: ii. 275, iii. 522, x. 11, suppl. ii. 72. This is a common *incipit* in Homer, and reappears in Thgn. *IEG* 829, Theoc. 7.35, [Opp.] *Cyn.* 2.43, Triph. 300; verse-oracles revel in this sequence, e.g.: *ap.* Paus. 10.18.1 (Parke-Wormell 181), *ap.* Str. 6.2.4 *et al.* (id. 229). **μένος ἠύ**: always clausul. in Homer (6x; cf. [Opp.] *Cyn.* 4.8 καὶ μ. ἠύ / ~ Ω 6; [Orph.] *H. pr.* 13); always in this sedes in Q. (also i. 4, iv. 464, xi. 235). **καὶ ἄλκιμον-υυ-x** is a common pattern, e.g. E 529, φ 34; Tyrt. *IEG* 10.17 (ἄλκ. ἐν φρεσί); iv. 482 (the first and the third in exhortations). **ἐν φρεσὶ θέσθε**: θέντες (M) is a slip: Vian, *Rech.* 202. For the expression cf. Φ 145 μένος δέ οἱ ἐν φρεσὶ θῆκε /, α 89 οἱ μένος ἐν φρεσὶ θείω /; for the med. N 121, δ 729, though, contrary to the practice of early epic (West, *Philologus* 110, 1966, 148-9) act. and med. are interchangeable in Q., cf. viii. 15-16, xi. 221 beside ix. 85. For the clausula ἐν φρεσὶ θέσθε / cf. *GVI* 2006.7 (Teos, i *p*): it is common with both act. (e.g. *Or. Sib.* 3.164, 299; Gr. Naz. 674.85) and med. verb (e.g. Theoc. 24.74; Opp. *Hal.* 3.479).

230

καὶ γάρ τις...: cf. B 292, τ 265, esp. φ 118/καὶ γάρ τίς θ' ἕνα φῶτα κατακτείνας... All of these are followed by the generalising τε (Ruijgh, TE 739; cf. West on Hes. *Op.* 21): ctr. Gr. Naz. 1308.13, Pall. *AP* 10.56.5. **κατὰ δῆριν**: 7x in Q. Not Homeric (δῆρις hardly appears, cf. 90n., though it may have been more extensively used in other strands of archaic epic: 3x in the short *Scut.*); cf. Mnasalc. *HE* 2619; *GVI* 1153.1 = *IME* 10 (ii-i); D.P. 1051; Nonn. 30. 120, 261, 40.173 [interpol. 26.151]. **ἀνιηρῇ ὑπ' ἀνάγκῃ** = i. 434.

231

ἀμείνονα φῶτα: ἀμύμονα (but ἀμύνονα M; for ἀμείνονα — ἀμύμονα cf. ω 374) is unlikely to be right, despite φ 325: cf. [Hes.] F 195 *Scut.* 51 τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείνονα φῶτα, and Υ 434 ἐσθλός...χείρων ~ 436 χειρότερος..ἐών; i. 758 ἀμείνονι φῶτι..κακὸν... **φῶτα κατέκτα**: cf. Ω 481 / φῶτα κατακτείνας, χ 29, φ 118, Nonn. 48.92; and for the clausula M 378 N 170 ἄνδρα κατέκτα/.

232

μάλα γὰρ μέγα...: for the form cf. i. 116 μάλα γὰρ μέγα πένθος ἀέξει/, viii. 454 (~ xii. 585), x 171, 180; infr. 244n.; for the general appearance *Scut.* 96 μέγα...θάρσος ἀέξων / (~ Nonn. 9.194). **μέγα..ἀέξει**: sim. xiii. 375; source: Z 261, where μέγα is adverbial, not (Bissinger 161) adjectival. **θυμὸν ἀέξει** = viii. 391, Nonn. 20.285. Like clausulae in P 226; Choer. Ias. 1.1 Kinkel, Anon. *APlan.* 27.1; A.R. *CA* 8.1, [Apolin.] 88.92; id. 9.70, Paul. Sil. *Ecphr. Soph.* 1001.

233

περ..πέλει...ἀνθρώποισιν: see on 184. Dausque's τε πέλει is convincing: πέλει disappears before the following πολύ: μάλιστα is a crude attempt to fill the gap—either a reflection of μάλα in 232 or a 'translation' of πολὺ λώιον, 'by far *the best*', superlative in sense. **πολὺ λώιον**: 299n.

234

ἀλλ' ...μέν: cf. P 245 / ἀλλ' ἄγ' ἀριστῆες... The form of the whole is influenced by B 437, 439-40 / ἀλλ' ἄγε, κήρυκες μὲν....ἀγειρόντων...,/ ἡμεῖς δ'.../ ἴομεν, ὄφρα κε...; cf. also β 252f. **ἑύν**: εὐρύν (*codd.*), if not a simple slip, may have been engendered by a recollection of B 437f. (above)—εὐρύν 439. **λόχον ἐντύνασθε**: cf. ξ 469 λόχον..ἀρτύναντες/, and Vian here.

235-6

οἱ δ' ἄλλοι....εἰς ὅ κεν: Γ 73, 256 / οἱ δ' ἄλλοι...ταμόντες/; γ 427 / οἱ δ' ἄλλοι μένετ'...; Τ 190 / μίμνετε δ' ἄλλοι...ὄφρα κε..., cf. ι 172.

235

οἱ δ' ἄλλοι: see on 336. Q. has the article with ἄλλ. only in the masc. plur. (Svensson 83f.); A.R. is not much more adventurous (id. 39f.). **ἱερόν**: with reference to the cult of Apollo Sminthios (Fiehn, *RE* 2.5.496, cf. W. Leaf, *Strabo on the Troad,* Cambridge 1923, 240f.)—unless we are dealing here with a mere tag: see next note, and more generally Nisbet-Hubbard on Hor. *Carm.* 1.28.29. **ἱερὸν ἄστυ**: ἱερόν is not used with ἄστυ in Homer (who has πόλις, πτολίεθρον), but cf. Φ 128 ἄστυ..'Ιλίου ἱρῆς /, Δ 103, 121 ἱερῆς εἰς ἄστυ Ζελείης/. Q. has (i) ἱερὸν ἄστυ in this sedes 351 infr. (Troy), but (ii)¹ᵤᵥ ἱερ. ...at xiii. 338 (Rome), 558 (Troy), (iii) ii. 242 + 3 ἐς 'Ιλίου ἱερὸν ἄστυ/. All three categories can be paralleled (cf. also Anacr. *PMG* 353.3 ἱρὸν ἄστυ; E. *HF* 764 [Θήβας v. infr.] ἱερὸν..ἄστυ; *AppAnth.* 162.5, p. 318 ἱερὸν..ἄστυ/): (i) Triph. 435 (Troy); Nonn. 5.85. (ii) [f.l. Call. *Del.* 287: Ἴριον brilliantly Pfeiffer]; *IG* 12 (1) 842.6 (Lindos, i*a*); Nonn. 13.77, 318. (iii) Claus.: Philit. *CA* F 23; *GES* 64.7 (Sidon, iii*a*; Θήβας.., cf. supr.); orac. in *Inscr. Magn.* 215.1 (Parke-Wormell, 338; i*p*); *OrSib.* 13.96; *EpGr.* 1034.1 Kaibel (Chersonese, undated).

236

μίμνετε εἰσόκεν: for the hiatus cf. 545 infr. and Vian, *Rech.* 213; for the expression β 97al. / μίμνετ'...εἰσόκε, vii. 496 /μίμνειν εἰσόκε (~ Hes. *Op.* 630 in a different sedes), x. 14-15, xiv. 219; also Man. 6.73, Nonn. 24.150 (λόχον στήσαντες ibid.). **ποτὶ πτόλιν εἰρύσσ.**: iii. 210 (εἰρύσσαντες/); for ποτὶ πτόλιν cf. X 101, ξ 472; infr. 433 (....ἀνείρυον), al. **εἰρύσσωσι** R[sl], Tychsen: -σ(σ)ουσι Ω: there is no commoner confusion, but it is conceivable that the fut. indic. (Odysseus *is* confident) is in fact genuine: cf. θ 318 *codd.*, with Stanford's note. Q's own usage however tends to support regularisation (Vian*): εἰσόκε 9 further times with subj., once with pres. indic. (x.376).

237

See on 21-65 (fin.). Odysseus assumes that the Trojans will automatically want to take in the Horse, a Greek offering to Athene, to *their* Athene on the acropolis. There is no talk of an inscription on the Horse, and it is by no means certain that this motif goes back as far as *Il. Pers.* (Austin on Virg. *A.* 2.32): E. *Tr.* 525f., 535f. could conceivably be hinting at one,

and 386 infr. could just reflect its phraseology, see n. ad loc. δήιοι...ἄγεσθαι: one may recall Zen.'s version of I 594: δήιοι (: τ' ἄλλοι) ἄγουσι: ~ 592 ἀνθρώποισι: Q. 233; 592 ἄστυ: Q. 235; 593 πόλιν: Q. 236. Fortuitous? δῶρον ἄγεσθαι: Theoc. 1.9 (–ωνται/).

238

Cf. 33 supr. (i) There is something inherently implausible in the notion that an 'unknown' of extraordinary courage can pop up after years of hard fighting. (ii) Even more implausible is the bystander's exclamation of 255, 'he was not bold before'. Sinon's prototype is of course a disguised Odysseus (360-88 § 2 (b)n.); but a replacement 'ravager', Σίνων, is denied a formal disguise just because he is a replacement devised for the occasion, evidently to allow Odysseus personal access to the Horse. Q.'s Odysseus, it would appear, was content with a show of bravery; Q. might at this point have brought in the representation of Sinon as first cousin to Odysseus (see Austin on Virg. *A.* 2.77-104) to justify selection on the principle of 'like father like son', though even that would have suited a trickster better than a strong-man. σάφα: often with εἰδέναι in Homer (normally in negative form): cf. v. 313, vi. 60. Τρῶες ἴσασιν = v. 311.

239

ἄγχ' ἵπποιο: xiii. 30; cf. ἄγχ' αὐτοῖο in P 300, Ω 126; A.R. 2.94. σιδήρεον..κῆρ: here only. In Homer σ. ἦτορ (Ω 205, 521, cf. vi. 621), κραδίη, θυμός. ἐνθέμενος κῆρ: 34n.

240

The basic pattern is suggested by ρ 355 / καί οἱ πάντα γένοιτο ὅσα..., πάντα μέλοιτο [for the corruption μέδοντα cf. x. 343] by E 490, Z 441, al. μάλ' ἔμπεδον: A.R. 3.1324 (μάλα δ').

240-1

ἔγωγε /..ἐφάμην: a common turn of phrase in Homer, e.g. E 190 O 251 ἔγωγ' ἐφάμην = ii. 311; ν 356-7 οὔποτ' ἔγωγε /...ἐφάμην. For πρόσθ' ἐφάμην cf. vi. 61.

241

μή τι ...ἄλλο: perhaps a recollection of β 303-4 μή τί τοι ἄλλο/ἐν στήθεσσι..μελέτω. For καὶ μή τι cf. Ξ 111 al., iii. 780 al. περὶ φρεσίν: in Π 157 περί is very probably adverbial, as it certainly is at ξ 433 (cf. Call. F

63.7, where πολλόν perhaps hints at περί = περισσῶς). In Q. περὶ φρεσίν (which is common) is apparently always a metrically convenient substitute for ἐνὶ φρεσίν: cf. here ii. 10, iii. 347, x. 344-5, xiii. 376-7; and [Orph.] *A.* 891. See 396n. (περὶ θυμῷ). **περὶ...νοήσῃ**: Homer has νοεῖν with μετὰ/ἐνὶ φρεσίν, κατὰ φρένα, and often with ἄλλα (as γ 26 ἄλλα...ἐνὶ φρεσὶ σῇσι νοήσεις/); cf. A.R. 3.948 ἄλλα νοῆσαι/, where Π [24] had a [lost] marginal variant: ἄλλο?

242

At xiii. 26 τάχα δ' (sc. μή) ἀμφαδὰ πάντα γένηται/ Q. recalls τ 390-1 μή....ἀμφαδὰ ἔργα γένοιτο/; here he reflects rather the variation of A.R., 3.615 (μή....) ἀμφαδὰ ἔργα πέλοιτο/, for which clausula cf. κ 223, *hHerm.* 454 ἔργα πέλονται/. **Τρωσὶν Ἀχαιῶν**: ctr. Δ 156 Ἀχαιῶν Τρωσί. **Ἀχαιῶν ἔργα**: Triph. 252 applies ἔργον Ἀχαιῶν /(Η 465, = τεῖχος) to the Horse.

243-253

provide an interesting correspondence with Hes. *Th.* 167f. (Gaia approaching sons to punish Ouranos):- /ὣς φάτο, τοὺς δ' ἄρα πάντας ἕλεν δέος....θαρσήσας δὲ..Κρόνος....προσηύδα.../'μῆτερ, ἐγώ κεν τοῦτό γ' ὑποσχόμενος τελέσαιμι/ἔργον, ἐπεὶ...οὐκ ἀλεγίζω/...γὰρ...'/ ὣς φάτο, γήθησεν δὲ μέγα...

243

Cf. infr. 297, and for ἀπαμείβετο the Homeric τὸν δ' αὖτ' (Αἰνείας κτλ.) ἀπαμείβετο φώνησέν τε (Υ 199 and often in *Od.*): D thrusts in the unit φώνησέν τε here. **κύδιμος ἀνήρ**: 183n.

244

ἄλλων...γάρ: after ξ 60 / αἰεὶ δειδιότων, Φ 24 (= ii. 344) / δειδιότες· μάλα γὰρ... **μάλα...ἔργον**: cf. infr. 359 (and 232n.); γ 261 -ων· μάλα γὰρ μέγα μήσατο ἔργον/, Τ 150 γὰρ μέγα ἔργον υ-x.

244-5

ἔμελλεν/ἐκτελέειν = κ 26-7. Cf. i. 132-3 (corr.) γὰρ μέγα ἔργον / ἐκτελέειν; iii. 717; γ 275, [Hes.] F 195 *Scut.* 22, 38. On ἔμελλεν see 48n.

245

τῶ καί μιν: Ζ 353; A.R. 2.455; Opp. *Hal.* 5.70, 632; xiii. 414. **εὐφρονέοντ' ἀνὰ θυμόν**: on the face of it 'le sang-froid de son coeur'

(Vian), but see on 53. For the form cf. B 36 Σ 4 / τὰ φρονέοντ' ἀνὰ θυμόν, and for the clausula C. L. Struve's attractive suggestion at iv. 358 ἐυφρονέων ἐνὶ θυμῷ / (ἐν ἀέθλῳ *codd.*; Homer has φίλα/κακὰ φρον(έων) ἐνὶ θ./).

246

εὐρὺς..λαός: cf. i. 94-5 εὐρέα λαὸν../ 'Αργείων, and Homer's στρατὸν εὐρὺν 'Αχαιῶν/ (~ iii. 494, iv. 16, vi. 192), στρατῷ εὐρέι λαῶν /(Δ 76). There is no exact parallel for ἠύς (*codd.*), but Gr. Naz. 1242.185 has στρατὸν..ἠύν/ [cf. the f.l. at viii. 99], and given Q.'s use of ἠύς in other places (117n.) one might justify it here at a pinch as an equivalent of Homer's 'Αργείων ἱερὸς στρατός (ω 81, cf. ii. 122 [see however Kakridis 28]; for ἱερός in this phrase see v. Martitz, art. cit. below on 351, p. 301). In this kind of context however the notion of size is regularly present, e.g. supr. 148. 'ἠύς < ἐυφρονέοντ' (245)?' (Vian*). ὁ δ' ἐν μέσσοισιν = Ω 162 (-σι) = iv. 337; cf. π 336.

247

ὦ 'Οδυσεῦ: Λ 430 (preceded by ἔειπεν/), Ξ 104, λ 363, ν 4; v. 181, 292, vi. 85. All begin a speech. 'Αχαιῶν φέρτατοι υἷες = i. 776, iii. 381, vi. 44, xiii. 297 [variations: ii. 3, viii. 3 ~ iii. 5-6, iv. 28 ~ *GVI* 1157.2 (Crete, i*a*); iii. 659]. Homer has the formulaic clausula υἷες 'Αχαιῶν /, admitted only sparingly by Q. (x. 347, xiii. 486; ctr. xi. 405, xiv. 230). 'Αχαιῶν φέρτατοι: cf. H 289, [Hes.] F 198.6 'Αχαιῶν φέρτατος-κ. φέρτατοι υἷες: A.R. 4.1383 φέρτατοι υἷες ἀνάκτων/, cf. Rhian. *CA* 25.4 ~ v.l. O 526.

248

Cf. K 303 τόδε ἔργον..τελέσειε/, Ψ 559 ἐγὼ...τὸ τελέσσω/, and for the last two words vii. 222, infr. 280.

249

For εἴ τέ μ'...καὶ εἰ...Vian refers to [Orph.] *A.* 287 εἴ τε καὶ ἐς Κόλχους καὶ ἐς ἀλλοδαποὺς ἀνθρώπους. But Sinon means, I think, 'whether they...[for subjunctive here cf. M 238-40] and <even> if they ...'. A clear example of εἰ = *etiamsi* is Musae. 203-4 σὸν δι' ἔρωτα καὶ ἄγριον οἶδμα περήσω,/ εἰ πυρὶ παφλάζοιτο...(cf. Υ 371, 'I shall confront him, καὶ εἰ πυρὶ χεῖρας ἔοικεν'; the statement 'καί gehört zu dem folgenden εἰ', Kost ad loc., is not strictly true). See Vian, *REA* 75, 1973, 92.

249-50

πυρὶ../βάλλειν: in Homer the preposition ἐν is used (I 220al.): cf. xiii. 273 corr.

250

ζωὸν ἐόντα = Π 436, ix. 56. τὸ γάρ νυ: ctr. N 257 τό νυ γάρ. τὸ...θυμῷ: after π 28 ὥς γάρ νύ [~ x. 220] τοι εὔαδε θυμῷ/; similar is xiii. 283-4 (cf. x. 431 ~ Ξ 340 P 647).

251-2

Q.'s Sinon has a clear choice—to die, or to confer κῦδος upon the Argives (somewhat similar is Catul. 64.102). The alternatives that face him in Virgil (*A*. 2.61f. *in utrumque paratus,/seu versare dolos seu certae occumbere morti*) are formulated differently: Sinon's success depends upon his ability to *deceive*: in Q. Sinon must *escape*, and his survival depends upon his ability to brave torture (see on 360-88, § 2 (a)). Still less like Virgil are the alternatives put to the Greeks by Odysseus in Triph. 126f., χρὴ ζώοντας ἀοίδιμον ἔργον ἀνύσσαι/ ἢ θανάτῳ βροτόεντι κακοκλεὲς αἶσχος ἀλύξαι [cf. 301-2n.]. Cesareo states that the similarities are 'undeniable' (p. 244), as they would be practically bound to be for one who can claim (p. 238) that Triph.'s οἱ μὲν γάρ (251) is Virg.'s *at Capys et* (35) or argue: 'non è precisamente quello che dice Virgilio? No, ma...' (p. 237).

251

δηίοισιν ὑπ' ἀνδράσιν = vii. 46. Cf. I 317 P 148 δηίοισιν ἐπ' ἀνδράσι, a phrase which should be in the text of Dion. Bass. F 24r7. ὑπ' ἀνδράσιν η 68 and often later.

252-4

For threefold μέγα see 49n.

252

μέγα κῦδος: cf. Θ 176 etc., i. 108 etc., Bissinger 153-4. The line as a whole is reminiscent of X 217. κῦδος..φέροντα: cf. ix. 29.

253

So, in a similar context, vi. 315 ὥς φάτο θαρσαλέως, Τρῶες δ' ἐπὶ μακρὰ χάροντο, the bare bones of which exist already in Π 600 / ὥς...μέγα δὲ Τρῶες κεχάροντο/. For 'Αργεῖοι here cf. δ 344 ρ 135 κεχάροντο δὲ πάντες 'Αχαιοί/ ~ ix. 445 κεχάροντο δ' 'Αχαιοί/.

254

καί τις ἔφη: xiv. 602. These are the only two cases in Q. where speech and line beginning do not coincide: for other examples in Greek verse see Highet, *HSCPh* 78, 1974, 188-9, adding Antim. F 70, Call. F 1.7, al. Highet's assertion that 'these late authors [viz. Q. and Nonnos]...were attracted by the freer movement of Latin epic' is not supported by any solid evidence. The whole topic is in urgent need of examination. **τις**: for τις- routines see Kost on Musae. 73. The 'typical reaction' of delighted surprise (common in such sequences) is tempered by a 'one thing or the other will happen' (257 ἤ νῶιν) reminiscent of Δ 81f. For ὡς...σήμερον cf. i. 358-9 (255n.) and ὡς in x 38al.; for ὀίομαι cf. i. 363, 366, iv. 22, 28, and ἔολπα in A.R. 2.147. **θεὸς...ἔδωκε**: A 178, τ 396. **μέγα θάρσος ἔδωκε**: cf. Opp. *Hal.* 2.558, 5.628 μέγα θάρσος υ-x, and Nonn. 40.32 οἱ θάρσος ἔδωκε, id. 30.231-2. θάρσος (Koechly) is not absolutely certain, see on 60-1.

255

σήμερον· οὐ γάρ: Υ 211; i. 327 (ὡς...), iii. 520. Q. is thinking of Θ 141-2 τούτῳ..Ζεὺς κῦδος ὀπάζει / σήμερον; cf. also H 291 / σήμερον...εἰσόκε δαίμων/. For ὡς followed by σήμερον add to the above i. 358-9, iii. 344-5, xiii. 359-60. **ἀλλά ἑ δαίμων**: ἑ δαίμων is a clausula in ρ 243 = φ 201. Elsewhere the sequence ἀλλά (i) με (ii) σε δαίμων /:- (i) π 194, ω 306; A.R. 3.389 (ὦρσεν); Argent. *GPh* 1395 [= *GVI* 980] and Phil. id. 2823; *GVI* 1109.3 (Attica, ii*p*?), 2034.7 (Pholegandros, iii*p*); [*incipit*: Anon. *ap.* Cougny, *AppAnth.* 290.3, p. 339]. (ii) σ 146; Thgn. *IEG* 1333; Nonn. 47.169.—It is debatable whether in using such a traditional run Q. even stopped to reflect on the formal relationship between δαίμων and θεός 254 (for the equation see O 468 ~ 473 [interference on battlefield]); on δαίμων in Q. see Kakridis 168-9.

256

πάντεσσι...γενέσθαι: an identical pattern in Bion F 14.4 πάντεσσι κακὸν...τεκέσθαι/. Cf. i. 126-7 ~ E 63-4; π 103; E.F 1082 Nauck [= *Alexandr.* F 45 Snell, but the attribution is by no means certain, cf. Coles 30] bears a strong epic stamp: Ζεὺς...κακὸν μὲν Τρωσί, πῆμα δ' Ἑλλάδι/θέλων γενέσθαι...[cf. 49n.].

257

ἤ νῶιν = ο 168, but here νῶιν = ἡμῖν, as often in Q., cf. Buttmann 1.48 and, perhaps (see van Groningen, *Mnemosyne* 5, 1952, 231), the use of

νωίτερος in Euph. *CA* 9.9. <υ> οἴομαι: e.g. καὶ (Koechly) or μάλ' (*ego*, cf. Arat. 198, A.R. 4.197); Vian* favours the latter. For οἴομαι...ἔσεσθαι / cf. E 644. **ἐσσυμένως περ**: περ reinforces the adverb: Denniston, *Gk. Part.*² 482. Cf. the clausula ἐσσύμενός περ/ (Λ 554 etc., xiii. 186).

258

ἀργαλέου πολέμοιο = vi. 497, claus. ii. 76 (καὶ ἀργ. = Gr. Naz. 1505.348), x. 95, pentam. -έμου Tyrt. *IEG* 11.8; cf. Ξ 87 /-έους -ους, Hes. *Op.* 229 /-έον -ον. The reverse order of ω 531 is unique. **πολέμοιο τέκμωρ**: 2n. **τέκμωρ εὔδηλον**: εὔδηλον is not at home in epic, and Q. may have written ἀρίδηλον (εὔδηλον a vulgarisation). For the phraseology cf. (τέκμαρ:-) ἐναργές ([Hes.] F 273.2), ἐμφανές (A. *Ch.* 667), ἐκφανές (id. *Eu.* 244).

259

ὥς...τις: 562n. **κατὰ λαόν**: cf. B 163 al. κατὰ λαὸν ('Αχαιῶν). **ἀρηιφίλων τις 'Αχαιῶν**: founded on Z 73 al. ἀρηιφίλων ὑπ' 'Αχαιῶν/; τις 'Αχαιῶν / M 390 etc.

260-305

An exchange involving Neoptolemos and Nestor, who is ready to forget his years and join the ambush.

Dreams of past glory figure both in *Il.* and in *Od.* as a means of pulling in extraneous mythical material[44]. The most memorable practitioner of this device is Nestor, *spectator operum multorum,* who normally (ctr. A 260f.; ii. 323f., where note ἡβώωντι 328, γήραος 330, ἔμπεδοι κτλ. 333-4, κάρτος 335) combines a wish for his lost youth and strength with an 'as at the time when...' clause to herald the reminiscences. Here the chief model is Δ 313f., Agamemnon to Nestor:

ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἕποιτο, βίη δέ τοι ἔμπεδος εἴη·
ἀλλά σε γῆρας τείρει ὁμοΐον,

and the reply:

319 ...ὡς ὅτε...
321 ..νῦν αὖτέ με γῆρας ὀπάζει
322 ἀλλὰ καὶ ὣς ἱππεῦσι μετέσσομαι.

---

[44] Cf. R. Oehler, *Mythologische Exempla in der älteren griechischen Dichtung,* Diss. Basel, 1925, 22f.

We have had a comparable routine already in iv. 303f. (the Games: note 306-7 ὡς εἴθ' ἐν γυίοισιν ἐμοῖς ἔτι κάρτος ἔκειτο / οἷον ὅτ' ἀντίθεον Πελίην κατεθάπτομεν ἡμεῖς, 309 / ὁππότ'..., 320-1 / νῦν δέ με γῆρας ἔπεισι καὶ ἄλγεα..., 322 / κῦδος γὰρ κτλ.), where the main model is Ψ 626f. (note esp. 629-30, 643-4).

In similar vein, H 132f. (cf. 153, his θάρσος, 157 βίη...ἔμπεδος), Λ 670f. Examples of Nestorean digressions are reported in *Cypr.* 114f., *Il. Parv.* F 2 Allen, Euph. *CA* 65 (?), 66, and other individuals adopted his mannerisms: cf. ξ 468f. (beggar Odysseus); E. *Heracl.* 740f. (Iolaus); Virg. *A.* (5.397f. Entellus) 8.560f. (Evander); V. Fl. 1.336f. (Aeson); Stat. *Ach.* 1.776f. (Lycomedes, cf. Juhnke, op.cit. on 12-18 supr., 70.496).

267-70: 'A speech by Nestor about his youthful prowess offered a convenient opportunity for the invention of the poet' (Willcock, *CQ* n.s. 14, 1964, 143). Q. appears to be following in Homer's footsteps: neither his present claim nor that of iv. 307f. is attested elsewhere. Here Nestor's desire καταβήμεναι εἰς 'Αργώ is contrived as a parallel for entry into the Horse (cf. 272), and it looks as if the motif of Pelias' obstruction (270) is an example of myth-manipulation suggested by A.R. 1.323 (Pelias did not want Acastus [a relative of Nestor's] to participate in the expedition—particularly as Nestor did *not* achieve his goal on that occasion or on this (see 270). Nestor is an Argonaut (a very inactive one) in V. Fl., and he is found in the company of other Argonauts [in his prime] at the hunting of the Calydonian Boar in Ov. *Met.* 8.313.

260

Νέστωρ δ' αὖθ' ...μετέειπεν: from γ 345, 411 / Νέστωρ (δ') αὖ, H 123 /Νέστωρ δ'...μετέειπεν/. **δ' αὖθ' ἑτέρωθεν**: similarly O 501 / Αἴας δ' αὖθ' ἑτέρωθεν, Π 755 (/ Ἕκτωρ δ'), ii. 453 / Μέμνων δ' αὖθ'-ωθε. For the sequence here cf. iv. 32-3 / ὣς ἄρ' ἔφη..τις.../ ἄλλος δ' αὖθ' ἑτέρωθε...φάτο μῦθον/, and for ἑτέρωθεν associated with the delivery of a speech Λ 647, π 43, v.l. *hHerm.* 366. **ἐποτρύνων μετέειπε**: ctr. ix. 536 μετέειπεν ἐποτρύνων, and N 94 al. ἐποτρύνων...προσηύδα/, A.R. 1.656, al.

261

So at K 43f. Agamemnon begins a speech with / χρεὼ βουλῆς...ὦ Μενέλαε/ κερδαλέης... The line has something in common with Virg. *A.* 6.261 (Knight, *CQ* 26, 1932, 179.14). **χρειώ**: an urgent, pressing need. On the word see G. Redard, *Recherches sur* ΧΡΗ, ΧΡΗΣΘΑΙ, Paris 1953, 67 *et circa.* **φίλα τέκνα**: K 192 (...προσηύδα·/οὕτω νῦν, φ.τ.), *hDem.* 138; in this sedes also i. 426 ~ infr. 498, vi. 59 = xiv. 235, and Ion *IEG* 26.11,

Theoc. 24.22, [27.] 32, *GVI* 1050.9 (Thasos, ii-iii), [Opp.] *Cyn.* 2.360 +2, Gr. Naz. 539.222, 553.409, [Apolin.] 33.21 +2, Colluth. 85. **βίης καὶ θάρσεος**; cf. on 99. This combination is not new: A.R. 4.273-4 βίῃ καὶ κάρτεϊ...θάρσει τε, cf. [Orph.] *A.* 249 θάρσος τε βίην τε/.

262

τέρμα πόνοιο: [Opp.] *Cyn.* 1.513, claus. id. 4.440; earlier A. *Pr.* 183 πόνων...τέρμα. **ἀμύμονα νίκην** means, I think, 'victory which nobody (among us) would fault', a wink at Neoptolemos' opposition, reinforced by ἐελδ. and φίλας in the following line. Vian* accepts this.

263

ἧμιν ἐελδομένοισι: also at viii. 259, a reversal of ω 400 -οισι...ἡμῖν/. **φίλας** = 'welcoming', as at Pi. *P.* 4.239f. πρὸς δ' ἑταῖροι καρτερὸν ἄνδρα φίλας ὤρεγον χεῖρας and often. The unit φίλας.. χεῖρας is Homeric (Η 130 μ 331), but note also Theoc. 7.104 φίλας ἐς χεῖρας ἐρείσαις/. **ἐς χεῖρας ἄγουσιν**: *Scut.* 107 / σὰς ἐς χεῖρας ἄγουσιν (κλέος ibid. ~ infr. 265, cf. id. 339 Athene / νίκην..χερσὶν καὶ κῦδος ἔχουσα / ~ Q. 262f., 273).

264

θαρσαλέως H: -έος Y. This and the opposite confusion are common, e.g. vi. 305; σ 330, 390; Rhian. *CA* 1.6; Antiph. *GPh* 854; Opp. *Hal.* 3.350, 5.27. **πολυχανδέος**: an obvious word for the Horse, and no doubt traditional, cf. infr. 307, Triph. 412 (and 535 π. ἔνδοθι). πολυχανδής is popular with late versifiers: Q. applies it to a cave at ix. 390; and to various vessels at ii. 136, iii. 731, iv. 475 (cf. Theoc. 13.46, Nic. *Ther.* 951, [Orph.] *A.* 579-80); with νηδύς i. 527, xiii. 138, as in Opp. *Hal.* 5.331, [Apolin.] 16.32 (cf. εὐχανδής in Nic. *Alex.* 63, and Gr. Naz. 975.66). **ἔνδοθεν ἵππου**: again infr. 272, 340, xiv. 139. Triph. writes ἔνδοθεν ἵππον / (357).

265

ἐπεὶ...θάρσος bears a general similarity to vi. 46 θάρσος γὰρ μερόπεσσι κλέος μέγα. μέγα here of course with κλέος, common in Q. as in Homer (cf. infr. 290n.; Bissinger 153). **μερόπεσσι**: only substantival in Q., as almost invariably after the archaic period, Kost on Musae. 93.

266

ὡς ὄφελον with 3rd pers. indic. (aor. or imperf., sing. or plur.) is the usual

construction in Q. (18x;/αἴθ' ὄφελον ii. 61, v. 565), the only exceptions being v. 194, 468; x. 378 (1st pers. indic.). The earliest example of 'adverbial' ὄφελον appears to be Alc. *HE* 20-1, cf. Gow-Page ad loc. and Hermann, *Orphica* 825; Koechly on i. 729; Wackernagel, 199-200. **μέγα κάρτος** and μ. κράτος in this poem are dealt with by Bissinger 216, 221. **†ἐπὶ γούνασι** *codd.* Koechly suggested ἔτι on the basis of the similar sequence at iv. 306. This seems better (but only marginally) than Spitzner's ἐνί, cf. A.R. 3.63; xi. 165.

267

οἷον ὅτ': cf. iv. 307 (Nestor), and / οἷον ὅτε in I 447 (aged Phoenix speaking) al., xiv. 458, [conj. xi. 196, but see Erbse 566]; infr. 409 etc. **Αἴσονος υἱός**: used by A.R., 1.331 and often. **ἔσω νεός**: xiii. 468; cf. [Orph.] *A*. 274. **νεὸς ὠκυπόροιο**: ὠκύπορος quite commonly of ships in Q. as in Homer (e.g. vi. 19 = ξ 230). For the form cf. νεὸς κυανοπρῴροιο /(O 693al. ~ vii. 436) and O 704 νεὸς..ποντοπόροιο/; in Homer the unit νεὸς-υυ-x is occupied by the epithet ἀμφιελίσσης (*Od.* 5x): cf. Alexanderson, *Eranos* 68, 1970, 18, 28, 29.

267-8

νεὸς../ Ἀργῴης: in this order [Orph.] *A*. 86, 224, 533-4 (νηός / Ἀργῴης), 879, reversely A.R. 1.319, 2.211 [=[Opp.] *Cyn.* 2.622], 4.554, 938, [Orph.] *A*. 619.

268

καλέεσκεν ἀριστέας: cf. O 303, P 245.

269

πρῶτος ἀριστήων: iv. 471 (-τον). **καταβήμεναι**: here obviously 'embark'; this, I think, is what κατέβαινεν means at Theoc. 13.21 (Argo), *pace* Gow ad loc.

270

εἰ μὴ ἄρ': often in Homer as apodosis of / καί νύ κε *et sim.*, cf. iii. 515al. For the ellipse '<and would have done so> εἰ μὴ ἄρ' ' cf. A.R. 4.903-5. **ἀντίθεος Πελίης**: cf. iv. 307. Not many people speak of Pelias in flattering terms; but Nestor is a close relative. **ἀέκοντά μ' ἔρυκε**: cf. η 315 ἀέκοντα..σ' ...ἐρύξει /(~ [Orph.] *L*. 449 ἀέκοντα..ἠρύκακεν); Π 369 ἀέκοντας...ἔρυκε/,Φ 59 ἀέκοντας ἐρύκει/ ~ xiv. 148 ἔρυκεν/.

271

νῦν δέ με [= Φ 281al.] **γῆρας ἔπεισι** = iv. 320 (Nestor). Q. clings to well-worn models: A 29 μιν..γῆρας ἔπεισιν/, *hAphr.* 244 / νῦν δέ σε...γῆρας ὁμοίιον ἀμφικαλύψει/, Δ 321-2 (Nestor) νῦν αὖτέ με γῆρας ὀπάζει (ἱκάνει vulg. = [Apolin.] 36.52), /ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι... **ἀλλ' ἄρα καὶ ὥς**: 6x, in Q. only. Cf. the Homeric καὶ ὥς (xiii. 164), ἀλλὰ καὶ ὥς (i. 599al.), ἀλλ' οὐδ' ὥς (vi. 395al.), and for the general shape M 320 ἀλλ' ἄρα καὶ ἴς /; v. 424 ἀλλ' ἄρα καὶ τόν / = T 96, Gr. Naz. 1461.139 and *AP* 8.103.3; viii. 423 τῶν / = Arat. 180, Gr. Naz. 458.22; iii. 265 τοῖς/.

272

νέον ἡβώων: cf. I 446 νέον ἡβώοντα /(γῆρας ibid.), [Opp.] *Cyn.* 2.581, [Apolin.] 68.66. **ἔνδοθεν ἵππου**: 264n.

273

θαρσαλέως· κάρτος δὲ...: it would have been surprising if *codd.* (cf. xi. 449) had not presented θάρσος here. It cannot be defended by reference to γ 76-7 θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη / θῆχ'—Nestor has θάρσος already. The likeliest word is κάρτος (Pauw), cf. supr. 266; vi. 370-1 θαρσαλέως· μάλα γάρ οἱ ἀάσπετον ὤπασε κάρτος/ Ζεύς (which protects θεός here against Zimmermann's μένος cl. vii. 383; cf. v. 266-7; θ 498, al.). A similar correction seems called for at xi. 408 (but cf. 60-1n.). **κάρτος...καὶ κῦδος**: 'physical strength and <consequently> success and its attendant glory'. κῦδος is a complex term and its precise nuance is often hard to pin down: cf. Fränkel, op.cit. (on 2 above), 80; Gruber 73f., 85f.; also (Vian*) E. Benveniste, *Vocabulaire des institutions indo-européennes,* Paris 1969, 2.57f. **κῦδος ὀπάσσει**: κῦδος ὀπα-/ is an Homeric tag (normally applied to Zeus) which many were happy to reproduce: Hes. *Th.* 438; Sol. *IEG* 19.5, 31.2; A.R. 1.511; *Or.Sib.* 2.138; Man. 2.344, 392, 3.48; Gr. Naz. 503.61 + 8; [Apolin.] 14.9. But first prizc must go to Ar.'s splendid κοιλιοπώλῃσιν δὲ θεὸς μέγα κῦδος ὀπάζει (*Eq.* 200).

274

See on 66. **ξανθοῦ Ἀχιλῆος**: an obvious epithet for Achilles (for refcrences to his blond hair see Pease on Virg. *A.* 4.590, p. 471, adding Bacch. 27.34f., Stat. *Ach.* 1.162, Philostr. *Im.* 19.5), but the only case outside Q. appears to be Pi. *N.* 3.43 ξανθὸς..'Αχιλεύς; cf. Claud. *IVCons.* 557 *flavum...Achillem.*

275

ὦ Νέστορ: K 87, al. **σὺ μὲν ἔσσι** = ν 297 (...ἁπάντων); ii. 68 /Πουλυδάμα, σὺ μέν [= M 231 al.; -άμαν Zen.] ἔσσι... **ἔσσι νόῳ...**: no doubt Q. has in mind α 66 (Odysseus) περὶ μὲν νόον ἐστὶ βροτῶν. Nestor lays claim to νόος at v. 154.

275-6

νόῳ προφερέστατος ἀνδρῶν / πάντων: so Koechly, προφερέστερος *codd.* Given v. 309-10 νόῳ...πολὺ προφερέστερός εἰμι / σεῖο...βίῃ δὲ...(cf. φ 134; θ 221 ~ [Apolin.] 141.16; see Kühner-Gerth 2.1.22) and ii. 415 (πάντων ..πολὺ φέρτερος ἔμμεναι ἀνδρῶν/(φέρτατος Spitzner; similarly φέρτερος in Antip. Sid. *HE* 393 is assailed by Gow, *CR* n.s. 4, 1954, 5), this conjecture might appear superfluous (as that of Zimmermann at iv. 267 certainly is; but v. 462 ὑπερτάτη is correct, *pace* Keydell, *Gnomon* 40, 1968, 574: cf. A.R. 1.1122). -ατος here however has a good chance of being right:- (i) superlat. + ἀνδρῶν: Theoc. 17.4 (pap.; v.l. *codd.*: -ερος); *GVI* 403.1 (Ostia, ii-iii); i.562 μοι μένος ἐστὶ πολὺ -έστατον ἀνδρῶν /(it is ἀνδρῶν here which pulls Q. towards the superlat., ctr. θ 221; -έστερον Zimmermann). (ii) superlat. + πάντων *et sim.*: θ 128 and often thereafter, e.g. Hes. *Th.* 79, 361; *GVI* 2030.20 (Syros, ii-iii) and 1732.1 (Isauria, iii-iv); [Orph.] F 178.1. The only example of the comparative known to me is [Orph.] *H. pr.* 2 προφερεστέρη ἐστὶν ἁπασέων/(after Hesiod: leg. -άτη?).

276

Similar is iii. 614 ἀνέρι ὃν τάχα γῆρας ἀμείλιχον ἀμφιμέμαρφε. Q. is again indebted for his treatment of Nestor to the language of early epic: cf. ω 390 κατὰ γῆρας ἔμαρφεν /, *Scut.* 245 (with the variants) γῆράς τε μέμαρπεν/; and for the form *hAphr.* 244 (271n.), Δ 314-5 (260-305n.). **ἀμείλιχον**: Q. is fond of this word (cf. below 466, 483, 548), but he steers clear of all Homeric/ Hesiodic associations. **ἀμφιμέμαρφεν**: an exceedingly rare compound outside Q., see *LSJ*; in tmesis at iii. 334-5 = vi. 635-6; xiv. 28-9 (conj.).

277

οὐδέ...βίη: cf. Δ 314, and the formulaic βίη δέ (τέ) μοι ἔμπεδος εἴη /, a favourite expression of Nestor's in *Il.* (H 157 Λ 670 Ψ 629). There is a variation on this at ii. (323-4 ~) 333-4. **χατέοντι πόνοιο** recalls the form of A.R. 2.316 χατέωσι νόοιο/.

278

τῶ σε χρή: the same phrase on *Nestor's* lips at H 331, I 100; also ρ 417; Panyas. F 12.16 Kinkel; two Julians, in *AP* 9.368.5, 11.368.2. Τενέδοιο πρὸς ἠόνας: cf. infr. 345, and 131n. ᾰπονεεσθαι is a licence borrowed from Homer; Wyatt, op.cit. on 4 supr., in this as in other cases overplays his hand in attempting to reduce the total of what he terms 'mistakes' [p. 235]: but he will be interested in the presence of πόνοιο immediately above.

279-80

ἐς..λόχον.../ βησόμεθ': cf. 28-9.

279

Neoptolemos is thinking of his own name (νέοι; ὑσμίνης = πολέμου) : cf. ix. 283, Triph. 54; Wernicke 101f., Rank 92f. νέοι ἄνδρες: iv. 297; claus. ρ 294, Thgn. *IEG* 241. Cf. ν 425 μιν λοχόωσι νέοι. ὑσμίνης ἀκόρητοι: 87n.

280

ὡς...ἐπιτέλλεις: cf. ξ 131, 185 σύ, γεραιέ, β 201 ἤν σύ, γεραιέ/; vi. 47 ὡς ἐπιτέλλεις/ ~ B 10, I 369 (-ω/).

281f.

Q. here indulges in extensive self-repetition. Cf. (i) Lycomedes' leavetaking of Neoptolemos at vii. 292-3 ὣς φάτο, τῷ δ' ἄγχιστα κίεν γεραρὸς Λυκομήδης/ καί ῥά μιν ἰωχμοῖο λιλαιόμενον προσέειπεν ~ 312...κύσε παῖδα... (ii) Phoenix and Neoptolemos at vii. 630f.: Ph. approaches N. whom he sees as a double of Achilles (631f.), kisses him (640), addresses him (642f.); N. replies courteously (ὦ γέρον 668); 670f. / ὣς εἰπὼν....ἐν τεύχεσσιν ἑοῦ πατρός... (iii) Agamemnon to N. at vii. 689f.: 'you are really Achilles' son..., ἦ γὰρ ἔολπα/ σῇσιν ὑπαὶ παλάμῃσιν....Πριάμοιο πόληα περικλειτὴν ἐξεναρίξαι,/οὕνεκα πατρὶ ἔοικας...'.

281

Νηλήιος υἱός: cf. B 20 Νηληίῳ υἷι, and for the type iv. 566, xi. 338 (Καπανήιος, Hom.); x. 138 (Φυλήιος). The Homeric patterns, not always adequately assembled, are dealt with by Aitchison, *Glotta* 42, 1964, 132f.

282

A common gesture in *Od.*: cf. here π 15-16 κύσσε δέ μιν κεφαλήν τε καὶ ἄμφω

φάεα καλά / χεῖράς τ' ἀμφοτέρας (sim. xiv. 183; [Orph.] *A*. 446); χ 499-500 κύνεον..κεφαλήν τε καὶ ὤμους / χεῖράς τ' (sim. xiii. 533-4 ~ Nonn. 4.200-1); φ 225. **ἀμφοτέρας...χέρας**: so Theoc. 22.130 / ἀμφοτέρας υυ χεῖρας; cf. Φ 489; Arat. 183. **οἱ ἔκυσσε**: cf. Θ 371 οἱ γούνατ' ἔκυσσε, xiii. 533, xiv. 183. **κεφαλήν τ' ἐφύπερθεν**: xiv. 45 (corr.) κεφαλὴν ἐφύπερθε καλύπτρῃ/ is an adaptation of (Ξ 184 and) ε 232 κεφαλῇ δ' ἐφύπερθε καλύπτρην/(ἐπέθηκε vulg., cf. κ 545 and West, *PP* 214). Cf. also δ 150 κεφαλή τ' ἐφύπερθέ (τε χαῖται/).

283

εὐρέα..ἵππον: 44n.

284

†αὐτὸς ὃν οὔ τι† *codd.* The presence of ὃν in the paradosis indicates perhaps that the archetype had both αὐτός and αὐτόν. Koechly's αὐτὸν δ' αὖτε seems to me marginally superior to his alternative suggestion αὐτός, ὁ δ' αὖτε (adopted by Vian, and cf. van Krevelen, *Mnemosyne* 25, 1972, 446). **γεραίτερον**: cf. γ 24 (Telemachus of Nestor) αἰδὼς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι, where γεραίτερον is a 'contrasting' comparative (~ νέοι ἄνδρες supr. 279); cf. Wittwer, *Glotta* 47, 1969, 63. **ἔκτοθι μίμνειν**: a claus. in iv. 99*a* (but surely interpolated: Keydell, *Gnomon* 37, 1965, 39; Vian* disagrees), cf. ἔκτοθι μίμνων/ in *EpGr.* 1050.1 Kaibel (Ephesus, iv*p* + ?). The unit appears elsewhere in the verse at X 439; A.R. 1.833; infr. 344.

285

ἐέλδετο γὰρ πονέεσθαι: cf. δ 162 ἐέλδετο γάρ σε ἰδέσθαι/. Q. has ἐελδόμενος (-αι -ους) πονέεσθαι / at i. 451, iv. 263, 370, 479.

286

= vii. 293. Cf. τ 252 / καὶ τότε μιν...προσέειπεν/.

287f.

Nestor makes out that Neoptolemos has realised the heroic ideal that Peleus set his son Achilles (I 443). Odysseus in λ 506f. praises Neoptolemos for both his fighting and his speaking abilities to the delight of Achilles. That N. is his father's double, and can be expected to do what his father did (good or bad), is a constant theme in S. *Ph.* and in Q. (cf. Castiglioni 35; Vian on vii. 631), as elsewhere: e.g. Ov. *Ep.* 8.3, 43; Triph. 54. **βίῃ...μύθῳ**: for the form cf. Ω 42 βίῃ καὶ ἀγήνορι

θυμῷ/(adapted in v. 199 βίῃ καὶ ἐύφρονι βουλῇ/, a clausula attested in [Orph.] *H.* 14.12 + 4), and καὶ ἐύφρονι θυμῷ / in orac. *ap.* Paus. 8.9.3 (Parke-Wormell 163.4). **ἐύφρονι**: 'sagacious', cf. Fraenkel on A. *Ag.* 806, Vian on iv. 130, supr. 53n.; ii. 42 ἐύφρονα..μῦθον/(~ σαόφρονι 41). *LSJ* Suppl. makes no attempt to improve upon the drastically inadcquate treatment accorded to this epithet (or its congeners).

288

ἀντιθέου Ἀχιλῆος: Achilles is only one of a number of important characters to whom the epithet ἀντίθεος is not applied in the Homeric poems (see *LexfrEp* s.v.). With Q.'s unit (also v. 305) one may compare φ 254 / ἀντιθέου Ὀδυσῆος, and so xiv. 276 ~ υ 369; iv. 385 ~ α 21al. In Homer Achilles is δῖος, θεῖος, θεοείκελος; in Q. θεοειδής (xi. 234), ἰσόθεος (xiv. 180, cf. ἰσόθεον γένος in E. *IA* 626), ζάθεος (xiv. 304), the last of which at any rate is not likely to be archaic, cf. West, *CQ* n.s. 20, 1970, 284.

289

διαπραθέειν κλυτὸν ἄστυ = viii. 474 (H 32 δ. τόδε ἄ./); variations in iv. 544, ix. 279-80, xiii. 419. κλυτὸν ἄστυ (Hom. ἄστυ περικλυτόν ctr. viii. 478 π. ἄστυ) is late: first (?), in order ἄστυ κλυτόν, in *GVI* 1042.2 (Rome, ii-iii), cf. Anon. *AppAnth.* 256.5, p. 333; κλυτὸν ἄστυ: Gr. Naz. 1538.227; [Apolin.] 47.14; *EpGr.* 887.1 Kaibel (undated).

290

ὀψὲ δ' ἄρ': ix. 210, cf. 366n. **ἐκ καμάτοιο** = ix. 105, and Nic. *Ther.* 281, Opp. *Hal.* 1.26, Max. 161, Metrod. *AP* 14.136.5; *init. hex.* xi. 327, *fin.* A.R. 2.430, Nic. *Alex.* 291. **μέγα...ἡμῖν**: 265n. For the form of the whole cf. P 131 μέγα κλέος ἔμμεναι αὐτῷ/; P 232, ω 94, *hAp.* 381 κλέος ἔσσεται -υυ-x; and Λ 227 ἐκ θαλάμοιο μετὰ κλέος. Note further vii. 663 ~ ω 93-4.

291

πολλὰ πονησαμένοισι: similarly iii. 283 (-νος), viii. 201 (-νῃ). This unit is otherwise the property of the epigram: hexam., / πολλὰ -ος *GVI* 992.1 (Smyrna, ii-iii); pentam., / πολλὰ -οι, epigr. *ap.* *Hellenica* iv. p. 115 (late empire); πολλὰ -ον (-ος)/ Antip. Thess. *GPh* 460; *GVI* 1983.8 (Syria, iii*p*). **πονησαμένοισι κατὰ κλόνον**: cf. E 84, 627 πονέοντο κατὰ..ὑσμίνην/; κατὰ κλόνον is Homeric. πονεῖσθαι ἄλγεα nowhere else. **ἄλγεα λυγρά**: Γ 416 v.l. ant., N 346, Ω 742, Hes. *Op.* 200, *Or. Sib.* 3.301. Cf. x. 326.

292-6

For a detailed discussion of this passage see Vian, tome ii, 203f.; also van Krevelen, *Mnemosyne* 19, 1966, 194. The 'roads' are associated, from Hesiod on (*Op.* 289f.: note κακότητα, ῥηιδίως/ ῥηιδίη, θεοὶ..ἔθηκαν, οἶμος ἐς...; in the close imitation at Nonn. 20.94f. πόνος specifically is brought into the picture), with the attainment of moral goodness or evil: Nestor here resolves 'sufferings' and the vague 'good things' into 'ruin' (military disaster) and (cf. Sil. 4.603-4) 'glory' (military success). πόνος and κῦδος are brought together in i. 738, ii. 76f., iv. 305 [Nestor], etc.; ἀρετή and πόνος in a related image, xiv. 195f.

292-3

So Nestor in v. 154 reflects ἐσθλὰ καὶ ἄλγεα πολλὰ μόγησα/, cf. vii. 70f.

292

ἄλγεα...θεοί: cf. T 264, ξ 39. παρὰ ποσσί: likewise i. 425 /ἡμῖν δ'...παραὶ ποσὶν ἄλγεα κεῖται/; for παρὰ ποσσίν metaph. cf. vi. 63, 432, vii. 549; Platt 116-7. θεοὶ θέσαν ἀνθρώποισιν = λ 274. θεοὶ [θεαὶ Antiphil. *GPh* 1025] θέσαν occurs I 637al., *Margites IEG* F 2.1, D.P. 394, xiv. 370, and cf. *PLille* 76 (anon.—Stes.?—lyr.*ap.* Parsons, *ZPE* 26, 1977, 15) 205-6 θεοὶ θέσαν....βροτοῖσιν; θέσαν ἀνθρώποισιν/also Ω 49.

293

πολλὸν ἄπωθε: cf. τυτθὸν ἀπ. (vii. 623, viii. 118 ~ Theoc. 1.45 / τυτθὸν δ' ὅσσον ἄπωθεν), βαιὸν ἀπ. (iii. 728 al. = A.R. 2.86, Diosc. *HE* 1544). ἄπωθε(ν) (14x in Q.) is widespread in the imperial epoch. In verse first in tragedy and comedy, in the Hellenistic era it is found not only in iambics (Call. F 194.97, 197.25; Lyc. 425, 804), but also in hexameters (A.R. 12x; Theoc. 1.45) and pentameters (Antip. Sid. *HE* 315, Diosc. id. 1544). For the form -ωθε see *LSJ* + *Suppl.*, adding Lyc. 425. πόνον...ἔλασσαν: at Δ 299 Nestor marshals the troops, κακοὺς δ' ἐς μέσσον ἔλασσεν/(ἐσθλούς 298).

294-5

ῥηιδίη μὲν....κέλευθος: cf. A.R. 4.501-2 / ῥηιδίη δέ κεν....κέλευθος/.

295

αἰζηοῖσι: 133n.

296

μέσφ' ὅτε: on this expression see Schneider, *Call.* 1.342 (he compares ἕως ὅτε) and J. Wackernagel, *Vermischte Beiträge...*, Basel 1897, 35. Elsewhere in Q. it takes the aor. indic.: iii. 623, viii. 134; ὅτε δή vii. 621, ix. 325. It occurs in the following places also:- (A) With indic.: (i) aor.: Call. *Dian.* 195, and (see now Lloyd-Jones/Rea, *HSCPh* 72, 1968, 128) F 260.20; ὅτε δή F 260.4; Gr. Naz. 990.266, 1457.83, and *AP* 8.45.2; Max. 421. (ii) pres.: Gr. Naz. 442.41. (iii) imperf.: id. 537.195. (B) With optat.: id. 520.29. (C) / μέσφ' ὅταν [Orph.] *A.* 1232.—μέσφ' ὅτε tries to fight its way into Homer's text at τ 223 (cf. Allen ad loc.), ω 310. στονόεντα πόνον: the other way round in Antip. Thess. *GPh* 469. διὰ ποσσὶ περήσῃ: Panyas. F 15.1 Kinkel (-ήσας /); a similar pattern in viii. 156.—περήσει *codd.*: correct?

297

Early epic offers no exact parallel for this speech-introduction (sim. v. 306 / ὣς φάτο, τὸν δ' Ὀδυσῆος ἀμείβετο...), but cf. Hes. *Th.* 654 ὣς φάτο, τὸν δ' αἶψ' αὖτις ἀμείβετο Κόττος ἀμύμων, N 823... ὁ δ' ἀμείβετο φαίδιμος Ἕκτωρ/.

298

ὦ γέρον of Nestor Δ 313 al.; so v. 166 / ὦ γέρον, ὡς... ὡς...φρεσί: cf. xiii. 412 ὡς σύγ' ἔολπας/, xi. 491 (corr.) σύγ' ἔολπας ἐνὶ φρεσί. ἔολπας ἐνὶ φρεσί reproduces Φ 583; for ἐνὶ φρεσὶ τοῦτο υ-x cf. β 363 = ο 326.

299

ἡμῖν εὐχομένοισιν = γ 56 (-σι), iv. 42. ἐπεὶ...οὕτω: evidently straight from Hes. *Op.* 433 ~ εἴ χ' ἕτερον 434. Analogous clausulae at (i) infr. 342 and (ii) ii. 38, vi. 30, xi. 219 ἐπεὶ πολὺ λώϊόν ἐστιν/ = Gr. Naz. 573. 673, 1476.355. [Cf. A 229; β 169, Hes. *Op.* 759.—Plato, *Hp. Mi.* 370c, cites A 169 in the form ἐπεὶ ἦ πολὺ λώϊόν (: φέρτερόν) ἐστιν/. J. Labarbe, *L'Homère de Platon,* Liège 1949, 71-79, so far from offering a convincing case for an original λώϊον, seems to me to end up apologizing for it. Plato is given to substituting synonyms εἰκῇ (cf. Tarrant, *CQ* n.s. 1, 1951, 62) and I see no good reason why a substitution should *necessarily* have been βέλτιον]. οὕτω (οὕτως Ald.) should be left alone: Schneider, *Call.* 1.68. So now Vian*.

300

εἰ...θεοί: cf. i. 610 (corr.), x. 427 θεοὶ δ' ἑτέρως ἐβάλοντο/(ἐβόλ.?) ÷ α 234 /νῦν δ' ἑτέρως ἐβόλοντο (v.l. ant. ἐβάλ.) θεοί. καὶ τοῦτο τετύχθω: Hes. *Op.* 752 (τέτυκται/).

301-2

Similar alternatives are put in ii. 39-40, xi. 219-20. With φυγών Neoptolemos presumably hits out at the Greek 'flight' from Troy: he will stay with the Horse, which at least affords some prospect of a glorious death.

301

βουλοίμην δ': in all eight places in Homer where βουλοίμην (...ἤ) occurs the modal particle is present, and so generally elsewhere (ctr. Cerc. *CA* 18.37 [p. 218] and [Babr.] 65.7):- Sapph. *PLF* 16.17; S. *El.* 1304 v.l., E. *Hipp.* 904, al.; *Com. Adesp.* 257.84 Austin; Antip. Thess. *GPh* 91 (...ἤ); Gr. Naz. 550.374 (...ἤ). *Perhaps* (*ctr.,* Vian*) we should read here βουλοίμην χ' (with a dash after τετύχθω), cf. λ 489f. π 106f. /βουλοίμην κ'...ἤ..., γ 232f. / βουλοίμην δ' ἄν.../ ἤ ἐλθὼν..., υ 316-7 / καί κε..βουλοίμην.../ τεθνάμεν ἤ... Hermann suggested βουλοίμην κεν ὑπ' Ἄρει (*Orphica* 747), but:- δ' ὑπ' Ἄρηι = E 699. **εὐκλειῶς ἀπολέσθαι**: cf. x. 43 /εὐκλειῶς † μέγ' ὀλέσθαι, X 110 (ἤ ....ἠέ..) ὀλέσθαι εὐκλειῶς πρὸ πόληος /(but a Ptolemaic papyrus has π[ρὸ πόλ]ηοσεὐκλειῶσάπ[ολέσθαι, West *PP* 163), *Trag. Adesp.* 537 Nauck κατθανεῖν...εὐκλεῶς/ἢ ζῆν θέλοιμ' ἄν.

302

ὀνείδεα πολλά: Γ 242 [I 460] ὀνείδεα πόλλ' υυ-x.

303-4

Of the brief arming-scenes in Homer (Arend 96f.) this most resembles φ 366 ἦ ῥα καὶ ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλά ÷ 369 / οἱ δέ ...ἐθωρήσσοντο...

303

viii. 23 ὣς εἰπὼν ὤμοισι πατρώια δύσετο τεύχη. For Achilles' arms see Vian on vii. 445. **ὣς εἰπὼν ὤμοισι** resembles Θ 184 al. = [Orph.] *A.* 854; cf. iii. 349 = xiii. 374. **κατ'..θήκατο**: one might expect 'deposit' or 'take off' (cf. T 12; Nonn. 46.89), but Q. clearly means 'put on', as at vi. 196: cf. Campbell, *CQ* n.s. 19, 1969, 279.4. **ἄμβροτα..τεύχη**: 174n. **θήκατο τεύχη**: i. 152; cf. *Scut.* 127 /θήκατο δ' ἀμφ' ὤμοισιν...σίδηρον/.

304

πατρὸς ἑοῦ: also vii. 710. Once only in Homer (δ 714), but common later, e.g. Theoc. 24.59, A.R. 1.117, Euph. *PSI* 1390 Cii. 17, Opp. *Hal.* 2.501, Gr. Naz. 1488.108, Nonn. 6.27 al. **τοὶ δ' αἶψα**: ix. 131 al., also K 359, [Opp.] *Cyn.* 4.328, [Orph.] *A.* 1099. Cf. T 36 / αἶψα... θωρήσσεο. **αὐτοὶ θωρήχθησαν**: cf. Λ 49 M 77 / αὐτοὶ...θωρηχθέντες/; H 101.

305

ἡρώων οἱ ἄριστοι: A.R. 4.1307. The Homeric models are / Ἀργείων, Φαιήκων οἱ ἄριστοι (i. 779-80 οἱ ἄριστοι / Ἀργείων). οἱ ἄριστοι also ix. 487, cf. v. 170 ~ Λ 658. Compared with Homer Q. is conservative in his use of article + superlative: Svensson 79f.—Ctr. here Virg. *A.* 2.18 *delecta virum sortiti corpora.* ὅσοις...θυμός: cf. [Opp.] *Cyn.* 4.374 θυμὸς θρασύς, and ii. 312 θρασὺς δέ μοι ἔλπετο θυμός/[~ P 234 al.], ix. 403 ἅ οἱ θρασὺς ἤθελε θυμός/ [cf. 93n.]; i. 822 [~ H 31al.]. ἔπλετο θυμός: iv. 122; also [Orph.] *A.* 234, 406 *codd.*; Gr. Naz. 1489.133; [Apolin.] 48.12.

306-335

(A) *Invocation and* (B) *Catalogue.*

(A)

This is the only Muse-invocation in the poem. The basic framework recalls B 484f. / ἔσπετε νῦν μοι Μοῦσαι.../ὑμεῖς γὰρ θεαί ἐστε.../οἵτινες ἡγεμόνες...ἦσαν/(cf. also Λ 218f., Ξ 508f. [/ Αἴας ῥα πρῶτος 511, v.l. μὲν, cf. Q. 314], Π 112f. A number of imperial poets were quite happy to perpetuate jaded ideas[45]—wholly deserving of the grotesqueries with which Nonnos thrashed them in 13.43f.

The personal elements of 308f. owe something to Hes. *Th.* 22f.[46] and to Call. F 2 (309 ~ schol. Flor. Pfeiffer, p. 11 ἀ]ρτιγένειος ὤν; 310 μῆλα νέμοντι/ ~ F 2.1) or possibly to a more simple-minded derivative of the type found in *POxy.* 2816[47]. The topographical precision of 310f. suggests that Q. was either born or lived in Smyrna, though given the mass of clichés and Smyrna's well-known claim to the mothering of Homer[48] the point may simply be that he sees himself as a representative of the 'Homeric' school of verse; at any rate, this passage is not on a strict par with the boasts of the Oppians (*Cyn.* 2.127, 157; *Hal.* 3.7f., 206f.) or of Nonnos (26.238).

(B)

For details of extant catalogues (they are not normally designed to be complete) see Robert 1238f., Kakridis 100-1. Each one is, as one would ex-

---

[45] Some examples in O. Falter, *Der Dichter und sein Gott bei den Griechen und Römern,* Würzburg 1934, 43.

[46] On this and comparable scenes cf. West's commentary, with Verdenius, *Mnemosyne* 25, 1972, 225f.; A. Kambylis, *Die Dichterweihe und ihre Symbolik,* Heidelberg 1965, esp. 31f., 69f.

[47] On which see Luppe, *Philologus* 120, 1976, 186f.

[48] A. D. Skiadas, *Homer im griechischen Epigramm,* Athens 1965, 24f.

pect, idiosyncratic; speculation about origins, whether on an individual or a collective basis, seems pointless[49]. Q. shares with Virg. (~ Hyg.) alone Sthenelus and Thoas, with Virg./Triph. the obvious Odysseus, Neoptolemos, Menelaus, Epeius, and also Acamas (see below; Triph. shares no individual with Virg. alone), with Paus. alone Menestheus (only here in Q.), with Paus./Triph. but not Virg. Teucer, Demophoon *and* Acamas, with Triph. alone Ajax, Eurypylus, Thrasymedes, Idomeneus, Leonteus, Eumelos, Meges. The lists of Virg. Triph. and Q. all contain individuals peculiar to themselves. Of those peculiar to Q.—Philoctetes (cf. Eust. on λ 522), Polypoetes, Meriones (Eust.), Podaleirius, Eurymachus (321 *codd.*), Ialmenos, Thalpios, Antimachus (Ω at 323), Euryalus, Amphimachus (325 *codd.*), Agapenor—1-4, 7 [see ix. 150 suppl.], 9 and 11 figure elsewhere in the poem; the source of the remaining four is unknown, as is of course that of the catalogue as a whole: according to Vian (*Notice*, p. 85) Menestheus Ialmenos and Thalpios are names 'pris, semble-t-il, au hasard dans le Catalogue des Vaisseaux'—but, Thalpios apart (see above), Menestheus is there already in Paus., and Q. must be preserving a 'genuine', traditional, member. Eurymachus (321) should not be jettisoned in favour of Eurydamas (Wernicke, comparing Triph. 181, where three -δαμας names are grouped together); but Vian's 'Αμφίμαχος in 323 (cf. B 620 'Αμφίμαχος καὶ Θάλπιος, 871 /Νάστης 'Αμφίμαχός τε; 'Αντίμαχος from M 188?) and 'Αμφίλοχος in 325 [but [Hes.] F 26.2...'Αμφίμαχος κρατερ.[] are tempting if not wholly certain corrections.

Triph.'s catalogue is diversified with a wealth of personal detail[50]. The fact that a catalogue is comprised of basically familiar personages is no obstacle to amplification, but Q. contents himself with a sketchy and downright monotonous list, which, to judge by the nature of the ornamental epithets (note repetition in κρατερός 315, 325 cf. 326; 'godlike' 316 ~ 322, 319, 324; ἐρίθυμος [318n.] and ὀβριμόθυμος are imperial in flavour), may well have been founded wholly or in part on a simple prose record or commentary. Neither Q. nor Triph. indulges in symmetrical patterns (Virg., 3x3). Triph. groups three -δάμας names (181-2), Virg. has the jingle *Acamasque Thoasque* (262); Q. eschews such devices and even splits up Demophoon and Acamas (325-6, ctr. Triph. 177).

---

[49] Cf. C. Vellay, *Les légendes du cycle Troyen*, Monaco 1957, (i) 295.

[50] On elaboration of various kinds in catalogues see G. Strasburger, *Die kleinen Kämpfer der Ilias*, Diss. Stuttgart 1954, 20f.

306

νῦν: see Livrea on A.R. 4.1. **καθ' ἕκαστον**: the Muses have the power to enumerate each individual person or thing: cf. Ibyc. *SLG* 151.23f.; Virg. *A*. 9.527; *Il. Lat.* 164, 166.

306-7

μοι...ἀνειρομένῳ.../ἔσπεθ' ὅσοι: cf. A.R. 4.1565 ἀνειρομένοισιν ἔνισπε /, and, with εἰπόν, εἰπέ Mel. *HE* 4730 (= *GVI* 1868) ~ Paul. Sil. *AP* 5.250.7 [Viansino 61]; Nonn. *Met.* 9.11; add perhaps *Certamen* 140-1 μοι..ἐειρομένῳ κατάλεξον, / πόσσοι ἅμ' Ἀτρεΐδῃσιν ἐς Ἴλιον ἦλθον Ἀχαιοί; (ἀνειρ.? Cf. Call. F 178.22 suppl., Gr. Naz. 1371.255, c.v.l.). The archaic prototypes are Homer's / εἰπέ μοι εἰρομένῳ -ῃ (ο 263 al.), reproduced in Nonn. 25.327 al., and in the mock-heroic Luc. *AP* 11.274.1 and Socr. *AP* 14.1.1f. Πυθαγόρη, Μουσέων..ἔρνος, /εἰπέ μοι εἰρομένῳ, ὁπόσοι...; cf. also Nonn. 21.238-9. **σάφα...**: with εἰπεῖν in Homer, e.g. Δ 404.

307

ἔσπεθ': ἔσπετε is regular in appeals to the Muses: cf., besides the Iliadic passages cited on 306-335 (A), e.g. Hes. *Th.* 114 μοι ἔσπετε Μοῦσαι, the alternative first line of *Il.* /ἔσπετε νῦν μοι Μοῦσαι, and Colluth. 6, where as here there is a variant εἴπατε. For Ω's *spiritus asper* cf. Allen, *Il. ed. maior,* on B 484, Ξ 508, Π 112; schol. B 484a^{1-2}, Δ 63 warn us against it. **πολυχ-ανδέος ἵππου**: 264n.

308

For the terminology cf. *hAp*. 518-9 οἷσι..Μοῦσα / ἐν στήθεσσιν ἔθηκε θεὰ..ἀοιδήν /; χ 347-8 (Phemius) θεὸς δέ μοι ἐν φρεσὶν οἴμας/παντοίας ἐνέφυσεν. We may be grateful at least that Q. did not go to the ridiculous lengths of Oppian (*Hal.* 4.7f.). **πᾶσαν**: entire, in all its aspects and ramifications. Hesiod has the power to sing τά τ' ἐσσόμενα πρό τ' ἐόντα (*Th.* 32, cf. 38), i.e. everything that the omniscient (B 485) Muses inspire in him. **μοι ἐνὶ φρεσί**: cf. ο 486; A.R. 4.1673; vi. 10. **ἐνὶ φρεσὶ θῆκατ'**: 229n. **ἀοιδήν**: Q. may or may not (cf. above) have read ἀοιδήν in Hes. *Th.* 31 (αὐδήν vulg.). ἀοιδή here, despite πᾶσαν ἀοιδήν in Arat. 18, means I think not 'poem' (Vian) but 'power of song', 'art of singing', as at N 730-1 δῶκε θεὸς....ἀοιδήν / and elsewhere in Homer (cf. R. J. Cunliffe, *A Lexicon to the Homeric Dialect,* s.v. 4); and at Hes. *Th.* 22 (Muses) καλὴν ἐδίδαξαν ἀοιδήν /, where the poet is blending the notion that his encounter with the Muses made him an accomplished poet with the reality of training to be a poet (a different view is taken by Verdenius,

op.cit.fn. 46, 232). Expert as he now is, Q. of course still needs their help: so does Hesiod, cf. *Th.* 104 and esp. 114.

309

Homer's πρίν σφωϊν ὑπὸ κροτάφοισιν ἰούλους/ἀνθῆσαι πυκάσαι τε γένυς εὐανθέϊ λάχνῃ (λ 319-20) gave rise to a host of imitations. For the four basic components of Q.'s line, πρίν, ἀμφί, παρει(ά) sim., κατα- cf.: – (i) *GVI* 653.6 (ii*p*); (i) (ii) id. 780. 5-6 (ii*p*); (i) (iii) id. 1057.3 (iii*p*); (iii) A. *Th.* 534, *GVI* 1997.9 (iii*p*), [Orph.] *A.* 228, Nonn. 3.414, 10.180; (iv) *GVI* 648.7 (ii*p*). Other parallels (particularly for (iv)) in Headlam on Hdas. 1.52, Gow on Theoc. 15.84f., Allen-Halliday, Addenda to *hAphr.* 228. Q. was in his (late?) teens (cf. Fitton in *Glotta* 53, 1975, 229) when he was filled with an urge to write verse (this poem?); or at least he says he was: cf. Call. **πρίν μοι ἀμφί** *codd.* Perhaps πρίν γέ μοι (Hermann; and so Vian*). Koechly's μοι ἔτ' I find hard to comprehend. **παρειά**: this occurs as a variant in Homer at (a) Γ 35 (: παρειάς), where according to some authorities (cf. schol., with Erbse ad loc.) Aristarchus read παρειά, according to others παρειάς. For an attempt to resolve the conflicting testimonies see van der Valk, *Mnemosyne* 25, 1972, 78f.; La Roche, 332f., suggests that Aristarchus may have left the question open with a διχῶς. παρειά was explained as neut. plur. or dual, cf. Wackernagel 60. (b) X 491 (÷ υ 353;: παρειαί), ascribed by Didymus to Aristarchus. Its presence in Q. may however have nothing to do with Homeric disputes. παρειά is found in *IME* 168.26 (i-iii); Peisand. *GDK* Suppl. 6.18.1 (παρειάς Heitsch with Keydell): γένεια would serve as an obvious model.

310

Σμύρνης ἐν δαπέδοισι: perhaps δαπ. has a touch of the grandiose (cf. Barrett on E. *Hipp.* 230), but more likely it denotes simply 'land', cf. iv. 153 /Θήβης ἐν δαπέδοισι, Anon. *AP* 7.90.1 etc.; and Maguinness, *CQ* n.s. 8, 1958, 17 on πέδον. **περικλυτὰ μῆλα**: the sheep are 'renowned', highly thought of, i.e. of outstanding quality, like the Cyclops' sheep (ι 308 κλυτὰ μῆλα/); cf. v. 621 βοῶν..ἐριχυδέα φῦλα/ (for sacrifice). For the whole expression cf. *PLille* (292n.) v. 241 κ]λυτὰ μᾶλα νέμοντο.

311

An adaptation of the Homeric τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας (ζ 294, cf. ε 400 al.); 'bland imitation' (M. N. Nagler, *Spontaneity and Tradition*, 1974, 34.11) is too kind. **τρὶς τόσον**: cf. x. 25 /τρὶς τόσος; E 136 τρὶς τόσσον, A.R. 2.342-3 τρὶς τόσσον.../ὅσσον... **ἄπωθεν**: 293n.

βοόωντος ἀκοῦσαι: similar clausulae in Nonn. 11.319, 454; [Apolin.] 4.7, 65.37, 142.3.

312

For the structure cf. Z 88 / νηὸν Ἀθηναίης..ἐν πόλει ἄκρῃ/, id. 297. Ἀρτέμιδος περὶ νηόν = Nic. *HE* 2761 (ναόν). Ἐλευθερίῳ [-ίου West]: see Vian, tome i, x n. 1. Prospects of certain identification seem remote. ἐνὶ κήπῳ: cf. Θ 306; Nonn. 12.247 (s.v.l.: ἀπὸ -ην Keydell, Gnomon 45, 1973, 24, *alii alia*), id. 45.155 ὡς ἐνὶ κ. /=[Orph.] *L.* 234.

313

οὔτε λίην: cf. φ 175, and for λίην in topographical description ν 243 /οὐδὲ λίην λυπρή, ο 405. λίην χθαμαλῷ: [Apolin.] 37.15 ¹ υ λίην χθαμαλός. ὑφόθι πολλῷ: 'big, high up' is not particularly elegant; cf. Arat. 87 ὑφόθι πολλός/.

314

πρῶτος μὲν = Arat. 1055; iv. 502 (list of warriors). For the element 'first' at the head of a catalogue see Häussler *A&A* 19, 1973, 120.16; for μέν in the Muses' 'reply', West on Hes. *Th.* 116. κατέβαινεν...κητώεντα: Q. is if nothing else a passable metrician. This miserable verse, which possesses a highly unusual spondaic distribution (La Roche, op. cit. on 140 supr., 42 § 7) and which infringes the Gerhard-Wernicke Law, seems to have been thrown together from λ 523 εἰς ἵππον κατεβαίνομεν and Z 288 al. ἐς θάλαμον κατεβήσετο κηώεντα/ (cf. Vian, *Rech.* 159). Still, better poets than Q. can sometimes misbehave—a fact that Arthur Platt recognised often enough but refused to recognise here (*JPh* 31, 1910, 297). κητώεντα: as a rule Q. avoids hard Homeric words ('...which nobody in historical times understood', Page 160.24): maybe this is a traditional epithet. It means, I think, 'vast' (cf. on μεγακήτης in 151, and orac. in *AppAnth.* 264.51, p. 521); according to Borthwick, *JHS* 87, 1967, 19 it suggests the belly of a sea-monster—the πολυχανδέα (~ 307 supr.) νηδύν of Opp. *Hal.* 5.331.

315

υἱὸς Ἀχιλῆος: 9x in Q. (plus accus. vii. 686), and Triph. 52. Homer has Ἀχιλλῆος...υἱός/(γ 189, = *Il. Parv.* F 19.1) and /υἱὸς Ἀγακλῆος (Π 571; cf. x. 148, xiv. 436). Neoptolemos is of course an essential member. He is πρῶτος also in Triph. 153, and attention is focused upon his conduct in the

Horse at λ 523f. Cf. Ervin, *Arch. Delt.* 18², 1963, 54f. **σὺν...Μενέλαος**: cf. κ 436 σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς /. ὁ κρατερός is well established in archaic epic: [Hes.] F 197.3 (Κάστωρ τε καὶ) ὁ κ. Πολυδεύκης/; K 536 (Ὀδυσεύς τε καὶ) ὁ κ. Διομήδης /, Θ 532 al. ὁ ..κ. Διομήδης /(~ vii. 483 Ὀδυσεύς τε καὶ ὁ σθεναρὸς Δ./); cf. also Theoc. 17.26, 22.140; iv. 311; related types in Svensson 59, 68, 79-80, 103. **δ' ὁ**: δὲ Hᶜ is an expected variant: cf. B 278; K 363; Π 25 (ὁ om. Aristoph.); Theoc. 22.140; Hᶜ at vii. 483; ctr. v.l. *contra metrum* at M 366.

315-6

Menelaus is a regular inmate; his brother Agamemnon stayed away (339). For the sequence Menelaus-Odysseus-Diomedes cf. Hyg. 108, and (1-3-2) δ 280; for Odysseus-Sthenelus Virg. *A.* 2.261 (2-1); for Sthenelus-Diomedes cf. Kullmann 89.

316

Σθένελος... varies the pattern of Θ 114 Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ/. **τε...Διομήδης**: so Υ 232 -ός τε καὶ ἀντ. Γανυμήδης/, γ 414 (...Θρασυμήδης/), θ 119. In catalogues also τε καὶ ἀντίθεον υυ-x (A 264 al., cf. [Hes.] F 8). **ἀντίθεος**: again of Diom. in vii. 244, ix. 423, xi. 339; not Homeric, cf. on 288.

317

βῆ: cf. 324 below. The patterns 'sing. verb *x* and *y*' and '*x* sing. vb. and *y*' are common in archaic epic, particularly in formal catalogues: La Roche, *HU* 2.239f. **Ἄντικλος**: see δ 285f. ~ *Il. Parv.* F 10, [Ov.] *Ib.* 567f., Triph. 178, 476f. No more details from Q. about this figure of doubtful renown: cf. Severyns, op.cit. on 21-65 supr., 352f.; H. Erbse, *Beiträge zum Verständnis der Odyssee*, Berlin 1972, 96.57. **Μενεσθεύς**: 306-335 (B)n. On this character cf. Page, 174; Dihle, op.cit. on 104 supr., 31.

318

σὺν δὲ Θόας: cf. H 168 = xi. 90 / ἂν δὲ Θόας (..καί). For this duo cf. iv. 503... τε Θόας τε καὶ ἰσόθεος Πολυποίτης/; Thoas: Austin on Virg. *A.* 2.262. **ἐρίθυμος**: 'plein d'ardeur' (cf. Follet 179) rather than 'magnanime' (Vian*, who regards ἐρίθυμος as a synonym of μεγάθυμος, the choice between the two being determined by the metre). The word is quite common in Q.; somctimes in repeated combinations (/Πηλείδης -ος 3x; Ἀργείων -ων /2x; Αἰνεία[ς] -ο[ς] /2x), in a list of names i. 532, ii. 364, vi. 316, 520, 539. Elsewhere only [Orph.] F 270.3; it may be that the word

originated in Orphic literature, which is rich in ἐρι- formations (James, op.cit. on 364, p. 93)—but what ones among them are 'new' we are hardly in a position to say. ἰδέ is not especially common in archaic epic and is rather rare thereafter (cf. Ruijgh 55f., who however does not take into account the Hesiodic fragments). Q. uses it 10x to link proper names, and so λ 626, Hes. *Th.* 18, F 150.15, 291.3 (v.l.), *Scut.* 185; place-names: B 511, 697, Z 4.

319

τε...Θρασυμήδης = vi. 540, cf. iv. 503 cited in previous note. Q. uses ἰσόθεος here for variety (ctr. γ 414 τε καὶ ἀντίθεος Θρασυμήδης /, and supr. 316). Homer has only Fισόθεος φώς (cf. A. Hoekstra, *Homeric Modifications of Formulaic Prototypes,* Amsterdam 1965, 22f.), but the digamma is ignored as early as [Hes.] F 22.4 'Α]γήνο[ρ]ος ἰσοθέοι[ο /(~ Φ 595 'Αγήνορος ἀντιθέοιο/).

320

Il. Lat. 208 *Idomeneus et Meriones, Cretaeus uterque* ~ 241 *Amphimachus Nastesque, insignis uterque.* **Μηριόνης τε καὶ 'Ιδομενεύς**: cf. N 500 /Αἰνείας τε καὶ 'Ιδομενεύς; N 304[1]-M. τε καὶ 'I.; B 650-1 ~ vi. 539-40. For Idomeneus, an important figure in this poem, see Vian, *Notice* to v, p. 10.1, with Huhn/Bethe, *Hermes* 52, 1917, 618f. His reappearance at xiii. 212 puts him in the minority of ιecurrent warriors (also Neoptolemos, Menelaus, Odysseus, Diomedes, Ajax, Theseids, Amphilochus (?), Meges, Epeius). **ἀριδεικέτω ἄμφω**: structurally akin to Γ 148 Οὐκαλέγων τε καὶ 'Αντήνωρ, πεπνυμένω ἄμφω, cf. H 276, (I 689), σ 65. Similarly ii. 228-9 Θάλιον καὶ ἀμύμονα Μέντην,/ ἄμφω ἀριγνώτω (~ Ov. *Met.* 8.373 / *ambo conspicui*), cf. E 152-3 and Σ 516-7. Less stylised is x.118-9.

321

σὺν δ' ἄρ'...: cf. γ 400 / πὰρ δ' ἄρ' ἐυμμελίην Πεισίστρατον... **ἐυμμελίης**: in *Il.* this epithet is confined to Priam and the son(s) of Priam (cf. Page, 240f.), but its scope is widened in γ 400 and in the *Hesiodea.* Q. employs it extensively (particularly of Agamemnon, 339n.), but there are no known borrowings from archaic verse. **Ποδαλείριος**: ctr. Virg. *A.* 2.263, his brother Machaon, killed off in Q. vi. 391f.

322

Τεῦκρος...καί: cf. Ω 257 Μήστορά τ' ἀντίθεον καὶ Τρωΐλον ἱππιοχάρμην, λ 308; [Hes.] F 26.29-30 Κλυτίος τε/Τοξεύς τ' ἀντίθεος ἠδ' (καὶ Lobel) Ἴφιτος'

ὄζος Ἄρηος. **-ος καὶ Ἰάλμενος** = B 512. An insignificant figure in *Il.* (cf. Page 136) and only here in Q. He must have been present in Q.'s source, see on 306-335 (B). **ὀβριμόθυμος**: Hes. *Th.* 140, Panyas. F 16.4 Kinkel, then 22x in imperial verse outside Q. (9 of these in [Orph.] *H.*). Q. works this word mercilessly. It occurs in a list of names in Hes. *Th.* supr., and i. 178 ~ v. 31, i. 377, iii. 214; [Orph.] *H. pr.* 10. The pattern N(ame) E(pithet)/ here recalls Hes.: cf. Gr. Naz. 1576.326 Νεμέσσιος -ος /. More commonly in Q.: -(a)/NE: / Αἴας (δ') -ος [cf. Christod. 271] 5x; / Ἄντιφος 1x; / Μέμνων 3x; / Φηρεύς (τ') 2x: cf. Diosc. *GDK* 42.23.23 / Ἰσὰκ -ος; [Orph.] *H. pr.* 10, and 12.1, 66.1. (b) EN/: (τε καὶ) -ος Ἀγήνωρ / 3x: cf. Christod. 209 -ος Ὀιλεύς /.

323

For the absence of connecting particle at the beginning of the line, common in catalogues, see West on Hes. *Th.* 245. **Ἀμφίμαχος** *corr.*: see introd. n., and for his return from the dead Vian, *Notice,* 85.7; Kullmann 98. **μενεπτόλεμός** [cf. ὄζος Ἄρηος in B 745 al.] **τε Λεοντεύς**: cf. N 693 Μέδων τε μεν. τε Ποδάρκης), and viii. 293, ix. 335, xiii. 496. Similar patterns in Triph. 176 ἀγαθός τε Λ./; vii. 484 δῖός...

324

For the structure see on 317.

325-6

Triph. more naturally brings Demophoon and Acamas together: Δ. τ' Ἀ. τε δύω Θησήια τέκνα (177).

325

κρατερός τ' Ἀγαπήνωρ: as (e.g.) E 385 Ὦτος κρατερός τ' Ἐφιάλτης /, Γ 179; A.R. 4.1496; Anon. ep. *GDK* 32A*r*6; cf. i. 229, xi. 340.

326

τε Μέγης τε...: cf. N 692/ Φυλεΐδης τε Μέγης (Ar. vulg.: Μέγης τ' Zen., cf. Ariston. K 175); K 175 Φυλέος υἱόν /, x. 138 Μέγης Φυλήιος υἱός /. τε Μέγης τε also Triph. 180. **κραταιοῦ Φυλέος υἱός**: like vii. 419, x. 350, xiii. 198 κραταιοῦ Τυδέος υἱός/, suggested perhaps by Homer's υἷε κραταιώ/ (N 345 o 242 = vi. 502, 516).

327

Pauw, disturbed by the fact that Q.'s elaborate fanfare is scarcely matched

by a great deal of effort on the part of the Muses, suggested a lacuna after 327. One does not have to be a Q. to allow a catalogue to fizzle out: cf. e.g. B 649 / ἄλλοι θ' οἵ..., Σ 49/ἄλλαι θ' αἵ...; F. Krafft, *Vergleichende Untersuchungen zu Homer und Hesiod* (Hypomnem. 6), Göttingen 1963, 147. There is more ceremony about unwillingness to indulge in long lists at vi. 619f.; ix. 195f. ('what man could tell of...', a pose more often assumed by Roman than Greek epic poets). **ἄλλοι δ' αὖ**: xiv. 95 (...ὅσοι) + 3; once only in archaic epic, Hes. *Th.* 147, but common later: A.R. 4.305, [Theoc.] 25.129, Ep. Adesp. *CA* 2.14, *Or. Sib.* 14.195, Man. 2.376, 3.323, D.P. 33, Opp. *Hal.* 1.102 + 4, Gr. Naz. 623.574 + 5. **ὅσοι...ἄριστοι**: cf. P 377 / ὅσσοι ἄριστοι ἔσαν, Λ 825 = Π 23; ἔσαν ἔξοχ' ἄριστοι /= δ 629, φ 187, χ 244.

327-8

κατέβαινον....χάνδανεν: Ω 191-2 [supr. 314n.] κατεβήσετο....κεχάνδει/; for ὅσσους χ. cf. Λ 462 ~ vii. 421.

328

εὔξοος: 224n. **ἐντὸς ἐέργειν**: after B 845 / ὅσσους...ἐντὸς ἐέργει/, al., cf. iii. 622, xiv. 167. There may be a vague recollection of N 706 οἶον εὔξοον ἀμφὶς ἐέργει/.

329

ἐν δέ σφιν πύματος: so [Orph.] *A.* 911 (-τῳ). /ἐν δέ σφιν also K 435, A.R. 1.1284, [Orph.] *L.* 720, x. 73 etc. **δῖος Ἐπειός**: 151n. He is last named in Virg. *A.* 2.264...*et ipse doli fabricator Epeos,* cf. Triph. 182-3 ὕστατος αὖτε/τέχνης ἀγλαόμητις ἑῆς ἐπέβαινεν Ἐπειός: but ctr. Triph. 200f. with Q. 332-4.

330

ὅς...ἔτευξεν: iv. 325 /ὅς τε καὶ ἵππον ἔτευξε. For /ὅς ῥα καί cf. [Hes.] F 23 (a) 29, *Il. Pers.* F5.7, *AP* 14.148.7 (= *OrGr.* 167 Hendess). **ἐπίστατο...θυμῷ**: cf. δ 730 ἐπιστάμεναι..θυμῷ/. **ᾧ ἐνὶ θυμῷ**: not in Homer, (ᾧ θυμῷ I 598, ε 126), but cf. Υ 195 al. ὡς ἐνὶ θ./,α 320 (τῷ δ').

331

A recasting of the difficult λ 525 (Odysseus and the Horse) ἠμὲν ἀνακλῖναι πυκινὸν λόχον ἠδ' ἐπιθεῖναι (ath. Aristarchus; details in G. M. Bolling, *The External Evidence for Interpolation in Homer,* Oxford 1925, 211f.). **ἀνωΐξαι**: comparable 'formae monstrosae' (Koechly) in V. Schmidt, *Sprachliche*

Untersuchungen zu Herondas, Berlin 1968, -83.39. **πτύχας**: 'battants d'une porte' Vian, q.v.

332

τοὔνεκα δή: v. 363; also Γ 405; Arat. 645; *Or. Sib.* 1.83, 3.330; *GVI* 261.5 (Lycia, i-ii); *EpGr.* 878.11 Kaibel (Athens, iii*p*); Theon (?) *AppAnth.* 146.6, p. 315; [Apolin.] *pr.* 105 and 134.30; Anon. *AP* 9.194.2. / οὕνεκα δή is much commoner. **βῆ δεύτατος**: cf. Τ 51 α 286 δεύτατος ἦλθεν.

332-3

εἴρυσε.../ κλίμακας: no doubt nautical terminology (see on 423f.): [Orph.] *A.* 529 / κλίμακα νηὸς ἔσω ἐρύσαι (χ 187 ἔρυσάν τε μιν εἴσω/). The κλίμακες are dealt with at greater length (and with some naïveté) in xiii. 51f., Triph. 90f. Virgil in contrast talks of a rope, cf. Austin on *A.* 2.262, Vian on xiii. 53 (p. 224).

333

αὖ: he *in his turn* took up position, after seeing that all was in order. No need for εὖ (Rhodomann). **ἐπερείσας** Rhodomann, cf. 331: ἐπιέρσας *codd.* Follet (178f.) unconvincingly suggests ἐπιάρσας.

334

αὐτοῦ...καθέζετο: cf. ι 194al. / αὐτοῦ πὰρ...(ξ 260 ρ 429 πὰρ νήεσσι = vii. 6); Ω 100 / ἡ δ' ἄρα πὰρ Διὶ πατρὶ καθέζετο. For the κληίς see Triph. 539.

334-5

τοὶ δὲ...: after Η 427 al. οἱ δὲ σιωπῇ/; cf. the formulaic [η 153f. κατ' ἄρ' ἕζετ'.../πὰρ πυρί·] οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ/. σιωπῇ πάντες ἔσαν perhaps contains an active suggestion that *this* Horse will not house any vociferous individuals.

335

πάντες ἔσαν: γ 134, Nonn. 17.335. **μεσσηγύς**: cf. the use of μεταξύ; *inter* in Roman verse (e.g. Virg. *A.* 1.218, Ov. *Met.* 10.482, Stat. *Silv.* 5.3.218); and vii. 543 μεσσηγὺς κακότητος ἔσαν κρυεροῦ τε φόβοιο, Gr. Naz. 672.70-1 μεσσηγὺς ζωῆς τε καὶ ἀργαλέου θανάτοιο / ἑστηώς, Nonn. 34.238-9 μέσση /..θανάτοιο καὶ..ὀλέθρου/.

336-352

The main Greek force retires to Tenedos

336

οἱ δ' ἄλλοι: cf. 235, Triph. 139, and the summaries of *Il. Pers.* 231f., [Apollod.] 5.14. **ἐπέπλεον εὐρέα πόντον**: 168n.

337

ἃς κλισίας: see on 29-31. Virg. (*A.* 2.27f., cf. Hyg. 108) brushes aside the strong tradition that the Greeks fired their own camp prior to departure (θ 501; *Il. Parv.* 231 ~ [Apollod.] 5.14-15; D. Chr. *Or.* 11.128; Dictys 5.12; Triph. 140, 215; cf. Tz. *Posth.* 678, id. on Lyc. 344, 346) in order to permit his Trojans to browse without the discomfort of smoke (ctr. Q. 354; Triph. 230f.) and desolation. Q. might have been better to do the same, for the camp (or a portion of it) rises from the ashes in xiv. 149f. (suggested by the σκήνη as centre of action in tragic representations of sequel to city's destruction?). **ὅπῃ...ἴαυον**: vi. 187 ὅπῃ πάρος αὐτὸς ἴαυεν/. Cf. (i) ix. 338 ὅπῃ πάρος = A.R. 1.1344, Nonn. *Met.* 4.208, 11.108. (ii) vii. 415 (ὅπερ) πάρος αὐτοί cf. A.R. 2.1142, Nonn. 37. 605 [ix. 212 πάρος αὐτός]. (iii) τ 340 πάρος...ἴαυον/; and in general (iv) A 700; τ 49.

338-344

Inorganic. One would have thought that Nestor had already been dissuaded (275f.). But...here he is again, restrained this time by the Argives, forgoing his right as an ἀριστεύς (344) to participate in an ambush in order to assume joint responsibility with Agamemnon for keeping a stern eye on the army at large. I suspect that Q. here has a source, whereas his Nestor-Neoptolemos exchange is pure invention. Nestor never appears in lists of occupants (not even in Triph., who finds room for the decrepit Calchas); nor does Agamemnon.

338-9

Cf. [Orph.] *L.* 550 κρατερόφρονι φωτί /, and for the structure iv. 216-7 -οντο δύω κ. φῶτε, / Τυδέος ἱπποδάμοιο πάις καὶ ὑπέρβιος Αἴας, P 377-8 δύο...φῶτε..,/ ἀνέρε κυδαλίμω, Θρασυμήδης Ἀντίλοχός τε, E 608-9. κρατερόφρων is used frequently by Q. There are occasional Homeric echoes (iii. 593 ~ Ξ 324; xi. 77, 462 [claus. = Call. *IEG* 1.18] ~ δ 333 ρ 124) and one from Hesiod (xiv. 447 ~ *Op.* 147).

339

τε καὶ αἰχμητὴς...: this run may have been popular in 'Hesiodic' catalogue poetry, cf. F 35.10...τε κα]ὶ αἰχμητὴς Θρασυμήδης/, 193.13...καὶ αἰχμητὴν Περ[ι- (~ Theoc. 16.103), and serves here as an exact equivalent of Homer's ('Οδυσεύς) τε καὶ 'Ατρεΐδης 'Αγαμέμνων /(Ξ 29, 380). For αἰχμητής itself cf. Γ 178-9 'Αγαμέμνων/...τ' αἰχμητής /; and ἐυμμελίης (τ') 'Αγ./, 7x in Q.

340-1

τοὺς....κατέρυξαν: ctr. Ζ 518 σε καὶ ἐσσύμενον κατερύκω/, α 315 κατέρυκε λιλαιόμενον..., Ω 218 ἐθέλοντ' ἰέναι κατερύκανε etc.

340

ἔνδοθεν ἵππου: 264n.

341

ἐν νήεσσι μένοντες: cf. iv. 92 ἐν νήεσσι μένειν, and xiv. 524 ἐν νήεσσι πεσόντες /(after B 175). μένοντε (Lasc.[2]) would cut down the amount of terminal rhyme (-(τ)ες 341-4), but Q. is not averse to that.

342

ἄλλοις σημαίνωσιν: for ἄλλοις Vian compares 235 supr. But Koechly's λαοῖς (cf. the variants at N 710, X 205) is very tempting: P 250-1 σημαίνουσιν../ λαοῖς, 'Simon.' *EpGr.* 215 Page (= *GVI* 1187) / σήμαινε λαοῖς. **ἐπεὶ πολὺ λώιον**: 299n.

343

ἔργῳ ἐποίχονται: cf. vi. 5 / ἄλλοι δ' ἀλλοίοισιν ἐπῴχοντ'; but Z 492 al. (sim. Mimn. *IEG* 14.10-11)/ἔργον ἐποίχεσθαι. Perhaps the dative is due to a mistaken interpretation of α 143 αὐτοῖσιν..ἐπῴχετο οἰνοχοεύων/, or vulg. M 340 πάσαις...ἐπῴχετο, or a hazy recollection of [Theoc.] 25.32 (γύαι and ἀλωαί) / ἃς ἡμεῖς ἔργοισιν ἐποιχόμεθα. **ὁπότ' εἰσορόωσιν ἄνακτες** draws on ξ 60 (used by Naumach. *GDK* 29.50) and ρ 320-1. **ἄνακτας** *codd.*: maybe Q. got the scribes he deserved, though his audience presumably savoured this kind of vapid generalisation, cf. on 388.

344

invites comparison with E 94 οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες/. **τοὔνεκ' ἄρ'**: 6x in Q.; also A 96, ν 194; Hes. *Op.* 49; *Or. Sib.* 3.96, 8.483. **ἔκτοθι μίμνον**: 284n.

345f.

A short description of arrival and landing procedures based on various scenes in Homer, who treats the motif with differing degrees of elaboration, cf. Arend 79f. with *Taf.* 5 *Schem.* 9. 345: the journey is normally disposed of quickly, Arend 86 (θοῶς: cf. γ 176 ὦκα); ἀφίκοντο: cf. ἵκοντο A 484 π 324 al.—346: εὐνάς κτλ.: A 436f. = ο 498f. ἐκ δ' εὐνὰς ἔβαλον κατὰ δὲ πρυμνήσι' ἔδησαν / ἐκ δὲ καὶ αὐτοὶ βαῖνον, cf. ν 116 ἐκ νηὸς βάντες and the n. ad loc.—347: ἐσσυμένως: cf. καρπαλίμως in A 435, ο 496.—348: αὐτοὶ δέ: cf. A 487.

345

οἱ...ἀφίκοντο: likewise Dion. Bass. F 16 / οἱ δὲ θοῶς προγένοντο, cf. x. 256 ἀφίκοντο θοῶς, v. 453 / ἡ δὲ θοῶς ἵκανε ποτὶ..., and ο 216, 447. / οἱ δὲ θοῶς also Theoc. 22.76 (~ [Orph.] *A.* 444, 562); Opp. *Hal.* 3.557 + 4; iii. 705, xiv. 329, 488. **πρὸς ἠιόνας Τενέδοιο**: 131n. Cf. 278. The Greeks' destination is Tenedos in *Il. Parv.* 232, *Il. Pers.* 254, and nearly always in later accounts: Virg. *A.* 2.21f. (*est in conspectu Tenedos,* no doubt from an ἔστι δέ τις prototype) ~ Hyg. 108; [Apollod.] 5.14 etc.; Triph. 217; Tz. *Posth.* 680 cf. id. on Lyc. 930fin. In Lyc. 346f. the armada goes to Tenedos *and* Calydnae (for the recherché point see the passages in Ebeling s. Καλύδναι), in Dictys 5.12 *ad Sigeum secedunt,* a version perhaps connected in some way with the story of Sinon's signal from Achilles' tomb there (mentioned id. 5.15).

346

εὐνὰς...ἔβαλον: cf. ι 137 εὐνὰς βαλέειν; A.R. 4.1713 / ἔνθ' εὐνὰς ἐβάλοντο ~ Call. (?) F 727. **κατὰ βένθεος**: here only, but κατὰ βένθος 6x in Q. and (e.g.) Σ 38, 49; A.R. 4.966; Procl. *H.* 3.3. **ἐκ δ' ἔβαν αὐτοί**: Γ 113, γ 11, δ 785; again in [Orph.] *A.* 636.

347-8

Similar sequences in vii. 372-3 ἂν' αὐτοὶ ἔβαν· τοὶ δ' ἔκτοθι πείσματ' ἔλυσαν / εὐνάς θ', ix. 435-6 / πείσμαθ' ὁμῶς εὐνῇσιν.. ἄειραν / ἔκτοθεν ἐγκονέοντες, xiv. 371-2 νηῶν πείσματ' ἔλυσαν ἀπὸ χθονὸς ἠδὲ καὶ εὐνάς / ἐσσυμένως ἀνάειραν. For πείσματ' ἔδησαν / cf. A.R. 4.523 (~ x 96); for ἠιόνων A.R. 4.661-2 ἐκ δ' ἄρα νηός / πείσματ' ἐπ' ἠιόνων..βάλον, 903-4 οἱ δ' ἀπὸ νηός / ἤδη πείσματ' ἔμελλον ἐπ' ἠιόνεσσι βαλέσθαι ~ Colluth. 228-9 ἐπ' ἠιόνεσσι βαλόντες / πείσματα νηὸς ἔδησαν.

348

παρ' αὐτόθι μίμνον: Homer uses αὐτόθι with μίμνειν (ζ 245 etc.), and cf. Ψ 163 παρ' αὖθι μένον, though A.R. (2.528-9) may have read there καταῦθι, as does a Ptolemaic papyrus (West *PP* 180). παρ' αὐτόθι (or rather παραυτόθι) again at vi. 440, vii. 437 (both with κεῖτο, cf. κατ' αὐτόθι at iii. 376, where Y has -όφι, see Allen on N 42, Ψ 147, 640). *μίμνον ἕκηλοι*: ἕκηλος = 'inactive' (cf. Gow on [Theoc.] 25.100), keeping quiet and doing nothing that might give the game away. For the clausula cf. A.R. 3.176 μίμνεθ' ἕκηλοι /; with μίμνειν also S. *OC* 1039 ~ A.R. 1.303-4; with μένειν O 194-5, [Orph.] F 135.5; εὔκηλ. + μίμν.: Opp. *Hal.* 1.408, 597.

349

δέγμενοι ὁππότε: Σ 523-4 σκοποὶ ἥατο../ δέγμενοι ὁππότε..ἰδοίατο... *ἐελδομένοισι φανείη*: so xiv. 62 (φαάνθη) = A.R. 2.1285; H 7 (φανήτην); orac. in *AppAnth.* 264.17, p. 520 (φανεῖται).

350

δηίων σχεδόν: vii. 495 δηίων δὲ μάλα σχεδόν. *ἄλλοτε μέν που*: only in Q. (8x; ...ὁτὲ δ' ix. 116, x. 267). Archaic epic offers ἄλλοτε μέν τε /(Φ 464), ...γάρ/(Hes. *Th.* 830). There is a general resemblance here to A.R. 3.766-7 ἄλλοτε μέν....ἄλλοτε δ' οὔτι, καταφθεῖσθαι δὲ... *που*: 'I suppose'; the poet intervenes (Vian*); cf. on 449.

351

φθεῖσθαι οἰόμενοι: for the form cf. v. 450 / κεῖσθαι οἰόμενος, and for the expression Homer's οἰόμενος -ον θανέεσθαι /(Δ 12 al.; -οις Theoc. 22.18). *φθεῖσθαι*: so *codd.* iii. 17, xiii. 230. For -ει- not -ι- in Homer see Jacobsohn 99f., Wackernagel 75f.; Ptolemaic papyri give -ει- at Λ 821, κ 51, υ 67 (West, *PP* 114, 252, 276); for A.R. see Vian, Budé I, p. lxxvi. *ὁτὲ δ'*: cf. Λ 566, 568 ἄλλοτε μέν....ὁτὲ δ'...; A.R. 3.1022-3; Nic. *Ther.* 288; iii. 432-3, vii. 150, ix. 239; 350n. *ἱερὸν ἄστυ*: 235n. For ἱερός of Troy in Homer cf. Defradas, *RPh* 29, 1955, 209; Wülfing-v. Martitz, *Glotta* 38, 1960, 278f. *ἄστυ δαΐξαι*: cf. xiv. 71 δεδαϊγμένον ἄστυ /; A. *Suppl.* 680 πόλιν δαΐζων ~ i. 196 ἀδάϊκτος..πτόλις. For xii. 351 and i. 196 a parallel pattern is afforded by S. *OC* 1319 ἄστυ δῃώσειν ~ id. 1533 ἀδῇον...πόλιν, cf. Wackernagel 171.

352

καὶ...ἐλπομένοισιν: iii. 479 / καὶ τὰ μὲν ἐλπομένῳ. Cf. in general μ 311

and later Nonn. 29.323. ἐπήλυθεν Ἠριγένεια: cf. [Orph.] *A.* 1185 ἐπήιεν Ἠρ./~ χ 197-8 Ἠρ....ἐπερχομένη; *hDem.* 51 οἱ ἐπήλυθε..Ἠώς/.

353-359

The Trojans emerge and pour round the Horse.

Virg. *A.* 2.25f.

> *nos abiisse rati et vento petiisse Mycenas.*
> *ergo omnis longo solvit se Teucria luctu:*
> *panduntur portae, iuvat ire et Dorica castra*
> *desertosque videre locos litusque relictum:*
> *hic Dolopum manus, hic saevus tendebat Achilles;*
> *classibus hic locus, hic acie certare solebant.*
> *pars stupet innuptae donum exitiale Minervae*
> *et molem mirantur equi.....*

This is a scene which those who favour Virgilian influence in Q. are fond of invoking. They are easily satisfied. Of Triph. Heinze remarked (81): 'wenn er Virgil kannte, hat er ihn sicher nicht geliebt'—and this might be applied with even greater force to Q. It would be difficult indeed to imagine how these two passages could be more unlike each other, whether in structure or in content. If it is true to say that V.'s account resembles the situation outlined in [Apollod.] 5.16 ἔρημον οἱ Τρῶες τὸ τῶν Ἑλλήνων στρατόπεδον θεασάμενοι καὶ νομίσαντες αὐτοὺς πεφευγέναι (cf. also *Il. Parv.* 233f.), his style is far removed from that of a 'guidebook', whereas Q. tells his story in the manner of a crude summarizer (cf. 'they spotted...they spotted...they spotted' 353, 358, 360). He does, to be sure, share as many as three details with V., but details which are traditional: (i) 356, delight: Petr. 17; [Apollod.] 5.16; Dictys 5.11; Triph. 243f. (ii) 358-9, the Trojans pour around the Horse: Triph. 248f., with a simile now known to be derived from Stesich. *Il. Pers.* (*SLG* 88ii.19f.; pap.*s.* ii-iii). (iii) 359, the Horse is enormous. Its size is of course often referred to (e.g. Virg. *A.* 2.15, 150 [where see Austin], 185 ~ Sen. *Ag.* 627 *a*, Hyg. 108; Triph. 58, 104) and Q. is working with traditional phraseology: Dio Chrys. *Or.* 11.123 ὁ...ἵππος ὑπὸ τῶν Ἀχαιῶν ἐτελέσθη, μέγα ἔργον.

Details not found in V.: (a) (i) 352, time-reference: cf. [Apollod.] 5.16, Triph. 235f., Tz. *Posth.* 684. (ii) 354, smoke: 337n. (b) (i) 354-5, 'they no longer saw the ships' must be a traditional feature: cf., from the Trojan point of view, Petr. 11 *pulsas mille credidimus rates* (Eumolpus throws in the canonical number to show off); 'death-bringing ships' could also be: it is based on B 303f. (~ Cic. *Div.* 2.63, the Greek fleet at Aulis), cf. Enn. *Alex-*

andr. 17.43f. (fleet arriving at Troy). (ii) 357: V. makes his Trojans wide-eyed and innocent, as had Euripides before him (*Tr.* 521f., a remarkable description of ἄτη running riot). Q.'s Trojans come armed, because they are *still* afraid: perhaps a traditional detail, cf. 'fear' in Sen. *Ag.* 638, Petr. 17-18. Q. seems to be recalling A.R. 1.633f., the emergence of the Lemnian women from their city: ὅτ'...ἴδον...δήια τεύχεα δῦσαι ἐς αἰγιαλὸν προχέοντο....τοῖόν σφιν ἐπὶ δέος ἠωρεῖτο.

A notable Virgilian detail (cf. Petr. 15f., and E. *Tr.* 532; Dictys 5.11; Triph. 238), the emergence from the city-gates, finds no place in Q.

353

Τρῶες δ' εἰσενόησαν: ix. 267 / Τρῶας δ' εἰσενόησεν; cf. 464 infr. **ἐπ' ἠόσιν Ἑλλησπόντου**: 131n.

354

καπνὸν..ἀίσσοντα: cf. x 99 / καπνὸν δ'..ὁρῶμεν ἀπὸ χθονὸς ἀίσσοντα/, [Orph.]*L.* 486 / καπνὸν...ἀναίσσοντα; α 58 (~ Pall. *AP.* 9.395.3) καπνὸν ἀποθρῴσκοντα νοῆσαι/. **δι' ἠέρος**: Ξ 288 and often thereafter. For the association of καπνός with ἀήρ cf. iii. 715, x. 194; for ἀίσσοντα iii. 708 δι' ἠέρος (v.l. αἰθέρος) ἀίσσοντα/(xiii. 105 ἀίσσοντα δι' αἰθέρος) after A.R. 2.1033-4 ἀίσσοντα /...δι' ἠέρος, 3.1379 δι' ἠέρος ἀίξαντα /.

355

σφιν ἔνειχαν = v.l. δ 784; cf. Triph. 290 σε νῆες ἔνειχαν/. **ἔνειχαν..ὄλεθρον**: cf. i. 14, x. 352. **ἀφ' Ἑλλάδος**: so iii. 785 /νῆες..τὰς ἦγον ἀφ' Ἑλλάδος; cf. A.R. 2.1141 al. **αἰνὸν ὄλεθρον**: ix. 338. I have not come across this combination outside Q., who has it 10x (infr. 418 = 6x).

356

ἐπέδραμον αἰγιαλοῖσι: an identical clausula in Opp. *Hal.* 1.246.

357

τεύχε' ἐφεσσάμενοι: Ψ 803 / τεύχεα ἑσσαμένω. **ἔτι...θυμόν**: ix. 273 δέος ἄμπεχε Τρῶας/; cf. 466n. For γὰρ δέος...cf. P 625, *hAp.* 447, vi. 600, ix. 7 etc. In Homer δέος is often said to take hold of you, cf. Gruber 27. **ἄμπεχε θυμόν**: cf. ι 295 ἔχε θυμόν /. ἄμπεχε is Vian's correction for ἄμφ-. Erbse (566f.) argues that ἄμπεχε, offered by *codd.* in only five places (ix. 394, xi. 30, 47, 436, xiv. 387) is *lectio facilior*; for ἄμφ- he compares A.R. 1.324 ἀμφέχετο, B 41 ἀμφέχυτο, Ψ 79 ἀμφέχανε. The relevance of the

last two is hard to discern; in A.R. a papyrus (Π² in Vian) now offers ἀμπέχετ', cf. the note of Henrichs in *ZPE* 1, 1967, 114. ἄμφ- is not impossible, but it seems better to read the 'epic' form, particularly as in Opp. *Hal.* 5.512, the possible model for this hard-worked word in Q., we read τοῖόν μιν ἀμήχανον ἄμπεχε πένθος/.

358

εὔξοον: 224n. **ἀμφὶ δ' ἄρ' αὐτῷ**: 16x in Q. Cf. Γ 362 (but the reading was disputed in antiquity), Λ 473v.l., Ξ 447; Opp. *Hal.* 3.287, 4.440; Nonn. *Met.* 7.46 (con. Ludwich, right surely), *D.* 6.84, 10.400, 37.233.

359

θάμβεον ἑσταότες: so ii. 502 ἐθάμβεον ἑστηυῖαι/. Cf. B 320 ἡμεῖς δ' ἑσταότες θαυμάζομεν οἷον ἐτύχθη, Ω 394. **μάλα...ἔργον**: 244n. For μέγα ἔργον of a physical object cf. e.g. H 444 / θηεῦντο μέγα ἔργον (the Achaean wall); Bissinger 201f., 208. **ἔργον ἐτύχθη** = Δ 470; again in Gr. Naz. 1286.7; [Apolin.] 79.32, 36.

360-388

Sinon faces the Trojans

The ground is prepared for the confrontation in 32-45, 238-259. Subsequent mentions: 389f., 418f., xiii. 21f., 30f., xiv. 107f.

The Sinon and Laocoon episodes in Q. raise the question: did Q. use Virgil?[51] It may be said at once that direct imitation is out of the question,

---

[51] Greeks and Romans.

For Q. the bibliographies in Vian, *Rech.* 95f.; V. Buchheit, *Vergil über die Sendung Roms*, Heidelberg 1963, 193f.; Leone, *Vichiana* 5, 1968, 59f. (an article of no independent worth) should be sufficient to satisfy the most demanding appetite. For the now fashionable trio Q.-Triph.-Nonn. consult D'Ippolito, *Studi Nonniani*, Palermo 1964, 69f.; Cameron, *Historia* 14, 1965, 494f. and *Claudian*, Oxford 1970, 20; J. Diggle, *Euripides' Phaethon*, 199. Within the limits of the present commentary I must content myself with a detailed examination of the Sinon and Laocoon episodes and leave consideration of other alleged borrowings for another occasion. [Tempest in xiv: see now L. J. Tarrant, *Seneca: Agamemnon*, Cambridge 1976, 22f., who comes out against Senecan influence: characteristic Senecan *colores* are absent in Q.].—I mention Triph. from time to time in the commentary. This strange poem is in urgent need of reexamination: papers such as Cesareo's (see my bibliography) are shameless specimens of the purely assertive approach and the sloppiness which dog the whole topic.—D'Ippolito has argued strongly and eloquently for Nonnian use of Ovid's *Metamorphoses*. But we should not lie back in comfortable security: it is easy to laugh at a putative 'Hellenistic source' (so Diggle, above) but not so easy to shake off the plain fact that Hellenistic mannerisms assail the reader at every turn (cf. Lloyd-Jones, *CR* n.s. 21, 1971, 345; for some instructive Hellenistic models in Nonnos see now the excellent paper of Hollis, *CQ* n.s. 26, 1976, 142f.).

unless Q. had a remarkably stubborn temperament—so stubborn that, having scanned what V. had to say on the building of the Horse, on Sinon, on Laocoon, on the introduction of the Horse, he promptly forgot or ignored almost every memorable detail and instead contented himself with reflecting, not always with precision, and sometimes in a spirit of blatant contradiction, the underlying structure, preferring to go elsewhere for a large variety of key elements in the saga. Failure to exploit Virgilian details cannot always—indeed cannot very often—be explained by a lust for concision, and it will not do to shake off solid discrepancies by adopting rhetorical poses of the kind found e.g. in Kehmptzow (p. 52): '*quid autem? Nonne licuit Quinto, quae legerat apud Vergilium, examinare et nonnulla mutare?*' Those who insist that Q. is indebted to V. must content themselves with something far short of an *Aeneid*; a summary (and a drastically contaminated one), a pictorial representation maybe, a work drained of poetic vitality. If our poem seems remote (how remote, we shall presently see) from V. now, it is as certain as anything can be that if we were able to view V. even to a slight degree in relation to his Greek and Roman forerunners it could be housed, securely and irrevocably, in an alien world.

The following four sections deal with major categories of the Sinon-story. Other details will be dealt with from time to time in their respective places.

It is noteworthy that even ardent supporters of Ovidian borrowing appear to feel themselves bound to keep the alleged borrowing within strictly defined limits: cf. e.g. Keydell, *Gnomon* 38, 1966, 26f.

If one may state with confidence that, e.g., Melinno's *Hymn to Rome* owes nothing to Roman poets (Usener, *RhM* 55, 1900, 290 *et al.*; R. Mellor, ΘΕΑ 'ΡΩΜΗ [*Hypomnem.* 42], Göttingen 1975, 121f.) or that Musaeus was not indebted to Ovid in the slightest degree for his highly divergent (and flat) account of Hero and Leander (Kost, *Einleitung* to Musae., p. 21), a major area still largely unexplored from this point of view is the Greek epigram: *GPh* in particular is in need of thorough investigation, cf. Griffiths, *JHS* 90, 1970, 217. On Crinagoras see Keydell, *Gnomon* 43, 1971, 679, on others id. *Hermes* 80, 1952, 497f.—Cyrus *AP* 9.136 ~ Virg. (?): Luck, *Gnomon* 33, 1961, 781.—Agathias & co.: Agath. *AP* 7.612 ~ Martial 11.13 (?): Weinreich, *SHAW* i. 1944-8, 71: ctr. Averil Cameron, *Agathias*, Oxford 1970, 23.1, Alan Cameron, *Porphyrius the Charioteer*, Oxford 1973, 88.1; Paul. Sil. *AP* 5.275 ~ Prop. 1.3 (?): E. Schulz-Vanheyden, *Properz und das griech. Epigramm*, Diss. Münster 1969, 156f., Kenney *CR* n.s. 22, 1972, 111: ctr. Averil Cameron, *JHS* 86, 1966, 211; Lyne, *PCPhS* 196, 1970, 60.2, Skutsch, *CQ* n.s. 23, 1973, 317. The above is a representative collection. It seems unrealistic to hope for any solid advances until someone takes the step of first clearing the ground by draining, on the widest possible basis, his chosen epigrammatist of what is demonstrably Greek, and then examining any residue there might be in the light of a systematic reading of most categories of Roman verse.—Nonnos *poeta doctus*: see now Vian, *Prometheus* 4, 1978, 157f. Of course we must as often as not be viewing through a cloud: Nonnos had more Hellenistic material (original or derivative) at his disposal than do we.

§1. Sinon's role in the story of the Horse[52].

(a) He is left behind to give a fire-signal to the Greeks: *Il. Pers.* 252f. cf. Sud.s. πυρεῖον; Lyc. 344f.; Pl. *Ba.* 937f.; [Apollod.] 5.19; Dictys 5.12; for details see Austin on Virg. *A.* 2.256. One may note that Q.'s version of the signal (xiii. 23f., Sinon fearfully sends up a flare *inside* the city) cannot be paralleled with any certainty: *Il. Parv.* is *not* precise; nor is Dictys, *pace* Austin loc. cit.

(b) Sinon confronts the Trojans before the Horse is admitted: so Q., cf. Virg. *A.* 2.57f. (~ Petr. 13f., [Hyg. 108], Sid. *Carm.* 9.126f.); Triph. 258f., sim. Palaeph. 16; Tz. *Posth.* 680f.[53] Q. is alone in making Sinon give no reason why the Trojans should admit the Horse: see §2.

§2. The character of Sinon.

(a) 'Bei Virgil liegt alles Gewicht auf der meineidigen Listigkeit des Sinon, bei Quintus auf seiner Festigkeit, die ihn trotz aller Qualen auf seiner Aussage beharren lässt', Heinze 66. Q.'s Sinon does not take the trouble to give the Trojans reasons for admitting the Horse (see §1 (b)). That is not his function. The question of admission poses no problem: Odysseus automatically assumes that the Trojans will admit it (40f.) and

[52] In what follows we must leave aside Sophocles' *Sinon*, about which we know next to nothing; and *Il. Parv.*: evidence for Sinon's activities is ultimately based solely on *Tab. Il.*, for the passage of Aristotle's *Poetics* which mentions a *Sinon* based on *Il. Parv.* (1459b4f.) cannot possibly be genuine (see Lucas ad loc.) and it is in any case by no means clear that actual plays are referred to (cf. Baldry, *CQ* n.s. 4, 1954, 152). Tz. on Lyc. 344 is the poorest kind of testimony to invoke: 'the Trojans were taken in by Sinon, admitted the Horse, feasted, and fell asleep: and Sinon φρυκτὸν ὑποδείξας τοῖς Ἕλλησιν ὡς ὁ Λέσχης φησὶν ἡνίκα νὺξ μὲν ἔην μέσση κτλ.'. The whole note on 344 is a jumble (e.g., line 14, where a verse of Triph.'s is interjected, closely followed by a paraphrase of Lyc.'s text), and the citation of Lesches' famous line (see *Il. Parv.* F 12 Allen), which Tz. was bound to mention, and which he had used twice himself in his own gruesome *Posthomerica*, is no proof at all that the moon was mentioned by Lesches *in connexion with* Sinon (ctr. Tz. *Posth.* 720f.)—far less that Sinon had previously fooled the Trojans. It is well known that *Tab. Il.* is not by any means accurate in all that it portrays (cf. C. M. Bowra, *Greek Lyric Poetry*, Oxford 1961², 106), and against its testimony may be set the fact that the summary of *Il. Parv.* fails to mention these alleged activities prior to the Horse's entry. It reads (233f.): οἱ δὲ Τρῶες τῶν κακῶν ὑπολαβόντες ἀπηλλάχθαι τόν τε δούρειον ἵππον εἰς τὴν πόλιν εἰσδέχονται, which reminds one most of all of the picture painted in E. *Tr.* 521f.: Sinon does not appear; the people of Troy almost will the Horse to enter, exclaiming ἴτ' ὦ πεπαυμένοι πόνων... Indeed, in *Il. Parv.* Sinon's rôle had been assumed already by Odysseus, who penetrated the city and arranged its capture (226) with Helen (224f., cf. schol. θ 256). The 'conference' must surely have settled the problem of the flare: Helen lights a flare in Virg. *A.* 6.518f., Triph. 512f. (the ineptitude of the latter in assigning an identical task to Sinon is wholly characteristic).—Vian* however does not share my scepticism about the worth of *Tab. Il.*

[53] Perhaps Liv. Andr. should be added: cf. below, §3 (b) (ii).

house it in their own acropolis (236f.), provided that Sinon does not weaken. What Sinon must do is *go on maintaining* (39)[54], whatever torture might be imposed, that the Horse was built in honour of Pallas (37f.), and this he does, with the flourish that he himself was saved by the Horse from the murderous Greeks (384f.). Odysseus does not want an orator but a brave hero (32f. ~ 238 cf. 253f.), a martyr if need be (cf. 251f.), who will steel himself to any torture (34f. ~ 239, cf. 249f., 365f.). The keynote of the scene is endurance, note esp. 388, a 'comment' from the poet, and xiv. 107f., where the Greeks marvel at Sinon's endurance in the face of a savage foe. Sinon's deceitfulness is mentioned of course (364, 374, 387, cf. 390), but the sequence of 387f. shows clearly and unequivocally how submerged the motif is: ctr., e.g., Virg. *A.* 2.152f.[55]

(b) 'Sinon the beggar'. It has often been noted[56] (see Euph. *CA* 69) that the description of Sinon in *Il. Pers.* 253 πρότερον εἰσεληλυθὼς προσποίητος is reminiscent of the πτωχεία of Odysseus recounted in δ 243 f. (cf. also *Il. Parv.* 224f.). What one would expect in an epic, as opposed to a tragic ~ Virgilian account of Sinon is a reflection of this 'doublet' aspect. Sinon should look and behave like a beggared Odysseus. And so he does.

In *Od.* δ Odysseus, self-mutilated (cf. Triph.; Tz. on Lyc. 344) penetrated Troy in disguise. He is cited by Helen as an example of endurance (see §2 (a)): 242 ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνήρ...[57] Helen's story has affinities with that of Q. (δ 242 καρτερὸς ἀνήρ ~ 388; δ 251 καί μιν ἀνηρώτων ~ 361; δ 251 κερδοσύνῃ ~ 387) and of Triph. (δ 244 ~ 219 cf. 275, 276 ~ Q. v. 279; δ 253 cf. 305). Triph.'s version of Sinon's escapade bears marked resemblances to Lycophron's account of the enduring (cf. 775, 777) Odysseus' πτωχεία (where Odysseus deceived king Priam, 785; Triph. 219 ~ 783; Triph. 227 etc. ~ 785; Triph. 260 ~ 783). The concept of Ὀδυσσεὺς αὐτόμολος in this connexion (see Robert 1232) is reflected in Sinon αὐτόμολος at Palaeph. 16.

Further: Q.'s Sinon bears the stamp of the Odyssean hero's assumed role of beggar when he returns home to tell various fictitious tales prior to slaughtering the suitors: see the notes on 41, 365-6, 367 (note portions of *Od.* in which this mode of punishment is mentioned), 371, 374 [σ 51, φ

---

[54] Cf. Vian, *Notice* 74.

[55] 'Vergil seems to find in Sinon a kind of *Punica fides*', Knight 69; cf. Jones, *CJ* 61, 1965, 128. Robertson, *GRBS* 11, 1970, 25 labels Sinon an 'anti-hero', by which he is referring, one hopes, to V.'s Sinon.

[56] See e.g. Robert 1232; Ter Vrught-Lentz, *Mnemosyne* 4.20, 1967, 168.3.

[57] The schol.'s description (on 245) of Odysseus as πληγὰς καρτερήσας ὑπὲρ τῶν κοινῇ συμφερόντων might well be applied to our Sinon.

274], and add 368 ~ σ 222, xiii. 26 ~ τ 391. There are occasional traces of the beggar Odysseus in Triph. too, but they are less marked.

In the Greek, if not the Roman, tradition, Odysseus and Sinon are to all intents and purposes beggars in disguise, and can be thought of as identical twins: cf. xiv. 110f. with Christod. 173f. It is from this pool that both Q. and Triph. are fishing—only they catch rather different fish.

§3. Story-lines.

(a) The patterning of Sinon's confrontation with the Trojans is reminiscent of vi. 116f., the arrival of Eurypylus: cf. 116 ~ 353; 124, 131 ~ 358f.; 144f. ~ 421f.; 148f. ~ 361, 420; 184 ~ 248. The basic story-line is akin to that of K 194f.: - a spy must be sent into the Trojan camp; a council is convened (195f.); a courageous man is required (204f.) whose κλέος would reach heaven (213f.); he need not be of high social rank (237f.); Diomedes is joined by Odysseus for the μέγα ἔργον (282). Similarly K 299f.: - Hector asks for a Trojan volunteer (303 τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε...); he would win κῦδος (307); a silence (313f.), and Dolon volunteers.

(b) Q.'s Sinon is an epic type. The tragic background to Sinon's dazzling *tour de force* in V. is self-evident, even if his commentators generally give it no more than a passing glance. It is precisely the total absence of tragic texture in Q. that makes any confrontation with V.'s Sinon meaningless.

(i) The circumstances of Sinon's capture. V.'s Sinon is brought onto the scene by shepherds: 57f. *ecce* (: καὶ μήν)...*magno...clamore,* a detail which must go back ultimately to Sophocles. Trojan shepherds figure in the world of *Il.* (Δ 455) and are prominent in tragedy: in E. *Alexandr.* (Hypothesis, Coles 12) shepherds bring Paris bound before Priam; they operate an efficient messenger-service: cf. S. Ποιμένες; *Rhesus* 264f. In Accius' *Deiphobus* (F 3) <a messenger> reports: *nos continuo ferrum eripimus, manibus manicas* [~ *manicas A.* 2.146] *neximus, nos* presumably being helpers enlisted by the solitary fishermen (for the situation cf. E. *IT* 264f.) who detected Sinon, if, as seems likely, F 2 refers to this circumstance.

(ii) Sinon's complaints against Odysseus. It seems highly improbable that the statement in *Deiphobus* F 4 *ab infando homine, gnato Laerta, Ithacensi exsule, / qui neque amico amicus umquam gravis neque hosti hostis fuit* could have come from anyone but a Greek[58], and that the speaker is Sinon is sug-

[58] O. Ribbeck, *Die römische Tragödie im Zeitalter der Republik,* Leipzig 1875, 410f.

gested both by the language (cf. *infando A.* 2.84, 132; *Ithac[us]* 104, 122, 128) and by the presence of the theme of friendship (cf. *A.* 2.86, 93, 147f.; Triph. 286f.; and E. *Ph.* as paraphrased by Dio Chrys. *Or.* 59.6f.).[59] The accusations of Odysseus at *A.* 2.97f. could owe something to the enigmatic *Deiph.* F 5[60].

(iii) ?? Sinon's appeal to Priam (*A.* 2.141f. cf. Triph. 262f.). The fragment of Livius Andronicus' *Equos Troianos: da mihi hasce opes,/quas peto, quas precor,/porrige, opitula* looks to me like an appeal from Sinon[61]; possibly it is an appeal from Cassandra to Apollo (cf. Enn. *Trag.* 17.42, *cives ferte opem*), but it would seem rather overdrawn, even for such an excitable lady.

(iv) Calchas-Odysseus: see §4 (a) (ii).

(v) Narrative structure. The pauses in Sinon's four speeches are occupied with questioning first from the Trojans as a group (74f., 105f.) and finally from Priam himself (147f.). The layout of Sinon's exposition has been well compared[62] to that of a messenger-speech in tragedy, where a long exposition may be interrupted by questions either from a chorus or an individual (cf., for example, A. *Ag.* 503f.). One may note that Sinon's yarn is heralded by a declaration to the effect that he will 'tell the whole truth', just as in S..*El.* 679f. the paedagogus prefaces his fictions with τὸ πᾶν φράσω in reply to Clytemnestra's request for 'the truth'. The speech of 108f. in particular has a distinctly Greek feel to it.—

V. will have been indebted to the tragedy of his own culture, but the Sinon-episode scarcely conceals the breath of Hellas. His account is, naturally, pro-Trojan[63]. I suspect that this attitude was already at work in Sophocles, for any tragedy involving Sinon will ultimately be a tragedy for Troy and not for him: we are all familiar with the picture of a pall of doom enveloping an innocent Priam and his people, who are going to pay dearly for the ἄτη of a single individual. We are witnessing in V., I believe, a direct reflection of one of the deception scenes which Sophocles deploys with such unclouded brilliance[64].

---

[59] Cf. Heinze 9; Austin on *A.* 2.78. No doubt Accius' *Philocteta* is relevant here: but I cannot take seriously the contention of M. Wigodsky, *Vergil and Early Latin Poetry, Hermes Einzelschr.* 24, 1972, 88, that this play was 'Vergil's source for Sinon' *tout court*; cf. id. 95 for a curious mode of argumentation designed to discount direct Sophoclean influence.

[60] S. Stabryla, *Latin Tragedy in Virgil's Poetry,* Warsaw 1970, 94.

[61] So E. Fraenkel, *Plautinisches im Plautus,* Berlin 1922, 344.

[62] G. Highet, *The Speeches in Vergil's Aeneid,* Princeton 1972, 16f.

[63] That of Q. cannot be so called by any stretch of the imagination. Duckworth's arguments (78, 86) for the opposite point of view are little short of astonishing.

[64] Cf., on a more generalised level, Knight 56f.

(c) Triph.'s Sinon is a compromise: he is an epic beggar, willingly mutilated before facing the Trojans (see §2 (b)) and an orator—of sorts (see §4 (b)). It seems to me idle to speculate on the precise source(s) of the mutilation theme. [I find Ter Vrught-Lentz's contribution (op.cit. in fn. 56, 168f.) to the origins of Sinon's beating-up in Q. muddled and inconsistent: what is the connecting link between (i) Zopyrus (ii) Soph.'s Sinon (iii) Q.'s Sinon? The injuries of (i) [cf. Ov. *Fast.* 2.691f.] and (iii) are incurred in different circumstances, and did Sophocles need Herodotus to teach him about barbaric torture?]

§4. Sinon's lies.

(a) The fictions of Q. 375-386, curt and barren of solid detail, led Heinze (p. 67) to maintain, with less than his usual acumen, that Q. is giving the reader all the information at his diposal; Keydell (1931, 75) on the other hand argues that he is not telling us everything by any means; that, in fact, his speech is an inadequate summary of Sinon's utterances in *A.* 2—so inadequate, that it is unintelligible without reference to V. The similarities are undeniable; but they are no more than superficial.

(i) 375-6: *saepe fugam Danai Troia cupiere relicta/moliri et longo fessi discedere bello.* V.'s Sinon begins (his second speech) in a similar fashion, *A.* 2.108-9. Keydell's observation (280) that *fugam* finds an analogue in φέβονται and *longo...bello* in μακρῷ...πτολέμῳ commands instant assent. But—V.'s Sinon makes much of the point: the Greeks eagerly desired to return home on many an occasion, until at long last an opportunity was thrown their way. Q.'s Sinon speaks quite differently: the Greeks have taken to flight, he declares, roundly and obviously[65]: 'flight' is mentioned by [Apollod.] 5.16; Triph. 212[66], 237, 273, 299; Tz. Lyc. 340. When Triph.'s Sinon refers to it he does not even bother to offer a motive. The theme of war-weariness ~ flight is developed by Agamemnon in B 134f.

(ii) 377-8 Calchas, 379f. Odysseus. The circumstances surrounding the alleged activities of this duo do not properly tally. In Q. the Greeks built the Horse Κάλχαντος ἰότητι, and Sinon is taking his cue from Odysseus' earlier 'let us build the Horse Κάλχαντος βουλῇσι' (80f.); in V. Calchas' instruction (186) is issued on the basis of the long rigmarole about the theft

---

[65] For his language here cf. 375n.; iv. 34-5; Hector in *Rhesus* 53f.; and not least θ 500-502 ἐπὶ νηῶν / βάντες ἀπέπλεον.../ 'Αργεῖοι.

[66] For Cesareo (268) there is a 'corrispondenza sostanziale' between this verse and *A.* 2.25, 'φεύγειν = *abiisse*, καί = *et; vento petiisse...* con lieve variante è riprodotto da ἐλχέμεν ecc.' There are a further 69 pages, all in like vein.

of the Palladium (171f.). The demise of Q.'s Sinon was plotted by 'the Greeks' (380 ~ 35-6) spurred on by Odysseus (380), whereas in V. Odysseus and Calchas are said to be in collaboration to secure this end[67] (129). Unlike V., Q. does not exploit the common motif of the collaboration of these two individuals in sacrifice stories (e.g. E. *IT* 16f. ~ 24) but rather isolates Odysseus in the manner of E. *IA* 1362f. (Achilles says that Odysseus will be the ring-leader in seizing Iphigeneia for sacrifice) or *Hec.* 131f. (Odysseus presses the Greeks to sacrifice Polyxena[68]). Hunters of Virgilian imitations may look at Stat. *Ach.* 1.493f.; they will find poor pickings in Q.

(iii) 378-9: these lines are of the highest importance in any assessment of relations with V.; they have been very badly handled. 378-9 ~ 37-8 are generally held to correspond to the story of the theft of the Palladium in *A.* 2.183f.; and, by supporters of Virgilian influence, to constitute a ludicrously compressed reflection thereof[69]. τί ταῦτα πρὸς Κόϊντον; Q. says, twice, that Athene was angered Τρώων ὕπερ, that is to say, because the Trojans, under her care as tutelary goddess of the city, have been subjected to years of bloodshed[70]. The motif is not new: —

Dio Chrys. *Or.* 11.21, the Horse bears a dedicatory inscription: ἱλαστήριον 'Αχαιοὶ τῇ 'Αθηνᾷ τῇ 'Ιλιάδι, where the Horse's alleged function is, in Robert's words (230.1) *die beleidigte Stadtgöttin von Troia zu versöhnen.*

Cedrenus, *Hist. Comp.* §132, at the receiving end of the Romance tradition. This is how Sinon justifies the Horse:—

> τῷ ἱερῷ τῆς 'Αθηνᾶς ἀνατιθέασι Δαναοὶ τοῦτο, ὁμοῦ μὲν ἀπολογίαν ὑπὲρ ὧν εἰς τὴν πόλιν αὐτῆς ἠδίκησαν, ὁμοῦ δὲ καὶ δῶρον τοῦτο ὑπὲρ τῆς εἰς τὰς ἑαυτῶν πατρίδας σωτηρίας καὶ εἰς μνήμην αὐτῶν ἀφιεροῦν κεκρίκασι δεῖν.

That Athene is strictly pro-Greek is of no practical importance. Thus in Z 87f. it is perfectly natural for the Trojan women to worship Athene αἴ κ' ἐλεήσῃ / ἄστυ..., as she is, in the words of the worshipper, 'Αθηναίη ἐρυσίπτολι (305; one may recall that when Triph.'s Sinon exhorts the Trojans to admit the Horse he exclaims [302] ἄμμι δ' 'Αθηναίη ἐρυσίπτολις ἡγεμονεύοι[71]). Pindar (*Paean* 6.87f.) can even say 'what strife did Apollo engage in with Athene Πολιάς' for Troy's salvation.

---

[67] On this partnership see Pokrowsky, *CRASR* 7, 1930, 117f.

[68] Cf. Stanford, op. cit. in fn. 16, 111.

[69] Some stern criticism in Keydell, 1931, 75.

[70] See Bassett, *AJPh* 46, 1925, 244.1—but he made nothing of the point.

[71] It is just possible that ἐρυσίπτολις here is meant to be ambiguous; cf. Call. F 626 with Pfeiffer's note.

(iv) 379-82. In V. the Horse is claimed to be a dedicatory offering for a safe return (*A.* 2.17, a story elaborated and given Roman colouring by Sinon at 178f.), and the sacrifice of Sinon to secure good weather for a return is prompted by an involved account of how Apollo's oracle demanded human blood, citing as a precedent the sacrifice of Iphigeneia. The Horse in Q. has nothing to do with the return, which hinges solely upon Sinon's sacrifice (379f. ἀμφὶ δὲ νόστου...); and for their homecoming the Greeks must appeal to the gods of the sea, to appease the element in which they reside, just as the chorus in the closing words of Sophocles' *Philoctetes* appeal to the goddesses of the deep to ensure their safe return: Νύμφαις ἁλίαισιν ἐπευξάμενοι / νόστου σωτῆρας ἱκέσθαι. One may sacrifice animals for a safe voyage home (e.g. A.R. 4.1592f. ~ 1600): to make quite sure Odysseus, whom tradition credits with an undying lust for sacrifice, wants human blood.

(v) 382f.: Virg. *A.* 2.132f.

> *mihi sacra parari*
> *et salsae fruges et circum tempora vittae.*
> *eripui, fateor, leto me.....*

Roman sacrificial trappings in V., naturally: cf. the sacrifice in Sen. *Thy.* 685f. I cannot see any substance in Keydell's contention (1931, 75) that one would expect (if, that is, Q. had not been using V.) simply 'I escaped death'. For οὐλόχυται in connexion with human sacrifice cf. E. *IA* 955f. (Calchas will rue employing προχύτας χέρνιβάς τ' at Iphigeneia's sacrifice), id. 1111f.; for σπονδάς cf. xiv. 220.

383-4: if V.'s Sinon hesitates to confess that he ran away, Q.'s Sinon, with an entirely different attitude, gets wind of the plot (382) and promptly makes off, with the resourcefulness of an Odysseus: he darkly attributes his taking refuge at the Horse to the 'will of the immortals'.

384: no elaborate escape in Q.: Sinon just throws himself at the feet of the Horse, a holy and inviolable object.

There is a startling gap in Q.'s version: Sinon does not explain why he specifically was singled out for sacrifice. This is because, I believe, the whole speech is conceived very much as a 'rank and serial number' affair. For another explanation see Vian, *Notice* 75.

(b) Sinon's story in Triph. In this poem ἄτη runs riot, so maybe it does not matter very much what Sinon says. In fact, he is brief (and dangerously ambiguous, 297: for ἔγχος see Pfeiffer on Call. F 613) and counts on pure assertion, backed by a divine decree (θέσφατόν ἐστιν 297) which is presumably meant to represent an oracular utterance <from...?>. Sinon

is equipped with an official prediction in Palaeph. 16: φράζει αὐτοῖς κατὰ μαντείαν ὡς εἰ μὴ εἰσαγάγοιεν τὸν ἵππον....ὑποστρεφόντων Ἀχαιῶν κτλ.

360

ἀγχόθι δ' αὖτε: cf. ν 103, 347 / ἀ. δ' αὐτῆς. **δυσάμμορον**: hardly because he looks in sorry plight, as Sinon escaped from his alleged pursuers with ease (383), but because he is going to be subjected to torture. One may wonder whether Q. is not thinking rather at this juncture of a (self-) mutilated Sinon. In Virgil Sinon repeatedly labels himself *miser* (70, 79, 131) but the circumstances are of course wholly different.

361

καί μιν ἀνειρόμενοι: *hAp.* 50 (-νη). **Δαναῶν ὕπερ**: but A 444 ὑπὲρ Δαναῶν.

361-2

ἄλλοθεν ἄλλος /...περισταδόν: περισταδόν is a hapax Hom. (παραστ. Zen. Aristoph.), N 551-2 Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος / οὔταζον. Cf. here i. 794 λαοὶ δὲ π. ἄλλοθεν ἄλλοι /, x. 402 Τρῳαὶ καὶ Τρῶές με π. ἄλλοθεν ἄλλαι. The run περ. ἄλλοθεν ἄλλος / occurs also in Anon. epigr. *AppAnth.* 312.3, p. 343 (Christian); Gr. Naz. 768.37, 984.188 (ἄλλων id. 1457.79). For the -σταδόν element see Gow on Theoc. 2.68.—Virg. *A.* 2.63-4 *undique visendi studio Troiana iuventus/circumfusa ruit certantque inludere capto.* V.'s Trojans only mock, and any physical maltreatment Sinon may have undergone is perpetrated by the shepherds (57f.: back-stage Sophocles?). Keydell's answer to the discrepancy, 'jedoch fürchtet Sinon Schlimmeres (72, 103)' (p. 280) is no answer at all, ignoring as it does, among other things, an essential difference of approach in V.'s depiction of Sinon: he is, or pretends to be, nervous and shaken (cf. 67, 107); Q.'s Sinon is a featureless automaton, ready to take anything that is coming to him: see on 360-388, §2 (a).

362

μέσσον ἐκυκλώσαντο: D.P. 526 /Δῆλον ἐκυκλώσαντο, Nonn. *Met.* 4.148 + 2 /Χριστὸν ἐκ. This aor. med. (also viii. 376), first in [Hes.] F 150.28, is common in later verse. **ἐκυκλώσαντο περισταδόν**: cf. Gomperz's fine supplement in Call. F 260.14...μιν ἐκυκλώσαν]το περισταδόν (περιστατον Π), on which see H. Reinsch-Werner, *Callimachus Hesiodicus,* Berlin 1976, 252, [Apolin.] 117.19 /ἀμφ' ἐμὲ κυκλώσαντο περισταδόν (Golega 54), and earlier E. *Andr.* 1136-7 νιν περισταδὸν / κύκλῳ

κατεῖχον. **ἀμφὶ δὲ μύθοις**: Nonn. has the clausula ἀμφὶ δὲ -ῳ/(*Met.* 10.20, *D.* 7.106, 38.70). For the form cf. e.g. A.R. 3.1347-8 ἀμφὶ δ' ἑταῖροι / θάρσυνον μύθοισιν.

362-3

μύθοις / μειλιχίοις: cf. Z 343 (= [Orph.] *A.* 1147) μύθοισι προσηύδα μειλιχίοισι /, Bacch. 11.90 μύθοισι..μειλιχίοις. Much more often with ἔπεα (esp. Hom., A.R.), or with no substantive at all.

363

εἴροντο πάρος: ctr. A 553 πάρος...εἴρομαι (in the past, till now). **πάρος, μετέπειτα δ'**: cf. κ 519 λ 27 /πρῶτα (μελικρήτῳ), μετέπειτα δὲ (...οἴνῳ/), λ 640. Perhaps we are meant to detect deliberate avoidance of the Homeric pattern which would certainly have been a hackneyed one by Q.'s day:- **πρῶτον...**: Nic. *Alex.* 256; Nonn. 34.197; Anon. *AP* 9.452.5. **πρῶτος**: Nonn. 37.554. **πρῶτα**: Ep. Adesp. *CA* 9col.iv, 10; Ps.-Phoc. *Sent.* 8 = *Or. Sib.* 2.60, and orac. *AppAnth.* 159.2, p. 496, *OrGr.* 204.1 Hendess; [Opp.] *Cyn.* 1.485; Gr. Naz. 523.14, 559.496; Nonn. *Met.* 19.181. **πρώτιστα**: Man. 3.348; [Opp.] *Cyn.* 1.250-1; Gr. Naz. 605.346, 1543.12.

364

δολόφρονα: one of a host of words examined by A. W. James, *Studies in the Language of Oppian of Cilicia*, Amsterdam 1970, 74 through the medium of *LSJ*. It occurs in the following places: Asclep. *HE* 949; *GVI* 1515.3 (Sikinos, ii*a*); *Or. Sib.* 3.217; Oppians: James, s.v.; Nonn. *D.*: Peek, s.v.; [Apolin.] 11.5, 51.7; Max. 437. Earlier δολιόφρων (trag.). **δολόφρονα φῶτα**: cf. Nonn. 18.33 δολόφρονα φῶρα υ-x. **φῶτα δαίζον**: .similar clausulae in [Orph.] F 292.2 (-ονα φ. -εν); Nonn. 17.166 (-ων).

365

πολλὸν ἐπὶ χρόνον: 59n. **ὁ δ' ἔμπεδον** = O 683; Σ 158 (ἐπιειμένοι 157). For the association with μίμνειν cf. μ 161; A.R. 1.659-60. **ἠύτε πέτρη**: cf. ρ 463, O 618 cited below, and iv. 260 (-ην); Christod. 238 (-αι cf. Theoc. 22.49).

365-6

The imagery recalls ρ 463-4, Odysseus being maltreated by the suitors: ὁ δ' ἐστάθη ἠύτε πέτρη / ἔμπεδον (sim. O 618f.). Cf. too viii. 167f. (see Vian there); Arch. *GPh* 3682-3 ἔμπεδος ὥς τις ἐρίπνα /...ἔτλης (~ Q. 372); and

above all *hDion.* in *GDK* 56.21, 24 / ἔστη δ' ἀστεμφής, πέτρῃ ἴσος....θεινόμενος μένεν ἔμπεδον, οὐ[δ' ἀ]λέγισ[σεν/(~ Q. 371). One may discern a vague similarity between Q. 363 (μειλιχίοις), 364 (καὶ πολλὰ...), 365-6 and P 430-1, 434, 436. Knight, op. cit. on 261 above, seems to regard this passage as a 'verbal reminiscence' of Virg. *A.* 10.693f. (his whole list is a remarkably ill-assorted ragbag).

366

ἀτειρέα γυῖ': cf. Emped. F 86 (ὄμματα); A.R. 4.1375 (ὤμοις); i. 710, iv. 341 (χεῖρας); iv. 242 (κράατα). **ἐπιειμένος**: Homer uses this participle metaphorically with ἀναιδείην (cf. [Opp.] *Cyn.* 3.311) and ἀλκήν (cf. *OrGr.* 169.5 Hendess). Q. adapts the latter at i. 61, ii. 523, xiii. 219 (καταειμέν-), widens the field with vii. 363 / κάλλος...καταειμέναι, i. 19 + 3 ἐπιειμέν- εἶδος /, iii. 363 ἐπιειμένοι..φύζαν /, and tacks on a dative in i. 221 μένος καταειμένοι ὤμοις /(cf. the literal A.R. 3.45 [misinterpreted?]; *Or. Sib.* 3.389, 11.216, 12.38, 14.245; v. 504) which Castiglioni (45), against his own better judgement, tried to emend away. Vian* adds *Orac. Chald.* 2.1, 42.2, 115.2 des Places. **ὀψὲ δ' ἄρ'-κ** = iv. 224; cf. 290n.

366-7

αὐτοῦ / οὔαθ': but Λ 633 οὔατα δ' αὐτοῦ/; and the sense of οὔατα is different.

367

'Odyssean' punishment: σ 86 (Antinous to Irus: I will pack you off to Echetus) /ὅς κ' ἀπὸ ῥῖνα τάμῃσι καὶ οὔατα, φ 300-1 (Lapithae/Centaur Eurytion) ἀπ' οὔατα.../ῥῖνάς τ' ἀμήσαντες, χ 475-6 / τοῦ δ' (Melanthius) ἀπὸ μὲν ῥῖνάς τε καὶ οὔατα.../τάμνον. **ἀπὸ μελέων**: [Theoc.] 25.273; i. 746, viii. 288, x. 124. In Homer always[1] υ ἀπὸ μ., as elsewhere in Q. (i. 334 etc.).

368

ὅπως νημερτέα εἴπῃ: γ 19. Sinon has been talking all along, but his set speech is postponed in the interests of a simple existence and at the expense of realism: Vian, *Notice* 74.

369-70

'Where the Greeks had gone along with their ships—or alternatively the Horse—was it keeping <them> inside <its belly>' sounds awkward, but reflects in compressed form the two key questions constantly thrown at Sinon. Had the Greeks gone away on board ship? Or were they inside the

Horse? I can see little need for West's repunctuation (adopted by Vian), and no need at all for emendation (e.g. ἤ τί καὶ ἵππος Rhodomann; ἤ τινας ἵππος [*sic*] Erbse 567). Vian* agrees.

369

ὅππῃ ἔβαν: after Θ 229 / πῇ ἔβαν. **ἠὲ καὶ ἵππος**: similarly Ψ 609 ἠδὲ καὶ ἵππον /~ iii. 726 (-οι), iv. 86, x. 2 (-οις) = [Apolin.] 31.19.

370

ἐνθέμενος φρεσὶ κάρτος: so i. 139 μέγ' ἐνθεμένη φρεσὶ κάρτος /, i. 424 /-η φρ. κάρτος, cf. xi. 454. At xiv. 188 with θυμῷ (after Hom. κότον-μῦθον-χόλον ἔνθεο θυμῷ/).

371

A comparable line at i. 568 Αἴας δ' οὐκ ἀλέγιζεν 'Αμαζόνος, ἀλλ' ἄρα Τρώων. (At iii. 45 /τοὔνεκ' ἄρ' οὐκ ἀλέγιζε Q. recalls Λ 80 / τῶν μὲν ἄρ' οὐκ ἀλέγιζε). **λώβης...ἀεικέος**: cf. A.R. 1.816 / λώβην...ἀεικέα ~ Λ 142 ἀεικέα..λώβην/. The beggar Odysseus confronts suitors who indulge in /λώβης..θυμαλγέος (σ 347 υ 285). For ἀλέγ. cf. [Orph.] *L.* 421-2 χελαινῆς οὐκ ἀλεγίζων / λώβης..γὰρ... **ἀλλ' ἐνὶ θυμῷ**: μ 217 al., again in Nonn. 31.184, 34.14.

371-2

ἐνὶ θυμῷ / ἔτλη: cf. v. 212-3 οὐδέ τι θυμῷ / ἔτλης, viii. 260-1 ἀλλ' ἄγε θυμῷ / τλῆτε ~ Α 228 / τέτληκας θυμῷ.

372

καὶ πληγῇσι...περ: Sinon is tortured 'both with blows and in the fire'; Spitzner's ὑπὸ πληγῇσι does not merit discussion. Fire-torture is thrown in as an afterthought: Sinon had already considered the possibility in 249-50. **τειρόμενός περ**: ε 324, and so x. 284 -όν, x. 465, xii. 584 -η.

373

ἀργαλέως: 13-14n. **῞Ηρη γὰρ...**: cf. Φ 384.—This is the closest Hera comes in the poem to contact with a human, if the term contact can be applied to a mannered reference to the divine afflatus (for the notion see Richardson on *hDem.* 238). What led Q. to think of Hera at this point rather than Athene, the real driving-force behind the finale, I do not know. **ἐνέπνευσεν μέγα κάρτος**: see on 60-1, 266, and cf. Ι 254-5 κάρτος...'Αθηναίη τε καὶ ῞Ηρη/ δώσουσ'; ii. 458.

374

Comparable speech introductions in Virg. *A.* 2.107, 152f., Triph. 264, Tz. *Posth.* 690. **τοῖα δ' ἄρ' ἐν**: cf. η 132 / τοῖ' ἄρ' ἐν, and for τοῖα heralding a speech i. 99, xiv. 253; xiv. 184. A.R. has τοῖα..ἀγόρευεν/ at 1.350. **δ' ἄρ' ἐν μέσσοισι** = Σ 507, Υ 15; cf. 288 ~ A.R. 1.673. Q. is perhaps using A.R. 2.879 ἐνὶ μέσσοις ἀγόρευσεν /. **δολοφρονέων ἀγόρευεν**: for the form cf. B 322 θεοπροπέων ἀγόρευεν/, but closer still is [Hes.] F 76.8 δολο[φρονέων υυ-x, where a *verbum dicendi* is to be supplied. Homer has[1] υ δολοφρονέων μετέφη (σ 51 φ 274),[1] υ-έουσα προσηύδα (Ξ 197 al.).

375

brings to mind the Iliadic 'Αργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν (M 16) and 'Αργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης (B 159). **ὑπὲρ πόντοιο**: for ὑπὲρ πόντοιο (verb:) υ-x cf. v. 80 / νῆες δὲ...ὑπὲρ π. φέροντο/, and iii. 705 (φέρεσθαι), v. 90 (φέρεσχον), xiv. 466 (φέρεσθαι), 540 (φέροντο, Argives on homeward journey); A.R. 2.271 (φέροντο), 3.1113 (φέροιεν); Anon. epic. *GDK* 22.1*r*5; (Nonn. *D.* Περ. 7).

376

μακρῷ: cf. xiv. 117, 338. **ἀκηδήσαντες**: 'feel indifference', 'get sick and tired', cf. ἀκηδείῃ in A.R. 3.298 ('torpor') and Vian on x. 16. See next note. **καὶ ἀνίῃ**: Gr. Naz. 568.601, cf. η 192 καὶ ἀνίης /. ἀνίη denotes the physical discomfort and mental stress caused by protracted fighting at Troy (cf. in general the remarks of Giangrande, *CQ* n.s. 17, 1967, 89, and Lehrs 75). Q. or his source certainly had in mind the difficult B 291 (Odysseus of the threatened return home) ἀνιηθέντα νέεσθαι/—where schol. [291*d*] gloss ἀκηδιάσαντα.

377

ἰότητι: 6n. Perhaps here 'wishes', i.e. prompting, recommendation, on a par with 380 ἐννεσίῃς, though 'will' may strike the right note if Sinon is using the word with reference to Calchas as a 'holy man' to impress his audience. **δαΐφρονι Τριτογενείῃ**: i. 128 δαΐφρων Τριτογένεια /(Athene punisher of Penthesileia). The contexts of these passages (cf. Ov. *Met.* 2.752 [punishment of Aglauros] *dea bellica*) and of xi. 285 (/Παλλάδος...δαΐφρονος), xiv. 582-3 (-ων / Παλλάς) suggest 'warlike' and not 'sagacious' (on δαΐφρων ~ δαΐ / δαῆναι cf. Buttmann 1.189f.; Rank 95f.), for which Q. employs περίφρων (iii. 533, xi. 294; cf. Hes. *Th.* 894 περίφρονα τέκνα, one of whom is [895] Τριτογένεια) and the open εὔφρων (x.

353, xiii. 420). Q. applies δαΐφρων to a female also in i. 47 + 3, Penthesileia (so Triph. 35): 'He surely got it from some ancient source like the *Aethiopis*' (C. M. Bowra, *On Greek Margins*, Oxford 1970, 203): at any rate it is likely to be old (cf. in Roman verse *Martia, Mavortia, bellatrix*: see Carter, *Epithet. Deorum Lat.* s. *Penthesilea*, adding Sil. 8.429), even if archaic epic rarely uses the epithet of women (*hDem.* 359, cf. Eust. at ο 314; but choral lyric suggests wider applications: Pi. *P.* 9.84f. Alcmene; Bacch. 5.122f. Artemis, 5.137 Althaea).

378

ἵππον ἐτεκτήναντο: 28n. θεῆς χόλον: but δ 583 θεῶν χόλον. For the form θεῆς see on 112. χόλον..ἀλέωνται: Ο 223 ἀλευάμενος χόλον. ὄφρ' ἀλέωνται: cf. Υ 147.../ποίεον, ὄφρα...ἀλέαιτο /, but Call. provides a closer parallel: F 331 ἐπήλυσιν ὄφρ' ἀλέοιτο /.

379

πάγχυ κοτεσσαμένης: Ξ 143 οὔ πω μάλα πάγχυ θεοὶ..κοτέουσιν /. Τρώων ὕπερ: cf. 38. ἀμφὶ δὲ νόστου: A.R. 4.1333 (..θεαί) ἀμφὶ δὲ νόστῳ/.

381

δυσηχέος: 225n. If Sinon means that there was a specific problem of ἄπλοια (cf. Virg. *A.* 2.110f.) then he is being vague to the point of lunacy. ἄγχι θαλάσσης = Ι 43al.; also A.R. 1.553, Opp. *Hal.* 1.128, D.P. 178, 876, *AP* 14.115.3 = *OrGr.* 165 Hendess.

382

δαίμοσιν εἰναλίοις heads a pentam. in Antip. Sid. *HE* 509; cf. [Orph.] *A.* 343 /δαίμονας εἰναλίους and earlier E. *IA* 976 ἐναλίας δαίμονος. Much more often θεοί (cf. iii. 671, ix. 315-6). ἐμὲ δ' οὐ λάθον: after ι 281-2 ἐμὲ δ' οὐ λάθεν...,/ ἀλλά..., Ω 331 τὼ δ' οὐ λάθον. -ον, ἀλλ' ἀλεγεινάς = ix. 415.

383

σπονδάς τ' = Alex. Aet. *CA* 3.15, Opp. *Hal.* 5.563; Β 341, Δ 159 /σπονδαί τ'. οὐλοχύτας τε = γ 445, A.R. 1.409. μάλ' ἐσσυμένως: cf. A.R. 2.894; iv. 5 μάλ' ἐσσ. ἀναείρας /; [v.l. Ω 158, but poorly supported].

384

ἀθανάτων βουλῇσι: (-ιν) Hes. *Op.* 16 = ix. 303. παραὶ ποσὶ κάππεσον: cf. Ο 280 παραὶ ποσὶ κάππεσε θυμός /, and ix. 191, x. 272, 300.

385

καὶ...ἀναγκαίῃ: see 100n., and cf. Δ 300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι; β 110al. καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης/~ ii. 315 καὶ οὐκ ἐθέλων περ ἀνάγκῃ/; *GVI* 1672.2 (Chersonnese, iii-iv?) ὅν με καὶ οὐκ ἐθέλοντα μολεῖν ἠνάνκασεν ἄτη; Anon. encom. *GDK* 36.2.10 (v*p*) ἡ δὲ καὶ οὐκ ἐθέλουσ[α] τό[σ]ην ὑπέμεινεν [ἀ]νάγκην. Related types of intensification: ε 154-5; *hDem.* 124; [Mosch.] *Meg.* 114 (but the v.l. δηίσατο is found alluring by Giangrande, *CQ* n.s. 19, 1969, 183); Opp. *Hal.* 5.301-2; Eudoc. *Cypr.* 1.19-20; Musae. 226; Anon. *AP* 9.459.4-5.

386

The line resembles D.P. 454 ἁζόμενοι μεγάλοιο Διὸς γόνον Ἡρακλῆα. Cf. also Pampr. *GDK* 35.3.125 / ἁ[ζόμε]νοι μεγάλοιο...; A.R. 4.334 ἁζόμενοι κούρην Διός ~ A 21 /-οι Διὸς υἱόν. **μεγάλοιο Διός**: in this sedes M 241, *hHerm.* 10; 5x in Q., often elsewhere. For Ζεὺς μέγας father of Athene (cf. Z 304al.) see Bissinger 69. **Διὸς..κούρην**: for the form cf. E 875 ἄφρονα κούρην /, and i. 360 Διὸς κρατερόφρονι βουλῇ /(~ Paul. Sil. *Ecphr. Soph.* 960-1). But the expression is likely to be old: *IG* 1(2)503.1 (before 480 B.C.) Διὸς κρατερόφρ[ονι κόρει? παιδί?, sim. id. 393 (*c.* 550 B.C.), cf. A. E. Raubitschek, *Dedications from the Athenian Acropolis,* Cambridge Mass. 1949, nos. 50, 236. Do we have here a vestige of the dedicatory inscription on the Horse?—A commentary on Ibyc. (*PMG* 298) mentions κρατ]ερόφρ[ονι Πα]λ[λ]άδι.

387

ὣς φάτο κερδοσύνῃσι: cf. X 247 /ὣς φαμένη καὶ κερδοσύνῃ, v.l. ant. -υνῃς. The dat. plur. is rare: Gr. Naz. 536.184, Nonn. 32.2. **ἄλγεσι θυμόν**: this *iunctura* occurs in other parts of the verse at v. 459; Ω 568al., Thgn. *IEG* 1295, Lucill. *AP* 11.389.5, conj. iii. 643; in a dactylic run E. *Hipp.* 1114, ἀκήρατον ἄλγεσι θυμόν·

388

Gnomic elements of any substance rarely penetrate the narrative of Homer (E. Ahrens, *Gnomen in griechischen Dichtung,* Diss. Halle 1937, 9, 12-38) or of A.R. (cf. 1.82, 1035-6, 4.1165f., 1504; also the 'epyllion' [Theoc.] 25.67), but confront the reader of Q. at every turn from i. 73-4 onwards. Sententious verbiage (in the vein of late oratory and romance) is characteristic of Nonnos (*D.* 3.224f., 6.31-2, 56-7 etc.; cf. 42.325f., where a simile is supplanted by a series of generalisations), and of Musaeus (37, 92f., 131f., 164f., 198f.; cf. Kost, *Musae.* p. 31) and is carried to absurd

lengths in the 'Ομηρόκεντρα of Patricius /Eudocia. For the ἀνδρὸς / ἀνδρὶ γὰρ... sequence (see iii. 7f., v. 595f., xiv. 110f.), which formally resembles the gnomic γὰρ ἀνδρὸς... of drama (e.g. S. F 922.1, E.*Hec.* 844, *Ba.* 641; cf. also Thgn. *IEG* 658) cf. Naumach. *GDK* 29.18 ~ Gr. Naz. 1545.44.—Kehmptzow (20) sees Euripidean gnomologies as a major force in Q.: but E. *HF* 282f., 1227f. do not look *ad verba fere...sumpti* to me: nor do the other items in his list on pp. 19-20. **ἀνδρὸς..κρατεροῖο**: cf. Γ 429 al.; *GVI* 1260.2 (Bosporos, ii*a*); [Opp.] *Cyn.* 4.420; iv. 37. **κακὴν..ἀνάγκην**: not as common as one might have expected: A.R. 3.430; Theoc. 16.85; Anon. hex. (Orph.) *ap.* Merkelbach, *MH* 8, 1951, 8.1; [Apolin.] 56.7, 105.73. 'La loi cruelle de Nécessité' (Vian) suits the gnomic tone, but perhaps ἀνάγκη here is closer to 'duress', 'torture', cf. ἄλγεσι 387. **ὑποτλῆναι**: again iii. 571 κακὰς ὑποτλήσομ' ἀνίας /; v. 342; conj. xiv. 107 (-8: Sinon). Elsewhere only in epigrams: Paul. Sil. *AP* 5.246.5 [Viansino 68] ~ Agath. id. 5.302.6 [Vians. 54]; Anon. *APl.* 183.9.

389-417; 444-499

Laocoon

If Q. knew of Virgil's treatment of Sinon he did not make use of it in any way that could be called significant. So it is with the Laocoon episode. There are excellent discussions of Q.'s versions in Heinze 68f., Vian *Rech.* 64f. and *Notice* to xii, where a number of false scents are obliterated: these I shall not reiterate.

To the bewildering multiplicity of story-lines there may now be added *POxy.* 2812, a mangled commentary on a tragedy (?)[72]: p. 41, 21f. Apollo sent the snakes that killed <Laocoon's> son; 33f. Thymbraean Apollo sent snakes (these are named) which left Calydnae and devoured <Laocoon's> son ὑπὲρ βωμῶν.

It may be stated at the outset with absolute certainty that Q.'s source or ultimate source was a Hellenistic poem (or poems). The twelfth book prior to the appearance of Laocoon presents us with a profusion of Homeric motifs and is by and large Homeric in general texture. From 395 the linguistic 'register' changes sharply and dramatically and we are in the realm of Hellenistic poetry—as we are on other occasions: cf. e.g. iii. 554f. (lamentation-scene), vii. 336f. (id.), x. 438f. (flight of Oenone), and above all the treatment of Philoctetes in ix, which owes much to Nicander or to

---

[72] Certainly not S.'s *Laocoon*—unless we are dealing with a conglomerate.

didactic verse of a related type[73] (see Vian, *Notice* to ix, 177-8). This is obvious at a glance: curiously, nothing has been made of it hitherto. Lines 399f. are replete with the vocabulary and mannerisms (on which see Schneider, esp. 66f.) which we can now associate only with the didactic verse of Nicander, and with a number of other reflections of Hellenistic techniques and idiosyncrasies; so too are 447f., the snake-attack, and the subsequent lamentation scene. The individual details are recorded in the ensuing commentary. I make no apology for adverting to some Hellenistic mannerisms of a rudimentary nature: if the bulk of the literature on this topic is to be swept under the table it is as well to be sure that it will stay there.

But first, some eclectic observations on the four clear-cut stages of Q.'s version:—

§1. 389f. *Laocoon's party believe Sinon to be lying. Laocoon claims that the Horse is a trick and presses for its destruction*

Q. agrees with V. in his timing of Laocoon's intervention: the Horse is not in Troy as yet. But the circumstances of the intervention differ markedly. In V. the traditional debate (see below) is already raging when Laocoon appears with a flourish (40f.) to proclaim that the Horse is a trick, as one party of debaters had done already (35f.), and, more importantly, to violate the Horse with his lance (50f.), an act which explains his fate for the unwitting Trojans (229f.). Not only is all this detail absent in Q., but Laocoon is wholly integrated into the body of the debate. He and his party declared the Horse δόλον ἔμμεναι (392), cf. Tz. Lyc. 340, 'one party [prior to entry of Horse] προσδοκήσαντες δόλον εἶναι...', and Triph. 239f. Q.'s account of the situation may differ from that of [Apollod.] 5.17 in its location of the debate, but it agrees with it in making Laocoon (together with Cassandra) represent a body of opinion which presses for the destruction of the Horse.

Q. makes *all* the Trojans emerge from the city (356), and Laocoon is with them, heading one of the two opposing parties (390-1). V. initially gives the same impression in his account of the Trojan reaction to an abandoned shore (25f.), and there is a split into two groups: one accepts the Horse, the other suspects it. Next (40f.) comes Laocoon, *primus..ante omnis magna comitante caterva/...ab arce*: ctr. *primus...* in 32f. As Bethe has seen[74],

---

[73] Keydell (283) accepts use of Nicander but does his best to stave off other possible interests. Why should one? Q. lived in antiquity, and was not quite as starved as we are.

[74] *RhM* 46, 1891, 522f.

this sequence is not composed with a logician in mind: Laocoon is extracted from the general throng, appears *primus* from the citadel, and joins in the debate. His action is in fact suitable to a situation in which the Horse is already *inside* the city. V. is reflecting the <*Il. Pers.*—> [Apollod.] version wherein Laocoon acts side by side with Cassandra in urging the destruction of the Horse. His sudden incursion into an already electric situation is a masterly piece of dramatic writing; Q. treads a more conventional and a duller path[75].

For the debate over the Horse's admission or exclusion see Austin on *A.* 2.32, adding Stesich. *SLG* 88, Triph. 250f. Q.'s debate has shed many of the formal trappings. Of the various suggested methods of destruction Q. mentions (in connexion with Laocoon) only burning (cf. infr. 445, and *Il. Pers.* 243, [Apollod.] 5.17, Dio Chrys. *Or.* 11.128; Virg. *A.* 2.37). V.'s Laocoon does not consider fire. His celebrated spear-throw (50f.), which could well be one of a battery of reflections of Roman religious practice[76], has no place in Q. Keydell (280) ascribes the 'omission' to Q.'s fondness for concision. It may be allowed that V. fills four verses in describing the event; but if Tz. could accommodate the motif in the space of a single undistinguished line (*Posth.* 713), Q. could have done the same.

§2. 395f. *Athene intervenes and launches two attacks on Laocoon, who is blinded.*

The differences in the treatment of Laocoon's mode of punishment could not be more profound. In V. Laocoon and his two sons are killed by the snakes (212f.); in Q. Laocoon is blinded by Athene [Q. only] and the sons are killed. Q.'s description of the blinding bears deep imprints of Hellenistic language and technique: see above. If the popular suggestion[77] that the blinding of Laocoon[78], his threefold punishment (two distinct assaults on his person, and the slaughter of his children), and the group-lamentation at the sons' cenotaph all go back to Sophocles' play is right, they have in the course of their journey to Q. been processed by Hellenistic hands. It may be that the motif of the blinding took on a particular shape in this period under the influence of Callimachus'

---

[75] Kleinknecht's point that the *arx* constitutes a *Leitmotiv* in *A.*2 (p. 78.2) is very true: but this observation does not go any way towards removing the unnaturalness of this particular train of events.

[76] καταχοντισμὸς πρὸ τῆς πόλεως of the *Equus October*? See G. Dumézil, *Hommages à Marie Delcourt*, Coll. Latomus 114, Brussels 1970, 202f.

[77] See e.g. Kleinknecht 104.

[78] A precise clinical description would not be out of tune with Sophoclean methods: cf. Collinge, *BICS* 9, 1962, 46f.

memorable account of the blinding of Teiresias by Athene (*Lav. Pall*: 75 Τειρεσίας δ' ἔτι μῶνος ~ Q. 412 + 444; 79 χολωσαμένα ~ 396 κοτεσσαμένη; 82 ὄμματα νὺξ ἔλαβεν cf. 400f.; 89 οὐκ ἀέλιον πάλιν ὄψεαι cf. 499; 94f. μάτηρ μὲν γοερᾶν οἶτον ἀηδονίδων ἄγε... cf. 489f.). One may suspect also that the remarkable particularisation of Laocoon's symptoms—the onset of glaucoma (399-415n.)—was devised in the Hellenistic era by a poet who did not shrink from importing into mythological situations contemporary interest in human physiology, as did A.R. (3.761f.), to take the most striking example[79].

§3. 415f. *The Trojans feel pity but decide to admit the Horse*

Q.'s Sinon appears before Laocoon is mentioned: so Petr. 13f.[80] In V. Laocoon appears on the scene before Sinon is discovered and melts into the background to return later as a sacrificer (201f.). Indeed, V.'s Trojans believe Sinon (195f.) and seem ready to let the Horse in. Despite frequent claims to the contrary[81], Laocoon's death is not the *primary* cause of the Horse's admission. It may strengthen the case for it, but the real emphasis resides in Trojan observation that his fate is deserved (228f.)[82]. Q.'s Sinon exerts no such influence and Laocoon all but wins the day (395f.).

§4. 444f. *Laocoon persists: the Horse must be destroyed. Athene adds to the horror by sending snakes to kill Laocoon's sons. The father is powerless to help. The snakes depart, leaving father and mother to lament their fate.*

The slaughter of the sons looks at first sight superfluous, as the Horse is already admitted[83]. But there is motivation. Laocoon persists in urging his companions to *destroy* the Horse (444f.): true, they are afraid to do so, but there is still a potential threat, or, at the very least, hybristic behaviour in the face of two dire warnings is still very much in evidence. The death of his sons leaves him a broken man (484f.) and we hear no more of him. Laocoon's opposition to the Horse *inside* the city is reinforced later by that of Cassandra (525f.) and (as noted above) the duo appear in this capacity in the account of [Apollod.]; cf. Tz. *Posth.* 708f., where Cassandra is

---

79 On A.R. see Solmsen, *MH* 18, 1961, 195f.; in general: Erbse, *Hermes* 81, 1953, 189f.

80 But maybe this is not a serious parallel: Eumolpus could be hastily lumping together Sinon and Trojan folly [~ Virg. *A.* 2.54 *et al.*], throwing in the inscription for good measure, in order to get on to the *pièce de résistance*—Laocoon & sons.

81 E.g. Vian, *Rech.* 67; Austin *A.* 2, p. 94.

82 Cf. Heinze 69.

83 So Kleinknecht 105; Vian, *Notice* 76.

disposed of by Priam and Laocoon violates the Horse apparently [cf. 697 – 715] as it is being dragged into the city, so 'causing his son's death' (714).

The snake-attack. Origin: Hellenistic; linguistic correspondences with V.: practically nil. The only real area of contact is that Athene is in some way involved in the fate of Laocoon and his children:—

(i) As Stubbe has clearly shown (39), Q., in making the snakes vanish into Apollo's shrine (480f.), has combined two distinct versions of the Laocoon story. Laocoon opposes the Horse, but he also opposed Apollo, hence the children are punished: that is why Cypris is said to 'grieve' (460f.). His defiance of Apollo is well attested and works well enough in isolation when a pro-Trojan Apollo is not confronted with a pro-Greek Athene whose sole aim is the safety of the Horse. If Q. had V. before him, it is hard to see why he did not follow him in making the snakes disappear into Athene's shrine. Instead, he has allied himself with a wholly alien tradition, and in so doing has expressed himself in a manner highly reminiscent of Hellenistic poetry (480-1n.). If V. did devise the association of Athene with the snakes (and we do not know that he did), this still does not show that it was he who induced Q. to do the same, not only because he was bound by his own narrative, but because this association is a familiar one[84]: at B 308-19, the portent of the snake that devours the fledglings [cf. Q. 491f.], schol. remark: ὁ δρακὼν Ἀθηνᾶς ἱερός. If we have to look anywhere for an explanation of Athene's rôle, we should be looking in this direction, and not making straight for *A*. 2.

(ii) The snake-story is moulded by V., as Kleinknecht (67f.) has finely demonstrated, in the form of a Roman *prodigium*: in an episode divested of nearly all (Tenedos 203) mythological trappings (Kleinknecht 105) the snakes advance mysteriously, relentlessly, perform their gruesome task, and vanish into Athene's shrine. It is worth noting that Q.'s Athene directs operations in living presence: she puts the scheme into operation (448), summons the snakes from their lair (454f.), spurs them on (461) to their destination, roots Laocoon and his sons to the spot (473f.). Q.'s handling invites comparison not with V. but rather with such passages as Pi. *N.* 1.39f. – Theoc. 24.11f. If the atmosphere of the *prodigium* is normally lost in the Roman *epigoni* (e.g. V. Fl. 2.478f., cf. Heyne on *A.* 2.209-11), at least we have clear linguistic echoes which would have handed on some of V.'s ideas to posterity if his poem had perished. Q. has not been so obliging.

For more on certain formal aspects of V.'s handling of Laocoon see on 525-585.

[84] Cf. Robert I 218.

389

τῷ...πεπίθοντο: cf. i. 781, iv. 378 / ἀλλ' οἱ μὲν πεπίθοντο. **κατὰ στρατόν**: similarly A 318 ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν, οὐδ' υυ-x, N 329 ἀφίκοντο κατὰ στρατόν, ix. 415...ἔμμεν ἔφαντο κατὰ στρατόν.

390

ἔμμεναι...: λ 363-4 σ' ἐίσκομεν../ἠπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἷα...ἤπερ. could well be traditional: cf. γ 130*a* (Troy, captured) βουλῇ καὶ μύθοισι καὶ ἠπεροπηίδι τέχνῃ, with M. van der Valk, *Textual Criticism of the Odyssey*, Leiden 1949, 279. For πολύτροπον see on 171.

390-1

βουλή/ἥνδανε reverses Σ 510al. ἥνδανε βουλή/.

391

πεπνυμένα βάζων: I 58, δ 206 (-εις).

392

An exceptionally clumsy line, even for Q. Paraphrase of prose text? **φῆ δόλον ἔμμεναι**: cf. λ 237 / φῆ...γυνὴ ἔμμεναι, and v. 457 όίσατο γὰρ δόλον εἶναι / after x 232, 258 ([Opp.] *Cyn.* 4.228). **δόλον..αἰνόν**: 15n. **ὑπ' ἐννεσίῃσιν 'Αχαιῶν**: we find similar clausulae in ix. 325, xiv. 352.

393-4

Ctr. Virg. *A.* 2.37-8 (Capys and his party) *urere flammis/aut terebrare...et temptare latebras.* **ἵππον, /ἵππον δουράτεον**: for this kind of epanalepsis cf. vi. 470-1, xiv. 207-8, and (e.g.) Nonn. 38.301-2. Homeric patterns (cf. Fehling 184f.) are echoed in: (a) i. 770-1, ii. 100-1, iv. 186-7, x. 190-1, proper name (but ἀνέρι... iii. 613-4) + relative clause. (b) iii. 74-5, from Υ 371-2. Other examples without strict parallels in Homer: i. 697-8 (ἠέ Tychsen) ~ xi. 275-6; vii. 632f.; v. 562-3; xiii. 30-1.—i. 369-70 and (ὁππότε Platt 121) viii. 29-30 are doubtful.—See Kost on Musae. 5-8.

394

ἵππον δουράτεον: 139n. δουρ. is contemptuous: cf. Virg. *A.* 2.45, where Laocoon labels the Horse *hoc..ligno,* 'this lump of wood'. **καὶ γνώμεναι**: cf. Φ 266 -ον καὶ γνώμεναι εἴ μιν ἅπαντες /..., 609. **εἴ τι κέκευθε**: γ 18 / εἴδομεν ἥντινα...κέκευθε /(cf. id. 19 ~ Q. 368; 20 ~ Q. 391).

395

καί νύ κέ οἱ = Ψ 540; cf. on 93-4. A similar idea in a more elaborate form in Virg. *A.* 2.54-6—similar, but not identical: there fate and ἄτη are operative, here we are served up with the usual epic sign of divine disapproval which culminates in the reversal of a developing situation. **-οντο...ὄλεθρον**: Opp. *Hal.* 2.240 -αντο καὶ ἐξήλυξαν ὄλεθρον/ cf. γ 297 ἤλυξαν ὄλεθρον / and vi. 22. For ἐξαλύσκω see *LSJ*; ix. 261, xiv. 580 (f.).

396

εἰ μὴ Τριτογένεια = vii. 143. **κοτεσσαμένη**: at Σ 367 Hera is described as Τρώεσσι κοτεσσαμένη (cf. also E 177), at Ξ 191 Aphrodite as κοτεσσαμένη τό γε θυμῷ /; cf. v. 418 -ος περὶ τευχέων /. **περὶ θυμῷ**: Homer has ἀλύσσοντες περὶ θυμῷ /(X 70), where περί is adverbial. In Q. it is probably always a mere equivalent of ἐνί (cf. on περὶ φρεσίν in 241): ii. 35, iii. 285, v. 428 μέγ' (!) ἀχνύμεν(ος) περὶ θ. /; vii. 480 οἰομένους; xiii. 56 ὀρινόμενοι.

397

αὐτῷ...ἄστεϊ: cf. x. 473 (and 392), infr. 520; O 449 = P 291; γ 381.

397-8

Like sequences follow: xiv. 580-1 καί νύ κεν ἐξήλυξε κακὸν μόρον, εἰ μὴ ὅγ' (Poseidon) αὐτῷ / ῥήξας γαῖαν ἔνερθεν...; xiii. 548 θεῶν τις...γαῖαν ἔνερθε / ῥῆξεν ἀπειρεσίην; xiv. 646 γαῖαν ἔνερθε / ῥῆξε Ποσειδάων. All owe something to Υ 57-8 ἔνερθε (vulg.: νέρθε v.l., Ar.) Ποσειδάων ἐτίναξε / γαῖαν ἀπειρεσίην, *hDem.* 429 γαῖα δ' ἔνερθε /. For ἐλέλιξεν cf. [Opp.] *Cyn.* 4.302-3 ἂν δ' ἐλέλιξον / γαῖαν, and 95n.

398

θεσπεσίην: 'vast' rather than 'divine' (Vian): cf. ἀπειρεσίην in the examples cited in previous note, and x. 462 / ὕλην θεσπεσίην, 'an enormous pile of wood'.

399-415

A remarkably vivid and descriptive passage, certainly Hellenistic in origin: Laocoon suffers first a much accelerated attack of congestive glaucoma (cf. i. 76f., and for clinical details P. D. Trevor-Roper, *Ophthalmology,* London 1962, 498f.; Behre and Öberg provide an interesting historical survey of the term in *Lychnos* 1962, 164f.) characterised

by an excruciating trigeminal neuralgia, inflammation of eyelids and cornea, severely impaired vision, profuse lacrimation, and, no doubt, feverish convulsions (μαινομένῳ 411); through his continued defiance, it is made absolute.

399

ἔμπεσε δεῖμα: 200n. **τρόμος** and **γυῖα** are associated in Homer in the formula τρόμος ἔλλαβε (...) γυῖα /; also, and more importantly, in Nicander, cf. *Ther.* 437; *Alex.* 541. **τρόμος δ' ἀμφέκλασε γυῖα**: for the general shape cf. viii. 345-6 δέος δ' ἀμφέκλασε θυμόν / Νυμφάων (ἔτρεμε 344); for the verb 400-1n., and x. 372 /γυῖα δ' ὑπεκλάσθησαν (τρόμῳ 371); xiii. 183 κλάσθησαν...γυῖα /(περιτρομέων 185); xi. 84 ὑπέκλασε δ' ἅψεα πάντα/ ~ Nic. *Ther.* 728 γούνων δ' ὑποέκλασε δεσμά / sc. χάρος— Max. 258 ποδῶν ὑποέκλασεν ἄρθρα /(Nic. accounts for the 'insolens forma' in Max., surprisingly overlooked by Ludwich ad loc.).

400

ἀνδρὸς ὑπερθύμοιο = xiv. 552 (of Ajax, being punished by Athene); also in *GVI* 1582.2 (Rome, ii-iii), cf. Stesich. *PMG* 266 ὑπερθυμέστατον ἀνδρῶν. For ἀνδρός see 402n.; for ὑπερθύμοιο, 161n. **περὶ κρατί**: cf. *EpGr.* 786.3 Kaibel (Halicarnassus, ii*a*?) οὗ περὶ κρατ[ί/. In other parts of the verse: [Orph.] *H.* 12.11; Mel. *HE* 4234, xi. 112; Theoc. 7.64, *GVI* 1881.5 (Sardis, ii-i), ix. 364. In Homer the phrase is split up: Τ 380-1.

400-1

μέλαινα...ἐχύθη looks more Homeric than anything Nic. or his like might write (cf. Schneider 85f.; ctr. *Ther.* 430-1), cf. Ξ 438-9 (mortally wounded) τὼ δέ οἱ ὄσσε /νὺξ ἐκάλυψε μέλαινα. Q. has a comparable sequence at i. 596 [ὑπεκλάσθη μελέεσσιν/]-598. For νύξ of blindness cf. Call. *Lav. Pall.* 82 παιδὸς δ' ὄμματα νὺξ ἔλαβεν/; for ἐχύθη, viii. 313 (slain warrior) ὀλοὴ δέ οἱ ἀμφεχύθη [hence Ω here?] νύξ /(/νὺξ (δ') ἐχύθη is used literally at viii. 490, al.); Hes. *Th.* 726-7 (literal) ἀμφὶ δέ μιν νύξ/..κέχυται περὶ δειρήν; and Ν 544 al., Ε 696 al. ~ A.R. 4.1525.

401

στυγερὸν...ἄλγος: cf. xiii. 286. **κατὰ βλεφάρων**: in this sedes xiv. 269; x. 432, xiv. 302 ~ [Mosch.] *Meg.* 57. Ctr. Ρ 438, Nonn. 28.109. **πέσεν ἄλγος**: so iii. 584 πάσῃσιν δ' ἀλεγεινὸν ὑπὸ κραδίην πέσεν ἄλγος (sim. xiv. 272-3); viii. 203 ὀλοὴ δὲ κατ' ὀφθαλμῶν πέσεν ὄρφνη/. Suggested perhaps by Υ 282 κὰδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν/.

402

σὺν δ' ἔχεεν: cf. xiv. 461, and below on 405-6. **λασίῃσιν ὑπ' ὀφρύσιν**: Hellenistic, cf. Diosc. *HE* 1465 γλῆναι (~ Q. 403) λασίαισιν ὑπ' ὀφρύσιν, and Theoc. 11.31. **ὑπ' ὀφρύσιν**: Bion. 1.10 ὑπ' ὀφρύσι δ' ὄμματα-κ. Variations in i. 58-9 (ὀφθαλμοί), ix. 374 (ὀπωπαί); Hom. ὄσσε (O 607-8, Ξ 236, cf. Hes. *Th.* 826-7 corr. West, Pancrates *GDK* 15.2 ii. 17). **ὄμματα φωτός**: Λ 614 (taken into an anapaestic run at A. *Ag.* 796; cf. also E. *Ion* 732). Ctr. ix. 374 ἀνδρὸς ὀπωπαί /(Philoctetes) ~ Nonn. 5. 391 (imit. Hom.). **φωτός**: man = victim, a Nicandrean locution, e.g. *Alex.* 124-5 ἄλη δέ φιν ἤθεα φωτός/ἄψυχος πεδάει, *Ther.* 428 (ἀνδρός ~ supr. 400).

403

ἀργαλέῃσι...ὀδύνῃσιν: Ep. Adesp. *CA* 1.10*a*/-έων ὀδυνῶν; ix. 408 = Max. 152 -έων -άων (/). **πεπαρμέναι ἀμφ' ὀδύνῃσιν**: on ἀμφί in this expression see G. Zuntz, *Persephone,* Oxford 1971, 192.2. Homer (E 399) has simply ὀδύνῃσι πεπαρμένος, cf. Archil. *IEG* 193.2-3 χαλεπῇσι.. ὀδύνῃσιν..πεπαρμένος, v. 390 corr. ὀδύνῃσι πεπαρμένος..ἦτορ /(variations: x. 244, 326) but ἀμφ' ὀδ. πεπ. Emp. F 112.12 suppl. Bergk χαλεπῇσι πεπαρμένοι <ἀμφ' ὀδύνῃσιν> /, and subsequently A.R. 4.1066-7 ἦτορ / ὀξείῃς..πεπαρμένον ἀμφ' ὀδύνῃσιν/, [Orph.] *L.* 496 /πικρῇσιν..γυῖα πεπαρμένος ἀμφ' ὀδύνῃσιν/. ἀμφ' ὀδ. without πεπ. is early: Archil. *IEG* 13.4 ἀμφ' ὀδύνῃς (corr. Gaisford). Other examples: (a) ὀδύνῃ: A.R. 2.96 corr.; *GVI* 448.2 (Syracuse, v*p*); (b) plur.:—ὀδύναις: [Apolin.] 30.22; ὀδύνῃς: v. 288 (c.v.l.); ὀδύνῃσιν (/): [Opp.] *Cyn.* 3.426, Gr. Naz. 600.287, [Apolin.] 93.36.

404

ῥιζόθεν: also vi. 381. In didactic verse Nic. *Ther.* 307, *Alex.* 257 (both descriptions of symptoms), Marc. Sid. *GDK* 63.46, of the eyes Anon. *AP* 11.126.3-4 ἐξέσπασε τὸ βλέφαρόν μου / ῥιζόθεν. The word occurs also in *GVI* 101.2; [Apolin.] 76.38, 140.17; *AppAnth.* 22.4, p. 568 ~ 51.4, p. 573 (iambic). **ἐκλονέοντο**: common in Nic., e.g. *Ther.* 246 ('convulse'), *Alex.* 581.

405-6

have much in common with the description of the furious temper of Ajax, v. 325-8: περὶ κραδίην δ' ἀλεγεινόν / ἷξεν ἄχος, καὶ δριμὺ δι' ἐγκεφάλοιο θεμέθλων / ἐσσύμενον μήνιγγας ἄδην ἀμφήλυθεν ἄλγος, /σὺν δ' ἔχεεν νόον ἀνδρός.

405

ἄχος...ἵκανεν: cf. B 171 μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν /, Θ 147, al. Similar in structure is x. 291 ἄχος δ' ἀλεγεινὸν ἄλαλκε/. Cf. v. 325-6 (above), and A.R. cited on 406.

406

ἄχρι..ἐς: cf. ii. 470, al. Of the penetration of pain A.R. 3.763f. (ὀδύνη σμύχουσα) κεφαλῆς ὑπὸ νείατον ἰνίον ἄχρις, /ἔνθ' ἀλεγεινότατον (~ 405) δύνει ἄχος..., cf. ἐς ὀστέον ἄχρις (~ ix. 376) in Theoc. 3.17. **μήνιγγας**: mentioned in v. 327 (405-6n.); Nic. *Ther.* 557 ἐγκεφάλοιο..σμήνιγγας, cf. Nonn. 4.386, 10.24; 29.255. **ἰδ' ἐγκεφάλοιο θέμεθλα**: so v. 326 (above). For the form cf. Hes. *Th.* 816 'Ωκεανοῖο θεμέθλοις/. -οιο θέμεθλα / also ii. 542 (στέρνοιο ~ [Orph.] *H.* 17.3 βαθυστέρνοιο), xi. 45: cf. Ξ 493, P 47; A.R. 4.118; Eudoc. *Cypr.* 1.34.

407-8

ὁτὲ μὲν...ὁτὲ δ' αὖτε: cf. A.R. 1.1270-1, and iii. 432-3. Disjunctions of this type are frequently encountered in Nic., e.g. *Ther.* 256-7; see Schneider 120.

407

αἵματι πολλῷ: ι 397 = Anon. *HE* 3774 (πεφυρμένον...), σ 336; *Or. Sib.* 5.201 (πληρούμενος); v. 27, 450 (μεμορυγμένον), vi. 255 (-ος), viii. 275, xiii. 144 (μελαινόμεν').

408

δυσαλθέα: for this and congeners see in general N. van Brock, *Recherches sur le vocabulaire médical du grec ancien,* Paris 1961, 198f. A favourite word with Nic. (*Ther.* 187, 466; *Alex.* 12, 157, 597, [v.l. 586, but see Gow, *CQ* n.s. 1, 1951, 101, van Brock 200]), it was no doubt as widespread in post-Hellenistic didactic verse as it was in other genres: cf. Lyc. 796, Polyaen. *GPh* 3943, Gr. Naz. 760.59 + 3, [Apolin.] 31.5 + 2, Christod. 179, 188; and orac. *ap.* West, *ZPE* 1, 1967, 184 (2b2) [assigned 'all' età adrianea o a quella immediatamente successiva' by Pugliese Carratelli, *Ann. Sc. Arch. At.* 41-2, 1963-4, 351]; orac. *ap.* Cougny, *AppAnth.* 237, p. 515 (s.v.l.).—Q. shares the synonymous δυσάλθητος (ix. 388 -οισιν..ὀδύνῃσιν / ~ Anon. encom. *GDK* 36.3.8 ἀναλθήτων ὀδυνάων/) with Man. (6.624) and Nonn. (*Met.* 5.16). ἀναλθής in contrast goes back a good deal further (*Il. Pers.* F 5.6): iii. 33 (ἰούς ~ [Opp.] *Cyn.* 2.424 ὀιστούς cf. Nonn. 36.217; iii. 84; iv. 401 τύμματα cf. Nic. *Alex.* 246 τραύματα = Bion F 1.4 corr.); ix.

385; also Man. 2.499. **γλαυκιόωντες**: in early epic of lions, Υ 172 /γλαυκιόων, *Scut.* 430 / γλαυκιόων δ' ὄσσοις ~ vii. 488 ὄμμασι γλαυκιόωντες/; of the eyes in [Opp.] *Cyn.* 3.70-1 (κόραι), 4.311 (ὀπωπήν). See in general Bühler on Mosch. *Eur.* 86.

409-10

Nic. deploys a number of similes, particularly to lend impact to descriptions of medical disorders (*Ther.* 422f./οἷον ὅτε...); Schneider 105f.—Cf. ρ 209-10; Hes. *Th.* 785-6 ~ Theoc. 1.8 ~ i. 295. The present simile, which invites formal comparison with iii. 576f., vii. 229f., x. 415f., may have been suggested by the frequent association of tears with water falling from a rock-face (cf. I 4f., Π 3f.; E. *Andr.* 532f., *Suppl.* 79f.; Catul. 68.57f. appropriately punctuated) and of weeping with melting snow ~ rivers (τ 204f. cf. Ov. *Ep.* 13.52, *Am.* 1.7.57f., *Tr.* 3.2.19f., *Pont.* 2.3.89f.; [Ov.] *Cons. Liv.* 101f.; Sen. *Phaed.* 381f.; Stat. *Theb.* 11.193f.). But the Hellenistic source may have had the idea already: Nic. uses a related field of imagery (in a different connexion) at *Ther.* 254-5.

409

οἷον ὅτε: 267n. Gerhard's rearrangement of *codd.* must be right: presumably ἀπὸ στ. arose from a desire for *simplex ordo,* even if the end result is far from satisfying that principle. **στυφελῆς..πέτρης**: the fem. -λη (cf. W. Kastner, *Die griechischen Adjective zweier Endungen auf -ΟΣ*, Heidelberg 1967, 109) is common from A.R. on. The στυφλὸς πέτρα of tragedy (A. *Pr.* 748, E. *IT* 1429 and (conj.) *Ba.* 1137-8) becomes στυφελὴ π. in the hexameter ([Opp.] *Cyn.* 4.278, and 7x in Q., cf. here xi. 368 ὡς -ῆς ἀπὸ π. /, i. 295 -ῆς καταλείβεται ὑψόθε π. /; infr. 449 ὑπὸ στυφελῶδεϊ πέτρῃ/~ *hHerm.* 124 καταστυφέλῳ ὑπὸ πέτρῃ/).—Q. has στυφελός also with γαῖα (xi. 466, cf. S. *Ant.* 250), οὖδας (iii. 580, ix. 357), ὀδόντες (conj. ix. 384 cf. [Opp.] *Cyn.* 3.442; with ἰός *codd.*). **ἀπὸ πέτρης**: cf. xi. 368. There seems to be no other instance of an adj. of the shape υυ- before this clausula (ctr.: υ-υυ-: A.R. *CA* F 5.3 cf. Nonn. *Met.* 19.216, *D.* 13.319, 45.309; υ---: Crin. *GPh* 1779; -υυ-: Nonn. 43.416, Anon. *AP* 6.42.5; ---: Opp. *Hal.* 5.224). It is most often, from Homer on, preceded by a monosyllable: cf. i. 549, xi. 483 εὖτ' ἀπὸ π./; viii. 405 ὄντ' ~ D.P. 1076 ὄν ῥ' leg. ὄν τ' (cf. the variants), sim. 'Plato' *EpGr.* 557 Page; Triph. 191.

410

ἐξ ὀρέων: Philit. *CA* 10.1; Arat. 118 (/ἤρχετο δ' cf. infr.); A.R. 1.1100, 2.400, 976; [Opp.] *Cyn.* 2.80. Otherwise at the beginning of the verse, x.

173 (ἔρχεται) xiii. 45 (ἔλθῃσι), xiv. 6 ~ Π 392, χ 303 (ἐλθόντες), Pampr. *GDK* 35.3.137, Colluth. 7 (ἦλθεν; for the reading cf. Livrea, *Helikon* 1/4, 1969, 4; *ZPE* 17, 1975, 35). **πεπαλαγμένον**: a fine touch.

411

μαινομένῳ δ' ἤικτο: the 'derangement' (see 399-415n.) that accompanies a wide variety of disorders (madness in antiquity was ill defined in clinical terms) is expressed in epic phraseology, exactly as in Nic. (see Schneider 88f.): cf. Z 389 /μαινομένῃ ἐϊκυῖα, Theoc. 2.51 /μαινομένῳ ἴκελος; and for the form v. 28 /δευομένῳ ἤικτο (ecphrasis) ÷ Christod. 20, 348 /σκεπτομένῳ μὲν ἔικτο. **ἤικτο**: see Jones, *CR* n.s. 3, 1953, 75. **ἔδρακε διπλόα**: in Nic. *Alex.* 28 the consumer of aconite is described thus: τὰ δὲ διπλόα δέρκεται ὄσσοις /; moreover (id. 24) /αἰεὶ..ἐκ φαέων..ὑπολείβεται ἱδρώς/(~ supr. 409f.). In adapting the double-vision routine of E. *Ba.* 918f. Nonn. (interpreting the phenomenon of course as a symptom of intoxication, as did Clem. Alex., cf. Dodds on *Ba.* 918-9) uses language akin to that of Nic. and Q.: 15.20, 16.259, 46.125.

412

αἰνὰ μάλα στενάχων: this and xi. 205 /δεινὰ μάλα στενάχων recall Σ 318 /πυκνὰ μάλα στενάχων; cf. x. 423 (sim. id. 253) /αἰνὰ δ' ἀναστενάχουσα. **Τρώεσσι κέλευεν**: Υ 52 Τρώεσσι κελεύων/; similarly viii. 248, xi. 431 ~ Ο 717, Π 78.

413

οὐδ' ἀλέγιζε: cf. A 160, M 238 οὐδ' ἀλεγίζεις -ω /. **μόγοιο**: used of the effects of disease by Nic. (*Ther.* 428, 587); cf. ix. 411 (Philoctetes), and μογήσας in i. 76. **φάος...ἐσθλόν**: only in Q. (cf. vii. 65) and in Gr. Naz. (1499.268). ἐσθλόν: perhaps 'sainte' (Vian), perhaps 'wholesome', 'sweet' [cf. A.R. 2.184, Theoc. 24.75] or the like. **φάος...ἄμερσε**: cf. *LSJ* ἀμέρδω, and [Opp.] *Cyn.* 2.619 / καί οἱ (Phineus) φέγγος ἄμερσεν.

414

δῖα θεή: once in the *Doloneia,* K 290 /σὺν σοί, δῖα θεά (÷ *IME* 103.9 [early Ptolemaic period] /ἀλλὰ σύ, δῖα θεά; also Max. 113) for the usual δῖα θεάων /, as, reversely, *Od.* πότνα θεά ~ *hDem.* 118 [= iv. 272] πότνα θεάων /. On this and related expressions see Jacobsohn 191; δῖα θεά in Homer has nothing to do with the notion that δῖος could be regarded as an equivalent of Διός (L. Bergson, *L' épithète ornamentale dans Eschyle, Sophocle et Euripide,* Lund 1956, 114, 146). **θεή**: 112n. **ὑπὸ βλέφαρ'..ὀπωπαί**: ctr.

[Opp.] *Cyn.* 3.348, Naumach. *GDK* 29.67 ὑπὸ βλεφάροισιν ὀπωπαί (-άς)/, both of which may be added to Kost's post-Hellenistic examples of ὀπωπαί = eyes (on Musae. 101). **ἔσταν ὀπωπαί**: cf. τ 211-12.

415

αἵματος ἐξ ὀλοοῖο = iv. 24, but here ἐξ = as a result of, following upon. For the expression cf. A.R. 4.559-60 ὀλοὸν.../ αἷμ' [δ 611 /αἵματος εἰς ἀγαθοῖο: ὀλοοῖο Crates]; for the form A.R. 1.498; ii. 104, xiv. 91; [Apolin.] 17.106. **περιστενάχιζε δὲ λαός**: cf. v. 321 στονάχησε δὲ λαός/, xi. 469-70 περιστονάχησε δὲ.../λαός. The motif of λαός/ λαοί -reaction to weighty events, familiar from Homer (cf. also S. *Tr.* 783 ~ *El.* 749f.) is widespread in Q.: e.g.i. 62 (joy), iii. 504f. (grief), iv. 147f. (wild applause), v. 568f. (lamentation), xiv. 57f., 349f. (astonishment).

416

οἰκτείρων...: cf. Ω 516. **φίλον ἄνδρα**: in this sedes X 168, Theoc. 1.141, Naumach. *GDK* 29.41, Nonn. *Met.* 4.82. In what way he was φίλος, we are not told. **ἀθανάτην 'Αγελείην**: cf. E 765 'Αθηναίην 'Αγελείην/, α 420 Athene ἀθανάτην θεόν ~ xiv. 439 ἀθανάτην. ἀθάνατος is very frequently applied to important individual deities in post-Hellenistic verse; not so before, D. L. Page, *Sappho and Alcaeus,* Oxford 1955, 5. **'Αγελείην**: what meaning Q. attached to this title (cf. West on Hes. *Th.* 318; *LexfrEp* s.v.) I should not like to conjecture. Cornut. *ND* 20 has the form ἀγελῄς.

417

ἐρριγὼς...: cf. φ 216 / ἐρρίγει μή τις...; A.R. 3.637 / δείδια μὴ..δή τι... **μὴ...ἀφραδίῃσιν**: so x. 305 εἰ καί τι παρήλιτον ἀφραδίῃσιν/~ A.R. 2.246 (νόος ἔνδον 248) θεοὺς..παρήλιτες ἀφραδίῃσιν /(Hes. *Op.* 330 ἀφραδίῃς ἀλιταίνητ'), id. 3.891 ἤ μέγα δή τι παρήλιτον. For difficulties of text and interpretation hereabouts see Vian's full discussion; with Erbse (564) I would accept West's ingenious transposition (419.418.421.420) without hesitation; and so now Vian*. **παρήλιτον**: ἀλιτεῖν is well defined by Vos, *Glotta* 34, 1955, 290: 'beleidigen..., jemandem Unrecht tun mittels Besitzraub oder Ehrenschändung und so ihn persönlich kränken'.

418-443

Sinon and Horse are taken into Troy

See Vian, *Rech.* 68-9.

418

αἰνὸν ὄλεθρον: 355n. **νόος ἔνδον**: claus. in Gr. Naz. 516.15; in other sedes A.R. 2.248, 4.3, cf. Opp. *Hal.* 4.337. Q. has the Homeric φρένας ἔνδον at i. 605 (~ A.R. 2.639), vii. 691, xiii. 6.

419

μογεροῖο: cf. 581n. This is a common epithet in Q., of persons with the exception of iii. 203. It is well established in Hellenistic verse (Arat. 179 + 4, A.R. 3.853, 4.37, Nic. *Ther.* 823, Ariston. *HE* 790); thereafter upward of 50 examples outside Q. (vii. 666, x. 142 τοκῆος -ῆες cf. Anon. *AP* 7.328.5 = *GVI* 1954.9; vii. 310, xiii. 555 ἀνθρώποισιν cf. Arat. 1101-2; Gr. Naz. 526.55).

420

ἐλπόμενοι κατὰ θυμόν: vi. 83 (-νη), cf. K 355 / ἔλπετο γὰρ κατὰ θυμόν. **ἐτήτυμα πάντ' ἀγορεύειν**: cf. Ps.-Phoc. *Sent.* 7 ἐτήτυμα πάντ' ἀγορεύειν / [but πάντα φυλάσσειν/*Or.Sib.* 2.58], Eudoc. *Arg.Hom.* 5(-ευεν/), and Gr.Naz. 551.388 πάντ' ἀγόρευσας ἐτήτυμα. Homeric forerunners are α 174 al. τοῦτ' ἀγόρευσον ἐτήτυμον and γ 254 π 61 (cf. *hDem.* 433; Theoc. 5.76) ἀληθέα πάντ' ἀγορεύ(σ)ω /. The clausula πάντ' ἀγορευ-/(also ii. 320, vi. 149, infr. 554) is much affected by later poets: e.g. *Or.Sib.* 3.6, 12.296, D.P. 345, [Apolin.] 51.6.—Ctr. Virg. *A.* 2.77f. (Sinon loq.) *cuncta...fatebor/vera.*

421

μιν...ἄστυ: cf. Ψ 696[1] μιν ἄγον; N 657 ἄγον προτὶ Ἴλιον ἱρήν /, Ω 151 ἄγοι προτὶ ἄστυ, al. **Τρώιον ἄστυ**: 19n.

422

ὀψέ περ = vii. 144; with partic.: φ 7 ὀψέ περ ἐλθών/. **οἰκτείραντες**: more because of his beating-up than his 'escape' from the Greeks. Ctr. Virg. *A.* 2.145 *miserescimus* sc. Sinon in view of his story; Triph. 265.

423f.

The chorus in E. *Tr.* 537f. describe the Trojans as hauling the Horse with ropes 'like a ship' (cf. 428n.). Triph.'s Sinon (300f.) urges them to drag the Horse to the acropolis with ropes, and, δησάμενοι σειρῇσιν (306), they haul it over the plain with κάλωες (ibid.). For elaboration Triph. turns to the description of the launching of Argo in A.R. 1.367f. (a passage used also by [Orph.] *A.* 243f., cf. Paul. Sil. *AP* 10.15.3-4 [Viansino

25]):—Triph. 320 ~ A.R. 388f.; 322 ~ 389; 323 ~ 387; 332 ~ 381, 384. So too Q. (could we be dealing rather with a common [Hellenistic] source?):—Q. 423 σειρήν ~ 391 ἀνασειράζοντες; 424 /δησάμενοι καθύπερθεν ~ 369 /τεινάμενοι ἑκάτερθεν; 426 ἕπηται ~ 386 ἕσπετο; 427 /ἑλκόμενος..ὑπὸ χείρεσιν ~ 373 /ἑλκομένη χείρεσσιν; 428 ἐπιβρίσαντες ~ 384 βρίσαντε; 429 ἔσω ἁλός ~ 372, 390; 430-1: variation on 388-9; 431 τρόπις ~ 388; 432 ἀμφίς ~ 392; 432 ὀλισθαίνουσα ~ 377 cf. 390; 434 ἀμφί cf. 392.—Ropes are mentioned by Virg. also, but with only a whiff of nautical terminology: Austin on *A.* 2.236.

423

σειρὴν ἀμφεβάλοντο; similarly Triph. 300-1 σειρῇσιν..ἀμφιβαλόντες/ ἕλκετ'... **περιμήκεϊ ἵππῳ**: here only; [Orph.] *A.* 313 π. ταῦρον/.

424

δησάμενοι καθύπερθεν echoes the pattern of A.R. 1.369 (supr.), but the language is closer to [Opp.] *Cyn.* 4.155 / σφιγξάμενοι καθύπερθεν, Opp. *Hal.* 3.534, 536 ἀναψάμενοι καθύπερθε /.../δῆσαν. For δησάμενοι cf. Θ 25-6 /σειρὴν.../δησαίμην, Triph. 306 / δησάμενοι σειρῇσιν sc. ἵππον. **ἐσθλὸς Ἐπειός**: ἐσθλός with proper name is rare in archaic epic (cf. here ἐσθλὸς Ὀδυσσεύς / β 71 + 2, an 'open' version of δῖος Ὀδ. [cf. W. Whallon, *Formula, Character and Context,* Cambridge Mass. 1969, 112]; ~ δῖος Ἐπειός/: 151n.), though it is not uncommon in lyric (Ibyc. *SLG* 151.22 (?); Pi. *N.* 2.21, *I.* 5.41; Bacch. 5.129; also *Carm. Conv. PMG* 894.4, of Diomedes [but see Merkelbach in Dahlmann-Merkelbach, *Studien zu Textgeschichte u. Textkritik,* Köln 1959, 168]) and in tragedy (A. *Pers.* 31, 321, 776; E. *Heracl.* 936). Q. applies it often to females (Deidameia, Penthesileia; Athene).

424-7

εὔτροχα δούρατα is an imprecise expression: a platform furnished with wheels, or a board furnished with rollers? The latter is suggested by φάλαγγες 430 (cf. Follet 181); but Triph. mentions wheels and also thinks of the launching of a ship, see above, and (Vian*) it would be hard to conceive of rollers in this situation. Wheels, which no doubt figured in the Cycle, are referred to by E. *Tr.* 516 τετραβάμονος..ὑπ' ἀπήνας (ἀπήνας perhaps indicates a platform too); and they are specifically attributed to Epeius' handiwork, together with a statement to the effect that they would ease the transportation of the Horse (cf. Q. 426f.) both by Dictys (5.11) and by Triph. (100f., ἑλκόμενος 101 ~ Q. 427; cf. 307, 318 ~ Tz. *Posth.* 640).—In

V. (*A.* 2.235f.) the Trojans themselves fit the wheels (perhaps this is why he makes his Horse comparatively lightweight, if the catalogue of 259f. is really meant to be complete) for the simple reason that a wheeled animal would have made Sinon's story, already gravely implausible in several details, wholly incomprehensible (cf. 187, 192). The argument that these discrepancies between V. and Triph./Q. prove that 'QS et Triph. ne doivent rien à Virg. ni pour l'épisode de Sinon ni pour celui de l'entrée du cheval' (Vian, *Rech.* 69) deserves more than the near stony silence it has so far received from supporters of Virgilian influence: for Keydell *RE* 24.1963.1288 it is simply a case of a sudden (and very convenient) switch to the 'mythographic source', whatever that is.

425

ποσσὶν ὑπὸ βριαροῖσιν: cf. Antip. Sid. *HE* 618 βριαροῖσιν...ἴχνεσιν, and for the form N 19, Hes. *Th.* 195.

426

ὄφρα...ἕπηται frame the verse at I 428, 691. For the rest cf. iii. 24-5 ἑσπόμενος....ἐπὶ πτολίεθρον.

427

ἑλκόμενος...χείρεσιν: cf. X 65 /ἑλκομένας...ὑπὸ χερσὶν Ἀχαιῶν/ ~ Θ 344 Τρώων ὑπὸ χερσίν/. ὑπὸ χείρεσιν also ix. 346. **οἱ δ' ἅμα πάντες** = i. 743, also θ 121, *hAphr.* 73 etc.

428

νῆα: for Horse-ship see Austin, *A.* 2, p. 35. Nautical terminology is employed in this connexion in Virg. *A.* 2.236, as elsewhere in descriptions of the Horse's physique (16, 19 ~ 53, 51); so Triph. calls the Horse an ἱππείη ὁλκάς (185) and draws on a comparison from ship-building to illustrate one aspect of the Horse's construction at 62f.

429

-ες ἔσω ἁλὸς ἠχηέσσης = Dion. Bass. F 6 (b) 4. The corresponding Homeric unit is ἁλὸς ἀτρυγέτοιο /, but ἀτρύγετος is a 'hard' word. There is a precedent for ἔσω ἁλός (A.R. 1.357 + 2; also Dion. Bass. F 74*r*11, and 7x in Q., ἔσω δ' ἁλός ix. 174), but not for ἁλὸς ἠχηέσσης. This epithet with words denoting 'sea' is exceedingly rare: in Homer only A 157 θάλασσα..ἠχήεσσα/(the only other example of nom. θάλ. + epithet is Π 34 γλαυκή, and epithets accompanying other cases are relatively infrequent,

Gray, *CQ* 41, 1947, 109f.); then Leon. Tar. *HE* 2040 (θάλασσα); A.R. 2.741 (πόντοιο); orac. in Porph. *ap.* Eus. *PE* 6.3, Parke-Wormell 470.17 (Ἀμφιτρίτῃ). Cf. Kost on Musae. 206.

430

στιβαραί is borrowed from A.R. 1.388 στιβαρῇ, which should not be corrected to bring it into line with our passage: Campbell, *RPh* 47, 1973, 77. -ουσι φάλαγγες: -οντο (*codd.*) must have been engendered by a recollection of A.R. 1.388. It seems unlikely that Q. thought to use a 'simile imperfect' of the type found in A.R. (see Ardizzoni, *RFIC* 84, 1956, 385f.).

431

περιτετριγυῖα: so *codd.*: for the orthography see Vian on vi. 109. It may be reasonable to correct iv. 248 (~ Ψ 714), vi. 109 (~ Call. F 260.68, Babr. 52.2), xiv. 265, and perhaps xiv. 36; but τρυγ. τρυζ. could well be right in vii. 331, xiii. 107: cf. Nonn. 3.13, 12.76; Agath. *AP* 5.237.3 [Viansino 86], 10.14.5 [Vians. 38] (ctr. Luc. *Tim.* 21).

432

ὀλισθαίνουσα: Kost on Musae. 94-5 (p. 287). εἰς ἁλὸς οἶδμα = Antip. Sid. *HE* 352; viii. 362. ἁλὸς (..) οἶδμα appears in a variety of schemes: with εἰς: xiv. 345; vii. 117; otherwise: xiv. 487; v. 95; iii. 766. First attestations: E. *Hec.* 26 ἐς οἶδμ' ἁλός, *Hel.* 400 οἶδμα...ἁλός. Other examples: with εἰς: D.P. 981, Nonn. 2.124 [and Περ. 20]; A.R. 4.1579, Nonn. 26.24; otherwise: Nonn. 3.274 + 2; A.R. 1.1014 + 2, Nonn. 4.187. The ἁλμυρὸν οἶδμα of archaic epic (*hDem.* 14 ~ Maced. *AP* 6.30.3) finds echoes in v. 337 (= orac. *ap.* D.S. 8.21.3, Parke-Wormell 46.4); xiv. 551 (= Claud. *Gig.* (2) 32). οἶδμα: properly 'turbulent, choppy water', but οἶδμα had long before Q.'s day been regarded as belonging to a battery of words that could be called upon to serve in the stead of θάλασσα, ἅλς etc.: cf. Doederlein 2.324, Kost on Musae. 203.

433

σφίσι πῆμα: in this sedes ii. 123, infr. 564; in others Λ 413 ~ xi. 128, X 288, x. 230, xiii. 254; Opp. *Hal.* 5.626. ποτὶ πτόλιν: 236n. ἔργον Ἐπειοῦ: 157n.

434

πανσυδίῃ μογέοντες: cf. i. 631, iii. 166 /π. τρομέοντες; A.R. 1.1162

/πασσυδίῃ (which orthography is not foùnd in Q.'s *codd.*) μογέοντας (ἐφέλκετο, cf. supr. 429). For alternative explanations of this adverb in antiquity see Vlachodimitris, *ZPE* 11, 1973, 66. In Homer (B 12 etc.) it certainly means 'with all speed' (Leumann 190), but this is evidently not the meaning in Bacch. 13.141f. (see Jebb on [his] 12.141) and A.R. admits two senses (Livrea on 4.859). In Q. on the other hand it appears invariably (18x) to mean ὁμοῦ πάντες, *en masse.* See Kost on Musae. 44-5. **ἀμφὶ δ' ἄρ' αὐτῷ**: 358n.

434-5

The decking of the Horse with floral wreaths (ctr. Virg. *A.* 2.248f. *delubra deum....festa velamus fronde*), attested in art long before Q.'s day (see Vian here), is mentioned by Triph., 316f., 346 (a detail which prompted Tz. to make a fool of himself, *Posth.* 700f.): for Triph. 346 — 352f. simile cf. Stesich. *SLG* 88.1ii.18 φ̣υλλ̣ο̣φ[— 19f. simile.

435

πολλὸν ἄδην: cf. ii. 490, xi. 303, xiv. 25-6. Whether Q. wrote ἄδην or ἅδην (cf. Fraenkel on A. *Ag.* 828) I do not know. **στεφέων ἐριθηλέα κόσμον**: so, of floral crowns, Hes. ([Hes.]?) *Th.* 576-7 / ἀμφὶ δέ οἱ στεφάνους νεοθηλέας....περίθηκε (cf. id. 573, 578, 587), Sapph. *PLF* 98 (a) 8-9 σ]τεφάνοισιν ἐπαρτια[.../ ἀ̣νθέων ἐριθαλέων(κ]όσμον id. 3), Bacch. 13.69f. πανθαλέων στεφάνοισιν/ ἀνθ]ἐ̣[ων, Pi. *Parthen.* 2.48 στεφάνοις ἐκόσμηθεν etc. **κόσμον** is meticulously arranged decoration: cf. H. Diller in *Festschrift B. Snell,* Munich 1956, 48f. **κόσμον ἔθεντο**: one might have expected ἔθηκαν here, as in *hHom.* 6.14 περὶ χροΐ κόσμον ἔθηκαν/(ctr. Ξ 187 περὶ χροΐ θήκατο κόσμον/), the more so with ἀνείρυον ~ ἐστέψαντο in the immediate vicinity. But of course there is no shortage of parallels for middles of this kind (they are especially common in the Hellenistic era): cf. Schwyzer 2.234f.; J. M. Stahl, *Kritisch-Historische Syntax des griechischen Verbums...,* Hildesheim repr. 1965, 59f.

436

αὐτοὶ δ' ἐστέψαντο: Call. *Iamb.* F 194.42 /αὐτοί τ' ἀνεστέψ[αντο. **ἐστέψαντο κάρῃ**: cf. E. *Ba.* 313 στέφου κάρα; A.R. 4.1158; Nic. F 130 ~ xiv. 376-7.

436-7

The Horse is dragged along to the accompaniment of loud shouting in Triph. 350f. — Stesich., and cf. E. *Tr.* 521, *conclamant* in Virg. *A.* 2.233.

However, the wording here is extremely awkward (unlike vi. 337-8, quoted by Vian: ἀυτὴ δ' ἔπλετο λαῶν /ἀλλήλοις ἐπικεκλομένων, cf. A.R. 1.310-11, Nonn. 39.131-2; vi. 528-9 is in no way comparable), and Struve's ἤπυον αὐλοί is attractive. Flutes figure in the picture drawn by Triph. 308f. ~ Tz. *Posth.* 699. Q., it is true, mentions flutes later in connexion with Trojan festivities, so adopting a sequence identical to that of E. *Tr.* 542f. flutes-singing-dancing (xiii. 1f.); but so does Triph. in his sequel (501).—Vian* argues that the combination 'flute-playing/men shouting' would be odd, and that Q. is concerned only with men in 433-7 (cf. 439f.). But the syntax of the paradosis is surely unacceptable. **μέγα δ' ἤπυε**: cf. ι 399 μεγάλ' ἤπυεν, *Scut.* 316 (-υον); for λαός Σ 502 /λαοὶ δ'...ἐπήπυον; for conj. αὐλοί xiii. 2 /αὐλοὶ...μέγ' ἤπυον, Mosch. *Eur.* 97-8 αὐλοῦ....ἀνηπύοντος. **ἀλλήλοις ἐπικεκλομένων**: see above, and Θ 346, Ο 368 /ἀλλήλοισί τε κεκλόμενοι.

437-8

Enyo reappears at the time of the Greek offensive in xiii. 85, cf. Triph. 559f. Tz. (*Posth.* 716) has χαῖρε δ' 'Ενύω/ at a slightly later stage, when the Horse has been admitted and the Trojans have taken to sacrificing and drinking. For the expression cf. Λ 73 "Ερις...χαῖρε..εἰσορόωσα /. The picture of allegorical figures indulging their malicious joy is widespread in Q., as it is in Nonnos and in Roman epic: particularly striking is xi. 151-2 (~ Nonn. 2.419-20) κεχάροντο δὲ Κῆρες....ἐγέλασσε δ' "Αρης, ἰάχησε δ' 'Ενύω /; Enyo: viii. 289, 425; Eris: ii. 460, viii. 191 ~ ix. 324, xi. 161; Keres: viii. 11-12, 324-5 (+Moros), ix. 145-6, xiii. 126. For γελᾶν in such contexts cf. Nonn. 7.181, 16.264.

438

πολέμοιο κακὸν τέλος: cf. ω 124 θανάτοιο κακὸν τέλος, xiv. 117 πολέμοιο μακρὸν τέλος. The Homeric 'τέλος of war/battle', variable in meaning (and disputed: Holwerda, *Mnemosyne* 16, 1963, 338, 358; Ambrose, *Glotta* 43, 1965, 52) occurs in only these two places in Q. It is not particularly common in verse elsewhere: (i) Υ 101 πολέμου τέλος = Nonn. 25.363, cf. Triph. 525, A.R. 4.1281-2. (ii) (a) Γ 291 τέλος πολέμοιο = *Or. Sib.* 3.807, Nonn. 36.415, cf. Hes. *Th.* 638. (b) Π 630 τέλος πολέμου.

438-9

As expected, the inveterate foes of Troy (Υ 313f., D.P. 818 etc.) are on the scene to indulge their glee (they do more than that in Triph. 331f., 337f.), as they are later at the sack (xiii. 417-8, cf. Virg. *A.* 2.612f., which reads

like a description of a picture, and Triph. 566f.). For the language cf. xiv. 546-7 ἡ δ' ὑψόθεν εἰσορόωσα/τέρπεθ'...Τριτογένεια /, Nonn. 42.541-2 κεχάρητο Κρονίων /...ὕψι δοκεύων /; Ov. *Ars* 1.633, *Fast.* 5.691; V. Fl. 6.209-10.

439

ἐπεγήθεεν: 148n.

439-40

οἱ δὲ μολόντες /..ποτί: cf. Z 286 ἡ δὲ μολοῦσα ποτὶ...

440

ἄστυ ποτὶ σφέτερον: P 287, 419, Zen. at Σ 210; cf. 65 supr. μεγάλης..πόληος: in archaic epic only τ 178 μεγάλη πόλις, and not as common as one might have expected thereafter: see Bissinger 138, but add [Scymn.] 338, *Or. Sib.* 4.82 + 7, Gr. Naz. 1261.98. I am not sure that Bissinger (139) is right in his contention that μεγάλης here is meant 'einfach räumlich'. Presumably μέγας could be as hazy for a Greek as 'great' can be for us: cf. μέγα πτολίεθρον in xiv. 118; Bowra, op. cit. (on 377), 4f., on ἄστυ μέγα in Homer.

440-1

κρήδεμνα πόληος / λυσάμενοι: cf. *hDem.* 151 κ. πόληος /; Bacch. F 20 (B) 11 πολίων κράδεμνα λύει after Π 100 Τροίης..κ. λύωμεν/('The city is perhaps compared to a captive woman whose veil is torn off by her captor', H. L. Lorimer, *Homer and the Monuments,* London 1950, 386), ν 388 Τροίης λύομεν..κ./ ~ vi. 45 Τροίης κ. For a related field of imagery see West on Hes. *Th.* 978.—This is a common ingredient in the story from *Il. Parv.* on, see Vian, adding Stat. *Silv.* 1.1.11. (κρήδεμνα may be meant to carry sinister undertones in Triph. 347, cf. Knight 133). One would like to know the source of the engaging tale recorded by schol. δ 246: Odysseus penetrated Troy in disguise in order to measure the gates for the Horse. Triph. (338f.) treads a path of his own.

441

λυγρὸν ἵππον: so 571 infr., cf. vi. 245-7 λυγραί/...Διομήδεος ἵπποι / ἀνδροβόροι (for the feminine there see Lobel, *POxy.* 26, 1961, p. 149). αἱ δ' ὀλόλυξαν: the same clausula in γ 450 (λῦσεν...cf. λυσάμενοι Q.), *hAp.* 445, A.R. 3.1218. Q. may have in his head (see 443 infr.) χ 408...ὀλολύξαι, ἐπεὶ μέγα ἔσιδεν ἔργον /. The verb strikes a sinister note

('cry of exultation ...*re bene gesta'*, Fraenkel on A. *Ag.* 1236); cf. also (Vian*) Deubner, *APAW* 1941.1, J. Rudhardt, *Notions fondamentales,* Geneva 1958, 178f.

441-3

The Trojan women appear on the scene at this point in Triph. also (340f.), though they do more than stand gazing in awe. This traditional picture (we get a fleeting glimpse of it in E. *Tr.* 521f., the barest bones in [Apollod.] 5.16) is set in the context of Roman religious ceremonial by Virg. (*A.* 2.238f., cf. Austin, *JRS* 49, 1959, 21f.). [Triph.'s version, often alleged to be 'Virgilian', is, despite 341 ~ *A.* 2.238, which after all do not have the same point of reference, akin rather to that of Dictys 5.11 (fin.: 'women and men...', cf. Triph. 350].

442

περισταδόν: 361-2n.

442-3

πᾶσαι.../θάμβεον: cf. *hAp.* 134-5 αἱ δ' ἄρα πᾶσαι /θάμβεον. **εἰσορόωσαι/θάμβεον**: so, with partic. first, xiv. 552-3 ~ [Orph.] *A.* 237. Ctr.:-ix. 236 /θάμβεε δ' εἰσορόων ~ Nonn. 48.654 (-όωσα), A.R. 4.1192 / θάμβευν δ' -όωσαι, [Orph.] *A.* 1218-9 πάντες / θάμβεον -όωντες; vi. 156, 173 ἐθάμβεεν (-ον) -όωσα (-όωντες)/, A.R. 1.550-1 ἐθάμβεον -όωσαι /ἔργον...

443

θάμβεον ὄβριμον ἔργον: cf. A.R. just cited, and vi. 236 (ἀμφὶ δὲ..)/ θάμβεον ἄσπετον ἔργον. Virg. has (*A.* 2.32-3) *molem mirantur equi....hortatur* (cf. ἐποτρύνων 444): we are clearly dealing with traditional patterns. **ὄβριμον ἔργον**: Anon. (Antim.? Turner, *JHS* 73, 1953, 165) *ap.* Schubart, *Gr. Lit. Pap.* 6.29 (Tyrt. *IEG* 11.27 ὄβριμα ἔργα). Triph. calls the Horse ὄβριμος at 384. **ἔργον ὃ δή**: so Platt (128): δέ *codd.* This unit occurs B 436, and note A.R. 2.137-8 οὐδ' ἐνόησαν ὃ δή σφισιν ἐγγύθεν ἄλλο /πῆμ' ἀίδηλον ἔην. **ἔκρυφε πῆμα**: cf. 545. The form ἔκρυφε had already made an appearance in epigram (Gow-Page on Antip. Sid. *HE* 366); it and compounds 7x Q., 21x Nonn., ἔκρυφον [not -εν: Keydell, *BZ* 54, 1961, 287] [Apolin.] 39.30.

444-499

Laocoon: cont. See on 389-417.

444

ἐποτρύνων ἑτάροισιν = ix. 274; ctr. β 422 al. ἑτάροισιν ἐποτρύνας (-ῦναι).

445

ἵππον ἀμαλδῦναι: supr. 170. μαλερῷ πυρί: cf. 568n., and Υ 316, Φ 375; Gr. Naz. 1354.5. On μ. πῦρ see Graz 126f.

445-6

τοὶ.../πείθοντ': similarly B 833-4 = Λ 331-2 τὼ δέ οἱ οὔτι / πειθέσθην, π 279-80 οἱ δέ τοι οὔτι / πείσονται, xiv. 364 / οἱ δέ οἱ οὔτι πίθοντο. All are followed by γάρ, all refer to doomed individuals.

446

ὑποτρομέεσκον ὁμοκλήν: 214n.

447-8

'On top of this <the blinding> Athene set in motion something <even>more horrendous, <directed> against the sons'. Virg. *A.* 2.199-200 (~ Petr. 29) *hic aliud maius miseris multoque tremendum/obicitur magis...* While it is true that *aliud* figures often in announcements of some fresh calamity (see Austin on *A.* 2, loc. cit.) and that Q.'s language bears more than a passing resemblance to such Roman sequences as V. Fl. 2.209-10 *hic aliud Venus et multo magis ipsa tremendum/orsa nefas...*, Stat. *Theb.* 4.377-8 *novus his super anxia turbat/corda metus,* Sil. 10.415 etc., a key passage here—and a Hellenistic one—is A.R. 1.1064-5 (the husband was killed: the wife) κακῷ δ' ἐπὶ κύντερον ἄλλο /ἤνυσεν, a passage utilised once more in xiv. 625-6 κακῷ δ' ἐπὶ κύντερον ἄλγος [cf. xiv. 272; A.R. 3.514]/τλῆσαν; cf. Θ 483, η 216 (ἐπὶ..) κύντερον ἄλλο/, λ 427, υ 18 κύντερον ἄλλο υ-x. For the heralding of the portent here cf. in general A.R. 4.1364 ἔνθα τὸ μήκιστον τεράων Μινύῃσιν ἐτύχθη, which Arend (148) sees as a mid-way stage between the plain B 308 ἔνθ' ἐφάνη μέγα σῆμα and the highly charged and emotive *hic aliud maius* etc. of Virg.

447

τῷ δ' ἐπί: H 163, viii. 293 etc. θεὰ..'Αθήνη: see on 153 and 154.

448

δυστήνοις τεκέεσσιν: cf. 463 infr., E. *Andr.* 1038 δυστάνων τεκέων. The children are *miseros* in Petr. 47: ctr. Virg. *A.* 2.215 *miseros...artus.* ἐμήδετο: 'was contriving', 'putting into operation'; cf. Fränkel 51, 54. (West on Hes. *Op.* 49 curiously denies the imperfect such a nuance).

449f.

A scene full of vocabulary familiar in the description of portents: e.g. 451 σμερδαλέοι, 455 αἶψα - 461, 470 ἄφαρ, 464 (αἰνὰ) πέλωρα, 466 δεῖμα; on these consult H. Stockinger, *Die Vorzeichen im homerischen Epos,* Oberbayern 1959, 158f.

449-53

It is interesting that Petronius' account begins with what seems to hold out the promise of a formal ecphrasis (29f. *celsa qua Tenedos mare...*), even if it turns out not to be such in the end (cf. Stubbe 44).

449-50

These lines resemble Hes. *Th.* 301-2 ἔνθα δέ οἱ (Echidna) σπέος ἐστὶ κάτω κοίλῃ ὑπὸ πέτρῃ / τηλοῦ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων; but they have more in common with the glassy smoothness of the Hellenistic-flavoured ἔκφρασις τόπου in Ov. *Fast.* 4.495-6 *est specus.../non homini regio, non adeunda ferae* (cf. also the snake's cave of *Met.* 3.29f., and in general C. P. Segal, *Landscape in Ovid's Metamorphoses, Hermes Einzelschr.* 23, 1969, 20f.).

449

δὴ γάρ που = A.R. 1.996, cf. id. 4.197; xiv. 341. For που ('so we are told'; cf. infr. 468, 'no doubt', ii. 290 'presumably', 'must have', ix. 182 [strongly impressionistic]), affected by A.R., see Fränkel 124. **πέλεν ἄντρον...**: cf. xiv. 475 / ἄντρα πέλει στυφελῇσιν (corr.)..ἀμφὶ πέτρῃσι/... **στυφελώδεϊ πέτρῃ**: 409n. This epithet here only; on -ώδης see Schneider, *Call.* 2.455.

450

ἠερόεν: an epithet of ἄντρον thrice in *hHerm.* (234 /ἄντρον..-όεν; 172 = 359 = [Orph.] *H.* 69.4). What ἠερόεν denotes for Q. it is hard to say: dark, impervious to sunlight (cf. Virg. *A.* 8.195; Sil. 6.150, a snake's lair) or misty, vaporous (both in Ov. *Met.* 11.592f.)? **θνητοῖσιν ἀνέμβατον**: cf. Eratosth. *CA* 16.14 (corr.) ἀνέμβατοι ἀνθρώποισιν/. This epithet (again at viii. 484) is somewhat affected by late poets (Opp. *Hal.* 2.526, Nonn. *Met.* 3.66, 7.139, *D.* 2.140 + 3, Paul. Sil. *Ecphr. Soph.* 1005, 1021), particularly by epigrammatists (Agath. *AP* 4.4.28 [Viansino 2], 5.294.3 [V. 90], 9.641.5 [V. 44], Paul. Sil. *AP* 5.234.3 [V. 49]; cf. earlier Antip. Sid. *HE* 642, Anon. id. 3886, Apollonid. *GPh* 1255).

450-1

θῆρες / σμερδαλέοι: cf. viii. 175-6. They are σμερδαλέοι, like their father, Opp. *Hal.* 3.19.

451

ἔτ': other such creatures may be dead, but these are still very much alive. A.R. takes rather longer to make a similar point about a monster from the hazy past in 4.1641f.

451-2

οὐλομένοιο../Τυφῶνος: οὐλ. here = ὀλοός (see Fränkel 107-8), cf. A.R. 2.38 ὀλοοῖο Τυφωέος. For other uncomplimentary epithets lavished upon this creature see J. Fontenrose, *Python,* Berkely & Los Angeles 1959, 83. He produced a variety of monsters (cf. vi. 261-2), including the hydra that Hera later sent to destroy Heracles (Hes. *Th.* 313f.); to Echidna, πέλωρον ὄφιν δεινόν... [299] who herself apparently resided in a cave [301f.]. On Typhon's own caves see Vian on Nonn. 1.140.

452

νήσοιο κατὰ πτύχας: Nicandrean in both form and content: *Ther.* 804 Κισσοῖο κατὰ πτύχας, 458 ἐν πτυχὶ νήσου /. πτύχας = μυχούς (see in general Kannicht on E. *Hel.* 44-8), i.e. 'creek' (Vian). Καλύδνην: cf. vii. 406-7 ~ B 677. For this place of origin see Bacch. F 9; *POxy.* 2812 (above), and cf. Lyc. 347 (with Tz.), [Apollod.] 5.18. Virgil makes them emerge from Tenedos (which houses the Greek armada at this moment), and he is followed by Petr. 29, Hyg. 135.

452-3

ἥν τε....ἐπικλείουσιν: cf. Ξ 290-1 ἥν τ' ....κικλήσκουσι θεοί, and Ruijgh, TE 385.

453

λαοί: 'people' in general, as e.g. A. *Supp.* 90 μερόπεσσι λαοῖς = ἀνθρώποις; cf. ἄνδρες in Arat. 92, φῶτες in D.P. 1151, φῦλ' ἀνθρώπων in iv. 10 etc., and Simm. *CA* 8 ὅν ῥ'...λαοὶ κικλήσκουσιν/. ἐπικλείουσιν: 'call' (also iv. 10-11 τὸν..φῦλ' ἀνθρώπων / Γλαῦκον ἐπικλείουσιν), first in Hellenistic verse: Arat. 92, A.R. 2.1156, 4. 571, 1599, Nic. *Ther.* 230, 554, *Alex.* 346; also, apparently, in the Hellenistic hexam. variously ascribed to Philitas and Euphorion, see Carden, *BICS* 16, 1969, 31, verse 22. Later examples are scarce: Androm. *GDK* 62.3, D.P. 1151, Opp. *Hal.* 1.157, corr. in Col-

luth. 90. **ἔσω ἁλός**: 429n. Probably with νήσοιο rather than (Vian) with ἄντρον: for 'an island in the sea' cf. the common εἰν ἁλὶ νῆσ(ος), and, e.g., Lyr. Adesp. *CA* 10.3-4 γλαυχῆς..πέλ[ας]/Λοχρίδες ἀχταί.

454

ἔνθεν ἀναστήσασα: cf. ζ 7 = Gr. Naz. 985.197 / ἔνθεν ἀναστήσας; Colluth. 50 Τιτῆνας ἀναστήσασα sc. Ἔρις. **βίην..δραχόντων**: with this periphrasis one may compare (perhaps) A. *Eu.* 128 δραχαίνης..μένος.

455

ἐς Τροίην: iii. 530 etc.; also Λ 22 al., Hes. *Op.* 165, Triph. 26. **οἱ δ' αἶψα** = ix. 526, x. 64. **θεῆς**: 112n.

456

νῆσον ὅλην ἐτίναξαν: cf. for the form iii. 159, and for the content v. 643 ὅλη...νῆσος /, A.R. 2.679-80 ἡ δ' ὑπὸ ποσσίν / σείετο νῆσος ὅλη, Nonn. 18.37 /νῆσον ὅλην; id. 28.73 ὅλην ἐτίναξεν ἀπήνην /, 45.326; [Apolin.] 59.3 /γαῖαν ὅλην ἐδόνησας. Any reading other than ὅλην is out of the question. **ἐπεσμαράγησε δὲ πόντος**: 176n. Noise in Virg. too (*A.* 2.209 *fit sonitus spumante salo* cf. Petr. 38, 40), but monsters are noisy things: e.g. E. *Hipp.* 1210f.; Ov. *Met.* 4.688f.

457

νισομένων: cf. Hes. *Th.* (70-)71, and for the spelling, 217n. The subject is more often than not omitted in contexts of this kind: Bühler on Mosch. *Eur.* 115, p. 158. **τοὶ δ' ἐφέροντο**: see iii. 589 (below), and xiii. 61 αἱ δ' ἐφέροντο / ~ x 54 (^{2}...).

457-8

Strongly Homeric language, N 29-30 (Poseidon riding over the sea: ἄταλλε δὲ χήτε' 27;/ἔστι δέ τι σπέος...32 ~ supr. 449) θάλασσα διίστατο· τοὶ δὲ πέτοντο /ῥίμφα...[ix. 216-7] ~ iii. 588f. (Nereids) ἀμφὶ δ' ἄρά σφι / νισομένῃσι θάλασσα διίστατο· ταὶ δ' ἐφέροντο /....περιστενάχοντο δὲ../ χήτεα.., ἔσαν δ' ἄφαρ ἦχι νέοντο/...; cf. also Σ 66f., Ω 96, and Ov. *Fast.* 6.740. Petr. (31) has *unda..resultat scissa,* though one wonders whether at this point Eumolpus is trying to disentangle himself from a formal ecphrasis (449-53n.); whether, in fact, he has the picture of a creek (πτύχας Q. 452) in his head (cf. Virg. *A.* 1.159f. *est in secessu...locus...inque sinus scindit sese unda reductos*).—No sign in Q. of the Virgilian detail *tranquilla per alta* (*A.* 2.203), on which see McKay, *CQ* n.s. 17, 1967, 188.

458

αἰνὸν λιχμώωντες: so the snake-heads of their father are described as λελιχμότες in Hes. *Th.* 826, where see West for the notion of flickering tongues. Q. has already used this phrase at v. 40, cf. vi. 213 -ώωσα, id. 200. **κήτεα πόντου**: an identical clausula in Marc. Sid. *GDK* 63.40. Cf. Opp. *Hal.* 1.48. κήτεα are themselves in the habit of striking terror into other marine life: iii. 270f. ~ Φ 22f. cf. Stat. *Theb.* 9.242f.; *Dirae* 5.

459

ἀμφὶ δ' ἄρα...: cf. σ 41 /ἀμφὶ δ' ἄρα...ἠγερέθοντο/, vi. 227 al.; Nonn. 37.39 / ἀμφὶ δέ μιν στενάχοντες. **στενάχοντο μέγα**: μέγα (Hom. μεγάλα cf. ii. 221 etc.) στενάχειν occurs in *EpGr.* 289.3 Kaibel (Caria, i*p*?); [Opp.] *Cyn.* 1.225; ii. 581 al.; μέγα with med. only here. **μέγα** often follows the verb in Q. (e.g. ii. 287, 534, iii. 297), as it does in archaic epic (West on Hes. *Th.* 173). **μέγα Ξάνθοιο υ-χ** = M 313.

459-60

Cf. A.R. 2.711 νύμφαι, Πλειστοῖο θύγατρες/, and iii. 23-4 ῥέεθρα / Ξάνθου καὶ Σιμόεντος. These rare beings (Colluth. 1 Νύμφαι Τρωιάδες, ποταμοῦ Ξάνθοιο γενέθλη; viii. 345-6 Νυμφάων sc. Ξάνθου?) lament Trojan losses at xi. 245-6 ἐπεστενάχοντο δὲ Νύμφαι / καλλιρόου Σιμόεντος ἰδὲ Ξάνθοιο θύγατρες [~ Z 4 vulg. Σιμ. ἰδὲ Ξ. ῥοάων], as at the fall of Troy / Ξάνθος.../ μύρετο σὺν Νύμφῃσιν (xiv. 72-3) along with Simois (83), cf. Xanthus and Simois in Triph. 325f., Xanthus in id. 683f. Our passage could conceivably reflect an Hellenistic adaptation of a tragic messenger-speech (these rivers are often animate or near-animate in tragedy, cf. S. *Aj.* 417f., 862f., E. *Tr.* 28f., 1115f.). See in general Kost, *Musae.* p. 175; V. Mumprecht, *Epitaphios Bionos,* Zürich 1964, 59, 63-4.

460

ἀπ' Οὐλύμποιο: in this sedes *hAp.* 216; A.R. 4.770; i. 690 al. **Κύπρις**: see on 389-417, §4. Cases of divine sympathy in Q. are discussed by A. Paul, *Die Barmherzigkeit der Götter im griechischen Epos,* Diss. Wien 1969, 134f.

461

ὅπῃ θεὸς [~ iii. 776]**ὀτρύνεσκεν**: cf. xiii. 187 θεοῦ ὀτρύνοντος /, xiv. 657 ἵκανεν, ὅπῃ θεὸς ἦγεν.

462

θήγοντες...λοιγὸν ὀδόντων: an adaptation of phraseology habitually applied to boar(s): Λ 416 θήγων λευκὸν ὀδόντα [cf. Nic. *Alex.* 223, and *Scut.* 388] μετὰ γναμπτῇσι γένυσσιν, Ν 474-5 = A.R. 3.1351-2 ὀδόντας / θήγει, and so Q. himself at v. 20-1 ὑπὸ βλοσυρῇσι γένυσσι / θήγοντες...ὀδόντας /, ix. 244 / θήγει δ'...ὑπὸ γναθμοῖσιν ὀδόντας/. **βλοσυρῇσι** will mean something like 'ferocious' or 'deadly'; a useful survey of this word (which Q. employs frequently) in Leumann, 141f. **βλοσυρῇσι γενειάσι**: for the form cf. Η 212 βλοσυροῖσι προσώπασι (Theoc. 24.118 ~ iii. 539) and Nonn. 40.307 χαροπῇσι γενειάσι, for the expression vi. 200 βλοσυρῇσι γενειάσι λιχμώωντες /sc. δράκοντες; with γένυσσι /γενύεσσι i. 479 (πόρδαλις), ii. 576 (σῦς, λέων), v. 20 (σῦς); vi. 210 (λέων); iii. 146, vii. 471 (id.), cf. Nonn. 11.340 (λέοντες), 12.321 (δράκων); with γένει(ον): [Orph.] *A.* 994 (δράκων), Nonn. 2.286 (ἄρκτος). **λοιγὸν ὀδόντων**: λοιγόν is adjectival in Nic. *Ther.* 6 λοιγὸν ὀδόντα/(the variant λοιγὸν [: λυγρὸν] ὀιστόν may well be correct at iii. 83, cf. Vian ad loc.).

463

δυστήνοις ἐπὶ παισί: cf. supr. 448, and *GVI* 1593.2 (pentam.; Athens, ii*p*) ἐπὶ δυστήνοις παισ<ί>; A.R. 4.448 / δυσ(μενέων) ἐπὶ παισί. **ἐπενίσατο** *codd.*, ἐπενίσετο Vian. The paradosis offers νίσ(σ)αντο at iii. 786, M has παρενίσατο in *hAp.* 430, and (Erbse 567) *codd. Athen.* κατενίσατο in Hermesian. *CA* 7.65—but there is no knowing really whether we are dealing with scribal artifice/sloppiness or genuine rarities. For the acc. pers. cf. A.R. 4.817. **φύζα**: 'impulse to flee panic-stricken', as in ξ 268f., ρ 437f. ἐν δὲ Ζεὺς../φύζαν ἐμοῖς ἑτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη / μεῖναι (στῆναι ρ 439)..περὶ γὰρ...(cf. Gruber 29f.). One may again compare Nic.: *Ther.* 399f. /οὐχ....μίμνουσιν (sc. snake)...φύζῃ δὲ...

464

ἀνὰ πτόλιν: common in Q. as in Homer and others; cf. Θ 55 /Τρῶες...ἀνὰ πτόλιν, adapted in iii. 50; supr. 353n. **αἰνὰ πέλωρα**: κ 219 (sim. Call. *Dian.* 51) τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα /, the claus. α.π. also *Cypr.* F 24.1, A.R. 1.996. In Theoc. 24.13 αἰνὰ π. (^{2}...) = δράκοντες, cf. Eudoc. *Cypr.* 1.66 /αἰνοπέλωρον ὄφιν.

465-6

οὐδέ τις.../ μεῖναι ἔτλη: cf. Α 534-5 and on 463 above; Σ 246-7 οὐδέ τις ἔτλη/ἕζεσθαι, πάντας γὰρ ἔχε τρόμος. For the sequence οὐδέ....δεῖμα cf. iv. 482-3; 'Simon.' *HE* 3310f. /οὐδ' ἔτλη.../μεῖναι...δ'.../ δείσας...

465

οὐδ'...ἦεν: based no doubt on the famous Υ 371-2 καὶ εἰ....μένος..αἴθωνι σιδήρῳ / sc. ἔοικεν; ἄτρομος appears in the reflection of the Homeric epanalepsis at iii. 74-5 / οὐδ' εἰ...μάλ' ἄτρομον ἦτορ ἔχῃσιν, / ἄτρομον ἦτορ ἔχῃσιν...Struve's πάρος for μένος, which has enjoyed some success (cf. Vian, *Rech.* 153), is bad. **μένος ἄτρομος**: but E 125-6, P 156-7 μένος.../ ἄτρομον (cf. supr. 77 ἄτρομος ἀλκή / ~ A.R. 3.1256-7 ἀλκή /...ἄτρομος). Accus. μένος with α-privative is common enough, e.g. λ 270 μένος..ἀτειρής /. **ἄτρομος**: of a person (Q. 5x; *LSJ* know nothing of this usage) first apparently in Lyc. 1003, then Mosch. *Eur.* 143 (of the θεόταυρος; preferable to the v.l. ἄβροχος); widespread in post-Hellenistic verse (particularly Nonn.; late epigrammatists in *AP*, cf. also *SEG* 3.553 [Thrace, v]).

466

πάντας...δεῖμα: a similar pattern in iii. 6 πάντας γὰρ ἀμείλιχον ἄμπεχε πένθος /(after Ω 708), cf. vii. 529 (πάντας γὰρ..δέος), ix. 273 (δέος ἄμπεχε). ἄμπεχε δεῖμα / also vii. 250, xiii. 190.

467

ἀλευομένους: 68n. **ὀδύνη δ' ἔχεν**: this is a much-vexed phrase (see Zimmermann for some hideous attempts at correction), but it is, I believe, sound enough. 'Fear' and 'grief' (anxiety for the fate of the son) are reactions to the snake-attack in Pi. *N.* 1.48f. δέος ~ 53 Amphitryon ὀξείαις ἀνίαισι τυπείς. The 'grief' here may be for those near and dear to them, or for Laocoon and his sons (cf. 463). For the expression cf. Lyr. Adesp. *CA* 1.3 ὀδύνη μ' ἔχει. **ἔνθα γυναῖκες**: ἔνθα = 'at this point': the females occupy a detached tabloid; no need for ἂν δὲ (Koechly). The sense of ἔνθα is variable in this clausula: *hDem.* 126, D.P. 570, xi. 492; also ²..*hDem.* 115.

467-9

A similar idea in xiii. 453f.

468

καί πού τις: this Homeric unit (σ 382), beloved of Oppian (*Hal.* 1.308 + 4) appears occasionally elsewhere: Arat. 941, Call. F 260.66, A.R. 4.1457, Gr. Naz. 1456.69; again in Q. at xiii. 155. For που see on 449.

469

ἀλευομένῃ στυγερὸν μόρον: see 68n., and i. 21, vii. 127. This epithet-noun combination is found in Hes. *Th.* 211, [poorly supported v.l. E 47], Gr. Naz. 1015.606; with noun first: Opp. *Hal.* 5.229.

469-70

ἀμφὶ....ἐπεσσυμένων: ctr. ii. 200-1 (army on march) ἀμφὶ δὲ γαῖα (corr.: δ' ἀγυιά -αί)/ στείνετ' ἐπεσσυμένων. ἔστεν' could refer to grief (cf. 467-8, and A. *Ag.* 710f., E. *Cyc.* 198f.) but it is more likely to mean that the city in its entirety (ἀμφί) groaned under their weight (cf. 456*a*): Stat. *Theb.* 5.525 *(serpens) arva gementia radens.*

470

ἐπεσσυμένων: so Nonn. 6.117-8 ἐπεσσυμένων....δρακόντων/. **εἰς ἓν ἰόντες**: 209-10n.

471

περιδρύφθησαν: this hapax Hom. (Ψ 395) finds a close imitation in iv. 540. **ἐνεστείνοντο δ' ἀγυιαῖς**: cf. ix. 179 -θησαν, ἐν. δὲ νεκροί / sc. Ξάνθῳ; and Triph. 543 (the sack) ἐστείνετο δ' Ἴλιος ἱρή /, which could well be a reference to Φ 607, on which see Wyss on Antim. F 137 (and id., p. xxx).

472

ἀμφιπεριπτώσσοντες: similarly Opp. *Hal.* 1.190 /ἀμφιπερισκαίροντες = Nonn. 18.53 (corr.); other participles: [Orph.] *L.* 80, Nonn. 48.338, Paul. Sil. *Amb.* 134, 268; main verb: iii. 201 and Call. *Del.* 179, Opp. *Hal.* 4.54, Agath. *AP* 5.237.3 [Viansino 86]; infin.: xiii. 11.—This compound, needless to say, here only; περιπτώσσω too is rare: Kost on Musae. 206. **ἔλειπτο**: A.R. thrice uses this form (1.45, 824, 4.1244). It is presumably founded on athematic aorists like ἔδεκτο, ἔλεκτο (cf. Schwyzer 1.678f.); lovers of speculation may be attracted by the contentions of G. Marxer, *Die Sprache des Ap. Rhod. in ihren Beziehungen zu Homer,* Diss. Zürich 1935, 15 (v.l. κλισίηφιν ἔλειπτο at N 168 κλισίηφι λέλειπτο?); Griffiths, *JHS* 88, 1968, 173 (v.l. ἐνέλειπτο for ἐλέλειπτο at B 700, cl. A.R. 1.45?). We find ἀνταπάμειπτο in Call. (*PAnt.* 113, F 1(a)8), ἄμειπτο (ἀπ. μετ.) in Nonn. (cf. Keydell, *Proleg.* 53); ἀπάμειπτο Eudoc. *Cypr.* passim, and *AP* 14.4.2. **ἄπωθε**: 293n.

473

ἅμα παισί: cf. i. 434, x. 384, xiv. 32.

473-4

πέδησε....θεός: along the lines of X 5 /Ἕκτορα δ'...ὀλοιὴ μοῖρα πέδησεν /, T 94 πέδησε/sc. Ἄτη οὐλομένη, al.; cf. iv. 200-1 Τεύκροιο μένος καὶ γυῖα πέδησαν [~ N 435]/ ἀθάνατοι. [The v.l. at Δ 517 κὴρ (ἐ)πέδησε/ (:μοῖρα π.) has very poor authority]. οὐλομένη Κήρ: vi. 427, ix. 190, x. 449 (/καὶ Κύπρις) ~ A.R. 4.1485 οὐλόμεναι...Κῆρες. Cf. Σ 535, *Scut.* 156 ὀλοὴ Κήρ /(adapted in ii. 482-3). Κὴρ / καὶ θεός: ctr. T 410 θεός...καὶ Μοῖρα.

474

υἷας ὑποτρομέοντας ὄλεθρον: A.R. 2.1106-7 τρομέοντες ὄλεθρον / υἷηες.

475

Q. must have had before him (unless the theft had already been committed in his Hellenistic source) A.R. 4.155 (dragon) ἀμφοτέρους ὀλοῇσι περιπτύξαι γενύεσσιν. We have had to wait till now to be told that there are two sons, just as we have to wait till 480 to be told that there are two snakes. ἀνηρείψαντο: the form one would expect is ἀνηρέφαντο (Cauer, 110, thinks that there was confusion with ἐρείπειν; cf. also Rank 39-40, with bibliogr.), but ἀνηρείφαντο is the form attested for Homer (5x) and for Q. (6x). West on Hes. *Th.* 990 gives a list of attestations, with variants (A.R. 1.214 -έφατο now Π^1), to which may be added *EpGr.* 874.7 Kaibel (Sparta, ii-iii), 1046.14 (Rome, ii), both -ηρείφαντο.

476

πατρὶ φίλῳ = A 441 etc. ὀρέγοντας..χέρας: in appeal e.g. xiv. 437 ὀρέγουσαν..εἰς ἐμὲ χεῖρας /, A 351 μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς/, μ 257 (companions of Odysseus being devoured by Scylla; quoted by Koechly) /χεῖρας ἐμοὶ ὀρέγοντας (cf. id. 244 ~ supr. 474). Petr. has this detail (44f., *parvulas illi manus/ad ora referunt*), Virg. does not.

476-7

φίλῳ.../ἔσθενεν: cf. Mosch. *Eur.* 111-12, and the passages adduced by Buhler, pp. 153-4. οὐδ'.../ ἔσθενεν: similarly viii. 114-5 οὐδ' ἐπαμύνειν / ἔσθενεν, xiv. 97-8 / ἀλλ' οὐ μὰν...ἀμύνειν / ἔσθενον. Laocoon in Virg. is like a Heracles and puts up a fierce struggle. Petr. is like Q. in representing him as an *infirmus auxiliator* (49), but unlike Q. he has *not* represented him as blinded, and seems to regard him as somewhat decrepit (cf. 23) and noisy (19f.).

477

ἀμφὶ δὲ Τρῶες: elsewhere confined to i-ii: i. 173, and claus. i. 53 + 4. ἀπόπροθεν εἰσορόωντες: xiii. 478-9 ἀπόπροθεν.../ εἰσορόων; conversely Opp. *Hal.* 5.64 εἰσορόωσιν ἀπόπροθεν.

478

ὑπὸ κραδίῃσι: cf. viii. 173. τεθηπότες: not of course 'astonished' but 'stunned', 'shocked'; Petr. 41 *stupuere mentes.*

479

The grim προφρονέως ('with gusto') and the curt meiosis of ἀπεχθέα have a Hellenistic ring. τελέσαντες...ἐφετμήν: an Apollonian expression (4.757 ἐτέλεσσας ἐφετμάς / ~ O 593 τέλειον ἐφετμάς/) reproduced more closely by Nonn. (*Met.* 9.152, 14.79 τελέσειεν -άς /; ctr. id. 15.52-3). Gr. Naz., like Q., has the sing., 591.163 ἐτέλεσσαν -ήν /. ἀπεχθέα: only occasionally in the Hellenistic hexameter (Call. *Cer.* 116, Theoc. 1.101, 141), but pervasive thereafter.

480

ἄμφω ἀιστώθησαν: cf. x 259-60 οἱ δ' ἅμ' ἀιστώθησαν ἀολλέες, οὐδέ τις αὐτῶν / ἐξεφάνη; ii. 584 / πάντας ἀιστωθέντας. ὑπὸ χθόνα: rare in epic: Hes. *Th.* 304, A.R. 1.102, Nonn. *D.* 2.142 + 2. Cf. Pi. F 137.1, A. *Eu.* 395, *Supp.* 722, E. *Alc.* 47.

480-1

τῶν.../ φαίνεθ': φαίνεθ' is, *pace* Vian, present not imperfect. It is true that Q. uses the full ἔτι νῦν περ at x. 131(-2); but cf. A.R. 2.853 κείνων ἔτι σήματα φαίνεται ἀνδρῶν /.[Vian* concurs]

481

φαίνεθ' ὅπου: cf. E 867 / φαίνεθ' ὁμοῦ. κατέδυσαν ἐς = viii. 368; *hAp.* 443 / ἐς δ' ἄδυτον κατέδυσε. ἱερὸν Ἀπόλλωνος: again xiii. 434; so A.R. 4.1218 Νομίοιο καθ' ἱερὸν Ἀπ./~ [Theoc.] 25.21-2 Ἀπ. Νομ./ ἱερόν. For this temple see Vian, tome iii, p. 230.8.

482

Περγάμῳ ἐν ζαθέῃ: E 445-6...Ἀπόλλων / Περγάμῳ εἰν ἱερῇ ὅθι οἱ νηός γε τέτυκτο. προπάροιθε...: for the form cf. O 355. Τρώιοι υἷες: 45n.

483

An ear-catching line with an inscriptional ring to it: it almost begs to be written in capitals. **ἀμείλιχα**: adverbial 5x in Q., and so [Opp.] *Cyn.* 1.262. ἀμείλιχος is widespread in epitaphs. **δηωθέντων**: a claus. in Δ 417 (... πένθος Ἀχαιῶν δ./).

484

τεῦξαν...τάφον: a common expression of course in verse epitaphs; cf. also *Rhesus* 959; Lyc. 532; *Or. Sib.* 7.158-9. **ἅμ' ἀγρόμενοι**: ἅμ' is adverbial at i. 211, iv. 115, but prepositional at ξ 25, π 3; v. 192; [Apolin.] 82.14. **κενεὸν τάφον**: κεν(ε)- τάφος, τύμβος (infr. 486), σῆμα (496) are all common in epigrams and metrical epitaphs. The third is elsewhere confined to those spheres, the second nearly so (Nonn. 2.628), the first is more wide-ranging, but mainly in iambics: E. *Hel.* 1057, Lyc. 366; Call. *Iamb.* F 202.16; Nonn. *Met.* 20.16. In all three Q. has adj. first, and this corresponds to normal practice in literary verse (ctr. τάφος: Call., Nonn. *Met.* supr.; τύμβος: Phal. *HE* 2958; σῆμα: Pancrat. id. 2857-8).

484-5

ᾧ.../ χεῦε: a like picture in x. 386: παρ' (corr.)..ῆστο τάφῳ ἐπὶ δάκρυα χεύων /. For ᾧ ἔπι cf. θ 403, xiii. 279 etc.

485

ἀλαοῖσιν ἐπ' ὄμμασιν = i. 76. There is no need whatsoever for ὑπ' (Pauw, Vian), cf. e.g. Leon. Tar. *HE* 2153 λίχνοισιν ἐπ' ὄμμασιν ὑγρὰ δεδορκώς /, where ἐπί expresses 'attendant circumstances' (Gow-Page ad loc.). For the repeat of the preposition (ἔπι 484) with a different meaning cf. e.g. [Mosch.] 4.96-7, and Gow on Theoc. 16.10f. [ἐπ' now Vian*].—ἀλ. ὄμμ. elsewhere only in tragedy: S. *OC* 149, 244; E. *Ph.* 1531.

485-6

ἀμφὶ δὲ...: these lines (and their sequel) invite comparison with *GVI* 1991.5-6 (Locris, i*a*?) ἀ]μφί τε μάτηρ / τύμβον ὁμοῦ θρήνοις Ἄρχιον ἀμ[φι]-πολεῖ, id. 1502.5-6 (Phocis, iii*p*) πολλάκι δ' ἀμφὶ τεὸν μάτηρ τάφον οἰκτρὸν ἄυσεν /...στενάζουσα...

486

πολλὰ κινυρομένη: cf. [Mosch.] 3.43 περὶ σᾶμα κινύρατο. This verb was very often used of mothers (~ P 4-5 μήτηρ /..κινυρή; note here vi. 81-3 πολλὰ -ομένη../ μήτηρ.../ ἐλπομένη; Call. *Ap.* 20; Triph. 430) and was no

doubt the *vox propria* for the distressed animal mother (cf. xiv. 282 – 286, esp. Antip. Sid. *HE* 604, swallow whose offspring were devoured by a snake). / πολλὰ κ. outside Q. (vi. 81, xiv. 384; so vii. 335 /αἰνὰ κ., xiii. 262 / μακρὰ κ.; id. 542 / ἡδὺ κ.) only, I think, *MAMA* 1.319.3 πολλὰ κινυρ[ό- / μενος...[no date given]; cf. / οἰκτρὰ κ. [Opp.] *Cyn.* 3.217, *GVI* 694.6 (Thebes, iii*p*?), Nonn. 12. 123, sim. epigr. *ap.* Peek, *SHAW* 1974.3, p. 8no. 4, Agath. *AP* 5.289.8 [Viansino 89]. We do not know whether or not the word goes back to the archaic period ('Homerisch und alt sind nur μινυρίζω...und κινυρός' declares Leumann, 241): it is first attested in drama (A. *Th.* 122 dub., μινύρονται Dindorf, but id. F 474 ii. 6 Mette [*Dict.*] τί κινύρῃ; ~ paratr. Ar. *Eq.* 11 τί κινυρόμεθ' ἄλλως;), was popular with the Alexandrines (A.R. 5x, Bion 1.42, [Mosch.] 3.92, more above) and very probably with their successors (Q. [including the certain corrections at xiii. 542, xiv. 32] and Nonn. *D.* 10x apiece, occasionally elsewhere: add to the above Colluth. 215; Agath. *AP* 5.237.1 [Viansino 86]). **κενεῷ..τύμβῳ**: 484n. **ἐπαΰτεε**: 6x in Q.; more in *LSJ.*

487

Similarly x. 380 (Hecuba speaking) ἐλπομένη καὶ ἔτ' ἄλλα κακώτερα θηήσασθαι. **τι καὶ ἄλλο**: an unusual sequence: it is plausibly conjectured by Martin in Arat. 443 (τε καί *cod.* S, cf. the variants at Hes. *Th.* 87, West ad loc.). **ἄλλο κακώτερον**: in Homer in the order (τι) κακώτερον ἄλλο (Τ 321, θ 138, ο 343), and so A.R. 3.79, 910; v. 574, cf. ix. 94-5 [~ Opp. *Hal.* 2.480] οὐ γάρ τι κακώτερον ἔλπομαι ἄλλο / πῆμα. But / πῆμα φάνη..ἄλλο κακώτερον Nonn. 21.91 (adduced by Vian, *RPh* 34, 1960, 302).

487-8

ἔστενε...: cf. δ 261 ἄτην δὲ μετέστενον; Lyc. 194, 676 στένοντος (-ες) ἄτας. ἄτην ἀφρ. = the ἄτη arising from, due to..., cf. Vian here. For the association of these terms see *hDem.* 258, A.R. 1.1332-3, 2.313. **ἀνέρος ἀφραδίῃ**: after Ε 649 /ἀνέρος ἀφραδίῃσιν.

488

μακάρων...μῆνιν: so β 66 θεῶν δ' ὑποδείσατε μῆνιν /. The phrase amplifies ἐλπομένη... 687: the higher powers have been offended, and there is no reason to suppose that they have finished with Laocoon yet. For an excellent treatment of μῆνις and cognates see Frisk, *Eranos* 44, 1946, 28f., esp. 31.

489f.

The simile bears a marked resemblance to that applied to the χελιδών whose young have been devoured by a snake, vii. 330f. Both have points in common with the simile of the young of the στροῦθος in B 311f. (cf. Vian, *RPh* 28, 1954, 41); here there is only one specific linguistic echo (311 ~ xii. 491), but note, outside the context of the simile, B 318v.l. 'the god made the snake ἀίζηλον' ~ 480 supr., B 321 δεινὰ πέλωρα ~ 464 supr. We shall never know *precisely* how derivative Q. was either in these similes or in others (Vian's speculations [op. cit. above] on 'exercices scolaires' seem to me too constrictive and unrealistic): what one can say is that a contemporary reader of xii. 489f. would have found nothing particularly remarkable or original. The theme of the lamenting nightingale (regularly compared to the female mourner: Kannicht on E. *Hel.* 1107-12) is familiar from τ 518f. (cf. next note) and is widespread thereafter: Q. 490 κατὰ δάσκιον ἄγχος reflects a constant detail, cf. e.g. τ 520 ~ [Mosch.] *Ep. Bion.* 9, S. *OC* 673, E. *Hel.* 1107; Catul. 65.13 *sub densis ramorum..umbris* ~ Virg. *G.* 4.511 *populea maerens philomela sub umbra*; [Sen.] *Oct.* 921 (*in..nemore*)—a detail present in the similes of the young of a 'bird' devoured by a snake in [Mosch.] *Meg.* 21f. (23 / θάμνοις ἐν πυκινοῖσι after Hom.; cf. also 22 ἔτι νηπιάχοντας /; 24 κλάζουσα μάλα λιγὺ..μήτηρ /), Stat. *Theb.* 5.599f. (*umbrosa..in ilice*). For the χελιδών of vii cf. Babr. 118; Opp. *Hal.* 1.729f.; 5.579f., where note νηπιάχοισι, τετριγυῖα, παῖδας..φθιμένους (~ xii. 498-9), ὑπαὶ γενύεσσι δράκοντος. It is possible that this last passage was in Q.'s mind, but given the relatively paltry quantity of imperial verse at our disposal we would do well to adopt an attitude of agnosticism, particularly as much of the language here has the flavour of the verse epitaph: see the following notes, and on 485-6 above, adding *GVI* 756.5 (Miletus, ii*a*) mother αἰνὰ δὲ μυρο[μένα χελα]δεῖ τέκος ὥς τις ἀηδώ[ν]; id. 2088.5 (Thasos, ii*p*?) θηρῶν γενύεσσι δαμείς.

489-90

ὡς δ' ὅτ'....ἀηδών: cf. τ 518. The theme of ἀφραδίη there (523) may have suggested the bird-simile to Q. (cf. supr. 488), but the nightingale-motif may have been a traditional component in the blinding story, cf. on 389-417 §2 (Call.), the more so as children also are involved, see previous note.

489

ὡς δ' ὅτ' ἐρημαίην: so A.R. 4.1298 / ὡς δ' ὅτ' ἐρημαῖοι...(of νεοσσοί). ἐρημαίην...καλιήν: cf. Nic. *Ther.* 451 (eagle) ἠρήμωσε

χαλιάς /. ἐρημαῖος also infr. 513 (n.), vii. 455 (νήσῳ, cf. A.R. 2. 385, 672, 3.324, Antip. Thess. *GPh* 231), ix. 402. This adjective (on which see Chantraine, *Form.* 48f.), extremely common in imperial verse, particularly in epigrams and metrical inscriptions, had already taken a firm hold in the Hellenistic era (Arat., Call., A.R. etc.). It is frequently found in contexts of lamentation (e.g. A.R. 4.1298 *et circa, GVI* 1540.5 [Smyrna, ii*a*], 1746.3-4 [Erythrae, i*p*]). **περιμύρεται**: [Mosch.] 3.89; conjectured by Spitzner at iii. 506. **ἀμφὶ καλιήν**: similarly vii. 333 (χελιδών) χήρη (leg. -ην: Keydell, loc. cit. on 65 supr.) περιπέπταται ἀμφὶ καλιήν /, cf. (Vian on) Nonn. 2.135. καλιή, 'bird's-nest': Gow on Theoc. 29.12.

490

πολλὰ μάλ' ἀχνυμένη: so i. 814, iii. 5, vi. 650 / π. μ. ἀχνύμενοι (~ Hes. *Th.* 623 / δηθὰ μάλ' -οι), a unit which closes a pentam. in *IME* 22 ii. 4 (ii-iii). **κατὰ δάσκιον**: ctr. *hDem.* 386. **δάσκιον ἄγκος**: here only. δάσκι- again i. 536 δ. ὕλη / = O 273, *hHom.* 27.7; v. 498, viii. 343 -ι(ος) Ἴδ(η) / ~ Triph. 324.

491

xiv. 284 (simile: bitch and whelps)...τῆς ἄπο νήπια τέκνα πάρος φάος εἰσοράασθαι..The phraseology is suggested no doubt by Homer's πάρος πετεηνὰ γενέσθαι / (π 218, of the stolen young of birds). **ἔτι νήπια**: cf. A.R. 3.134, and X 484 etc. **νήπια τέκνα**: in this sedes (see above) also Triph. 603, Nonn. 47.724; Homer ν.τ. /(B 136 al.), as at v. 493, xiv. 33. **κελαδεινόν**: I have not met this word elsewhere of the singing of birds, but κελαδεῖν κέλαδος εὐκέλαδος are commonly so used (some examples in W. Seelbach, *Die Epigramme des Mnesalkes von Sikyon und des Theodoridas von Syrakus,* Wiesbaden 1964, 42; also (Vian*) M. Kaimio, *Characterisation of Sound in Early Greek Literature,* Helsinki 1977, 169, 193. **ἀείδειν**: the terminal jingle with the previous line is no doubt intentional: cf. τ 518-9, Thgn. *IEG* 939 ἀειδέμεν ὥσπερ ἀηδών /(Fehling 154); Theoc. 12.6-7 with Gow's note.

492

δάμναθ' ὑπὸ γναθμοῖσι: cf. ii. 575-6, [Opp.] *Cyn.* 2.286; for ὑπὸ γναθμοῖσι, vi. 410 ὑπὸ -οῖσι λέοντος /, ix. 244 ὑπὸ -οῖσιν ὀδόντας / = Nic. *Alex.* 421 ~ Opp. *Hal.* 5.322 (ἐνὶ γ.), Triph. 73 (ἐπὶ γ.). **μένος..δράκοντος**: structurally (but not syntactically) comparable to [Orph.] *A.* 1005 μένος βριαροῖο δράκοντος /. **βλοσυροῖο δράκοντος** = xi. 74, cf. D.P. 123 δράκων βλοσυρωπός. A more familiar clausula is β. λέοντος: i. 5, and Antip. Sid.

HE 594, Man.5.196, [Apolin.] 21.42 (Golega 51; with βλοσυροῖο further back: Arch. *GPh* 3704, Doroth. *Cat. Cod. Astr.* 6.109.242).

493

ἄλγεα θῆκε: cf. A 2 ('Αχαιοῖς), X 422 (δ' ἐμοὶ...) ἄλγε' ἔθηκε /. **καὶ ἄσπετον ἀσχαλόωσα**: xi. 210 ἄσπετον ἀσχαλόωσιν /; but v. 445 ἀάσχετον ἀσχαλόωσα /, xiv. 424 καὶ ἄσχετον ἀσχαλόωσα /. ἀσχαλ. is applied to a variety of creatures in similes: vii. 330, 465, xi. 210, xii. 580.

494

μύρεται..δόμον: cf. Hes. *Op.* 206 / μύρετο sc. ἀηδών. Like language in [Opp.] *Cyn.* 3.102-3 (animals, seeing) κενεούς τε δόμους καὶ ἔρημα μέλαθρα,/ μύρονται...

495

ὣς ἥ γε στενάχιζε: so Colluth. 363 (corr.) / ὣς ἡ μὲν στενάχιζεν ~ Nonn. 11.351 / ὣς ὁ μὲν ἐστενάχιζεν; cf. vii. 393. See Kost on Musae. 115. **στενάχιζε**: S. *El.* 1076-7 στενάχουσ' ὅπως...ἀηδών. **στενάχιζε...ὀλέθρῳ**: cf. i. 428 ἀχάχονται ἀδελφειῶν ἐπ' ὀλέθρῳ /, and earlier [Mosch.] 3.31 (f.). Similarly Nonn. 24.199 ἐπέστενεν ἀνδρὸς ὀλέθρῳ /, E. *HF* 1065-6 στέναζέ νυν -στενάζω -τέκνων ὄλεθρον. **λυγρόν**: λυγρῷ Koechly, because of its location in the verse. Surely λυγρόν, which falls heavily on the ear, is immeasurably superior. For adverbial -όν with verbs denoting lamentation cf. v. 464, ix. 65; infr. 512n.

496

μυρομένη...σήματι: see 484n., and cf. Pers. *HE* 2900 / μύρονται κενεὸν σῆμα...; ii. 644 ὀλοφυρομένους..περὶ σήματι παιδός /, Nonn. 15.348.

496-7

σὺν....ἀλαοῖο: full of emotive sounds (ἄλλο, -αλέον, ἀλαοῖο; -μα μά-; π-...π- π-) but clumsily expressed: one would expect the unit σὺν...ἄλλο (for which see Koechly on iii. 670) to cohere, and πέλειν with dat. is overworked in imperial verse. **ἄλλο / πῆμα** = ix. 94-5, cf. A.R. 2.137-8; ctr. x 300. **πῆμα...πέλεν**: but *hAp.* 304 πέλε πῆμα.

497

μάλ' ἀργαλέον: cf. M 63[1] υ μάλ'-έη, and Emp. F 114.2; in reverse [Theoc.] 25.274.

498

φίλα...ἀνέρα: 261n.

499

ἄμμορον ἠελίοιο: elsewhere differently applied, to: (a) the sunless Cimmerians: [Orph.] *A*. 1122 / αἴγλης ἄμμοροι...ἠελίοιο / sim. *APlan*. 303.3-4, cf. Nonn. 45.269 (and 38.52); (b) Tectaphos shut up in βέρεθρον: Nonn. 26.109 / ἄμμορον ἠελίοιο; (c) still-born children: *AP* 14.125.5 ἠελίοιο πανάμμοροι.

500-524

A host of dire omens passes the bemused Trojans by

In both *Il. Parv.* (235) and *Il. Pers.* (246) the admission of the Horse is followed by 'feasting' which will have entailed sacrificing: [Apollod.] 5.17 is more explicit, and cf. e.g. E. *Hec.* 917, Tz. *Posth.* 716. It is possible, though hardly verifiable[85], that the gods rejected the sacrifices in the cyclic accounts: this at any rate is what happens in Triph. (446-7). In Q. the gods vent their displeasure more actively, though it is only Cassandra who is allowed to benefit from the manifestations of their wrath (529f.). That the motif is not new is proved by Dictys 5.7-8: shortly before the city's fall a Trojan sacrifice fails to burn (cf. Q. 503), and *exta disturbata ad terram decidunt* (~ Q. 505f.); and by Cedrenus (in the romance-tradition): *Hist. Comp.* 131 πῦρ...ἐσβέννυτο, μὴ καιομένου, πίπτει τὰ ἐν τῷ βωμῷ πάντα εἰς τοὔδαφος κτλ.

In Dictys the rejected sacrifice is followed immediately by a mention of Cassandra. But her involvement in the omen-scene in Q. is, to say the least, awkward. Her claim that the Trojans will not believe her, however much she says (546) is said by her to be the result of the intervention of the Κῆρες who deprived the Trojans of all powers of reasoning (548 ~ 523); but Cassandra is not believed by the Trojans in normal circumstances (526f.). Her speech is in fact an uncomfortable amalgam of warnings against the Horse (and she would know that they would go unheeded) and observation on the effect of external agencies manufactured by the poet.

The long omen-list[86] reflects something of the simplicity of the brief list in μ 394f.:

---

[85] Θ 548, 550-2, cited by Vian, *Notice* 83.3 seem better left out of the question. One may compare the Sophoclean story of the actual departure of the gods (details in Austin on Virg. *A.* 2.351).

[86] On this see in general Vian, *Rech.* 69-70. I have not considered it necessary to overload the commentary with parallels for all these phenomena: most are hackneyed.

τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προὔφαινον·
ἕρπον μὲν ῥῖνοι, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει,
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὣς γίνετο φωνή.

But it owes more, I suspect, to the dry style of the romance and/or popularizing prose handbook, cf. Cedrenus above. Extended lists[87] are of course characteristic of Roman poetry; it is open to us to claim Roman influence at work here. I do not believe that there is. It is true that the majority of items in Q.'s list can be paralleled in Roman omen-lists, but it is also true that it does not resemble a single one of them either in general style (they are never straightforward 'and...and...and...' sequences: they *are* in prose, e.g. Tac. *Hist.* 5.13, but Q. could get prosaic lists in Greek; they abound in extravagant particularization of places or personalities, in personal exclamations of woe, in moralising etc.) or in choice of themes (none of the favourites is in evidence: comets, ghosts roaming abroad, earthquakes, vocal cattle, clashing of arms or noise of trumpets in sky, thunderbolts, showers of stones etc. etc.). Possible points of linguistic contact include: 505-6 μῆρα....τρομέοντα ~ Ov. *Met.* 15.576 *trepidantia..exta* sim. Sen. *Oed.* 354; 508 ἐφέροντο ~ Ov. *Met.* 15.792 *cantusque feruntur*; 519 μάλα μυρία ~ Stat. *Theb.* 7.402 *plurima*; 520 φέροντα = 'signify' ~ Claud. *IVCons. Hon.* 192 *adparet quid signa ferant.* But none is particularly astounding, and we would do better to note that some key elements in our passage possess a distinctly, as opposed to a vaguely, Greek literary flavour: see the ensuing notes, esp. on 511; 513 (Aratus!); 518-9 (ctr. e.g. Virg. *G.* 1.486).

500

ἀθανάτοισιν ἐπεντύνοντο θυηλάς: cf. A.R. 2.156-7 (sim. [Orph.] *L.* 743-4) ἀθανάτοισι θυηλάς / ῥέξαντες, Man. 5.198; for the term θυηλαί see Kost on Musae. 39.

---

[87] Omen-lists in Greek verse are thin on the ground. (i) Brief lists: Colluth. 205f. [cf. West, *Gnomon* 42, 1970, 660]; *hDion.*, *GDK* 56.1f., miraculous devastation of countryside, is perhaps worthy of inclusion; disjunctive list in simile, in Homeric style: A.R. 4.1280f., the influence of which on Q. is surely exaggerated by Vian, cf. earlier Pi. *Paean* 9.13f.—Teiresias' musings on his mantic activities in S. *Ant.* 1005f., though containing a sequence that offers interesting points of similarity with Q. (1007f. ~ 503f.) hardly constitute a portent-list (one may agree with Keydell, 282, on this much at least); for S. cf. Stat. *Theb.* 10.598f. (ii) Nonnos indulges in lengthier exercises: (a) 38.16f. σῆμα.../ φαίνετο, θάμβος ἄπιστον (Roman?) ~ 30 τρόμος-reaction (Roman? Cf. Jocelyn, *Trag. Enn.* pp. 221-2); 19 cf. Lucan 1.540f. (and Virg. *G.* 4.467?). However, much here is filched from A.R. 4.1280f. (b) 44.6f. (21 αὐτόματοι κληῖδες ἀνωίγνυντο πυλάων, 39 ἐλελίζετο βωμός, 44 / δεῖμα φέρων, 45 ἔρρεε λύθρῳ /). (c) 45.325f.

501

λείβοντες..λαρόν: so xiv. 379 / εἰς ἅλα..λεῖβον μέθυ after A.R. 1.534 μέθυ λεῖβον ὕπερθ' ἁλός; xiv. 103 λείβεσκον μέθυ λαρὸν ἐπ' αἰθομένῃσι θυηλῇς (ironically echoing this line: the victorious Greeks). For λαρόν cf. also (a) (i) iii. 691 (ii) claus. iv. 279, and (b) xiv. 334 / πῖνον ἀφυσσάμενοι λ. μέθυ. For (a) (i) cf. A.R. 1.456 /εἴδατα καὶ μ.λ. (ἀφυσσαμένων), 659 / ἤια καὶ...(= Γένος Πινδάρου 18, see 164n.) ~ [Orph.] *A.* 1237 / σῖτον καὶ...; [Opp.] *Cyn.* 4.279; Gr. Naz. 623. 572; Nonn. 14.125 (...ἀφύσσειν /). For (b) cf. A.R. 1.473 / πῖνε χαλίκρητον λ.μ., id. 968; [Opp.] *Cyn.* 4.332. **ἐπεὶ...ἐώλπει** = vi. 69. There are variations on this run (exclusive to Q.; Homer has θυμὸς...ἐώλπει / Τ 328 al.) in iii. 78, 477; vi. 298, cf. ii. 107. viii. 37. ἐπεί σφισιν = Π 549, A.R. 4.341; Opp. *Hal.* 3.63 etc.

502

λευγαλέου πολέμοιο: substantive first in N 97, iv. 327-8, ix. 126-7. **πολέμοιο...ἐξυπαλύξ.** recalls iii. 344 (σθ. ἐξυπάλυξας /), vi. 14 θανάτοιο βαρὺ σθένος. For βαρὺ σθένος I can furnish no solid parallel in Greek: cf. Ov. *Pont.* 1.3.63 *grave..robur*? This verb also i. 327 (σθένος), viii. 416, orac. *ap.* Porph. *Plot.* 22 (Parke-Wormell 473.19), [Orph.] *L.* 584 (the last three in nautical contexts). **ἐξυπαλύξαι** Pauw, rightly. The Trojans were badly shaken by Laocoon's blinding, were afraid that they had offended Athene (415f.), and were witnesses to the horrible fate that overtook Laocoon's children (463f.). However, their reception of the Horse was cordial enough (even if their glee is more muted than in Virg. or Triph.) and they must surely have believed by now that the Greeks were gone for good. Such an attitude is strongly implied in their subsequent treatment of Cassandra, and the completion of the war is taken for granted by the typical (τις 5) Trojan at xiii. 17. So we expect here not a preventive sacrifice, but one of thanksgiving, cf. *Il. Parv.* 233, *Il. Pers.* 246f. (εὐωχοῦνται ὡς ἀπηλλαγμένοι τοῦ πολέμου), E. *Tr.* 524, Virg. *A.* 2.26 (sim. id. 248f. cf. Ov. *Met.* 8.264f.) ~ Petr. 12, Triph. 243f. al.; similarly in Dictys 5.12 the Trojans celebrate because of *securitas pacis*.

503

ἱερὰ...καίοντο: A.R. 2.1175 ἱερὰ καίειν /. **πυρὸς...ἀυτμή**: cf. π 290 al. πυρὸς-υ ἀυτμή /(see Graz, 308f.), ii. 224 πυρὸς (corr.: πάρος) δ' ἐξέσσυτ' ἀυτμή /, viii. 90 πυρὸς καταδάμνατ' ἀυτμή / after *hHerm.* 137 πυρὸς καταδάμνατ' ἀυτμῇ /.

504

Similarly ii. 351 / ὄμβρου ἐπεσσυμένοιο δυσηχέος, cf. 225n., and for καθύπερθε M 286.

505

καπνὸς..ἀνεκήκιε: cf. Pi. F 185 κακίει καπνός, κηκ. in A.R. 1.389, 4.1188; 4.929, ἀνακηκ. in A.R. 4.600, Triph. 322. **αἱματόεις ἀνεκήκιε**: an association found in Nonn. 4.454, 30.143 αἱμαλέης ἀνεκήκιεν...(cf. id. 39.248-9), and prefigured in H 262, with which may be compared S. *Ph.* 696, 784; vi. 582.

506

πῖπτε χαμαί: cf. Δ 482 etc. χαμαὶ πέσεν (-ον), and for the form Δ 525-6 = Φ 180-1 ἐκ δ' ἄρα πᾶσαι / χύντο χαμαὶ χολάδες. **κατηρείποντο δὲ βωμοί**: xi. 155 κατ. δὲ λαοί / ~ Nonn. 20.178 -α, περιρραίνοντο δὲ βωμοί /(cf. στενάχοντες 177 ~ infr. 508; λύθρῳ 179 ~ ibid.).

507

γένοντο = turned into: Bühler on Mosch. *Eur.* 79, p. 125. **θεῶν**: i.e. their images, cf. Tib. 2.5.77 etc.

508-9

are reminiscent of the battle-scene of vii. 146-7 δεύοντο δὲ τείχεα λύθρῳ / λευγαλέῳ· στοναχὴ δὲ δαϊκταμένων πέλε φωτῶν. For δεύοντο λύθρῳ cf. also iii. 317, vi. 279; Nonn. 7.174, 25.68.

509

ἔκποθεν ἀπροφάτοιο = iii. 437, cf. A.R. 2.224, 824, 3.1289 (/) ἔκποθεν ἀφράστοιο (/). ἔκποθε(ν) 15x in Q., with gen. (7x, cf. supr. and A.R. 3.262; Paul. Sil. *Ecphr. Soph.* 815 corr.) or absolutely (cf. *Or. Sib.* 14.298; [Orph.] *A.* 821; Gr. Naz. 523.21 (?); Christod. 129). Cf. *ex occulto* in Cic. *Div.* 1.99. **περισσείοντο δέ**: cf. T 382.

509-10

μακρά / τείχεα: the same pattern in vii. 580-1 ἐπεστενάχοντο δὲ μακρά / τείχεα. The Homeric clausula τείχεα μ. is employed at vii. 426, but in Q. this component is more mobile (vi. 34, xi. 498; vii. 481 + 2). **τείχεα καὶ πύργοι**: of Troy ii. 30 ἐκ πύργων καὶ τείχεος, viii. 420-1 τείχη / πύργοι θ' ὑψηλοί, of the Greeks xiv. 633 / τείχεσι καὶ πύργοισιν ~ H 436-7 τεῖχος../ πύργους θ' (v.l. δ'; om. vulg.) ὑψηλούς. Cf. Vian on vii. 480.

510

μεγάλ' ἔκτυπον: cf. Ψ 119-20 (trees) μεγάλα κτυπέουσαι / πῖπτον; μεγάλα κτυπεῖν elsewhere in Homer of Zeus' thunder: Θ 75, P 595, φ 413, cf. 56n. **ὡς ἐτεόν περ**: 142n. Unless this can bear the sense 'as if they were really giving forth a resounding din' (i.e. they *appeared* to be making a din, it was in fact illusory), a lacuna after 510 (Pauw) seems necessary: 'as if they were really [cf. M 460] <being battered by weaponry>' or the like. ὡς ἐτεόν anyway should be left alone: cf. ὡς in Nonn. 45.328. (The sense of εἰ ἐτεόν [Erbse 567], if indeed it has any sense, would be out of tune with Q.'s style).—Vian* agrees that a lacuna is preferable.

511

For this phenomenon see Vian, *Rech.* 70. The language bears a strong resemblance to A.R. 4.41 τῇ δὲ καὶ αὐτόματοι θυρέων ὑπόειξαν ὀχῆες (cf. E 749, Θ 393); cf. Nonn. 6.250; 7.317; 44.21-2 (— portents); 45.282-3; 46.140. **ὀχῆες..πυλάων**: as Call. *Ap.* 6 κατοχῆες ἀνακλίνασθε πυλάων/.

512

αἰνὸν κεκλήγοντες: see 58n., and P 756, 759 / οὖλον κ. **ἐπεστενάχοντο δὲ-κ** = vii. 580, x. 368, xi. 245; hapax Hom., Δ 154 ἐπεστενάχοντο δ' ἑταῖροι/. For λυγρόν cf. iii. 591 περιστενάχοντο δὲ λ./, and 495n.

513

ἐρημαῖον βοόωντες: so Arat. 1003 κόρακες...ἐρημαῖον (Martin: ἐρημαῖοι) βοόωντες / ⏑ κεκλήγοντες / 1004. Cf. 489n. For the creatures in question see Pease on Virg. *A.* 4.462.

514-6

Similar sequences in Nonn. 41.256-7 ἄστρα καλύπτει / ἀννεφέλους ἀκτῖνας ὀιστεύουσα Σελήνη..., and ii. 626-7 πάντα κατέκρυφεν Οὐρανὸς ἄστρα / ἀχλύι καὶ νεφέεσσι, xiii. 552-3. For ἄστρα, ἀχλύς, οὐρανοῦ cf. A.R. 2.1103f.; for the last two, υ 356-7; for ἀννεφ. in a portent-episode, Nonn. 42.6.

514

θεοδμήτοιο πόληος: so Koechly: θεοχμήτ. *codd.;* likely, given Φ 516, [Hes.] F 235.4 ἐυδμήτοιο πόληος /, E. *Andr.* 1263 θεόδμητον πόλιν, and Θ 519, i. 801, x. 13 corr.; besides, -δμητος suits 'une construction', -χμητος (iii. 203 al.) implies a notion 'de travail, de fatigue ou se dit d'un objet forgé' (Vian*).

515

ἀχλύς: Ἀχλύς is present (along with the Keres) at the life and death struggle of a city under attack in *Scut.* 264f. (cf. C. F. Russo, *Hesiodi Scutum,* Florence 1950, 13f.). For the quantity of the final syllable of this word (ἀχλὺς ἄρ' Rhodomann) see Wernicke 288f.; Rzach, *SBWW* 100, 1882, 348. **ἀχλὺς ἀμφεκάλυψε**: so in the doom-laden *Or. Sib.*, 5.481, /ἀχλὺς...κόσμου πτύχας ἀμφικαλύψει /... **ἀννεφέλου**: cf. D.P. 531 -οιο δι' ἠέρος εἴδεται ἄστρα/.

516

οὐρανοῦ αἰγλήεντος: 104n. **...δάφναι**: cf. Stat. *Theb.* 8.203. The δάφναι may well be a detail derived ultimately from tragedy (E. *Alexandr.*?): cf. E. *Andr.* 296, *Tr.* 329.

517

πὰρ νηῷ Dausque: νηῶν Y: νηὸν H. I feel a slight preference for the accus. The trees do not stand by the temple but in rows running the length of the temple. Cf. Bacch. 16.11f., E. *Ion* 219. Tz. perhaps read the accus. here (*Posth.* 406).

518

These beasts are coupled in the celebrated τῆνον μὰν θῶες, τῆνον λύκοι ὠρύσαντο (Theoc. 1.71), and so id. 1.115, N 103, *Or. Sib.* 2.8, vii. 504 (ἀναιδέσιν 505), xiii. 133. **ἀναιδέες**: so v. 17-18 λέοντες /..καὶ θῶες ἀναιδέες ~ Opp. *Hal.* 2.625 θῶες..ἀναιδέες, [Opp.] *Cyn.* 4.213 καὶ θῶας ἀναιδέας. **ὠρύσαντο**: for this verb applied to wolves see Livrea on Colluth. 116, adding Arat. 1124.

519

ἔντοσθεν πυλέων = ix. 287, ctr. [Hes.] *Th.* 741 (c.v.l.) πυλέων ἔντοσθε. Corruption to ἔκτοσθεν is common, e.g. ι 235, ξ 13. **μάλα...ἐφαάνθη**: the Vian-Tychsen correction may be regarded as certain, cf. [Theoc.] 25.88-9 βόες μάλα μυρίαι ἄλλαι....φαίνονθ', and ρ 422 = τ 78 μάλα μυρίοι ἄλλα τε πολλά /...μάλα μυρί- is found only occasionally outside *Od.* and Q., cf. above and: π 121 μ. -ίοι (= Rhian.? *POxy.* 2522. B. 6), ο 556 μ. -ίαι (= Opp. *Hal.* 2.439); Q. 5x. For ἄλλ' cf. Hes. *Op.* 100 = v. 97 / ἄλλα δὲ μυρία; A.R. 1.681-2. **ἄλλ'**: ὢς Scarcella 518, who objects to μυρία ἄλλα, but that of course is not to be taken too seriously, any more than are (e.g.) Ov. *Met.* 7.275 *his et mille aliis..sine nomine rebus,* Stat. *Theb.* 2.223, 6.294.

519-20

ἐφαάνθη / σήματα: B 308 ἐφάνη..σῆμα.

520

πῆμα φέροντα: 'spelling', cf. the use of φέρειν at x. 489, with Vian's note. Ctr. πῆμα φέρειν in μ 231; i. 370, xiii. 459, xiv. 532.

521-2

ἀλεγεινὸν....ἀλεγεινά: cf. vii. 55-6. Repetition of even relatively unusual words within the space of two lines (not always the result of formulaic pressure) is widespread in Homer (cf. Lehrs 450f.): Ptolemaic papyri show a tendency to eliminate them, West, *PP* 49, on B 828. Q., who, being a latecomer, has earned a poor name for his offerings (see e.g. ii. 293-4, iv. 37-8, vii. 294-5, viii. 220-1; Castiglioni 39f.) may simply be following in his master's footsteps. More self-conscious stylists than he indulged themselves: cf. e.g. Vian, *REA* 75, 1973, 87f. (A.R. and others); Keydell, *BZ* 46, 1953, 1f. (Nonnos).

521

δεῖμ' ἀλεγεινόν: claus. at iv. 483, vii. 544. **ἐπὶ..φρένας ἶξε**: Koechly's ὑπό is attractive (cf. 200 n., ix. 80, x. 99; A. *Eu.* 155f. [see Lloyd-Jones, *CR* n.s. 13, 1963, 157], A.R. 3.675, 1404, Nonn. *Met.* 15.39), but falls somewhat short of certainty: Thgn. *IEG* 787 οὔτις..τέρψις ἐπὶ φρένας ἦλθεν (negative, as here), Musae. 95, cf. Ibyc. *SLG* 171.2 (lacunose).

522

ἀλεγεινὰ τεράατα: Opp. *Hal.* 5.113 ἀλεγεινὸν..τέρας ('monster'). For τέρας = *Schreckenszeichen* see K. F. Nägelsbach, *Die nachhomerische Theologie...*, Nürnberg 1857, 169f. **τεράατα**: for the form see Buttmann 1.216, Schwyzer 1.515. Other examples: (i) Ezek. F 128.226 Snell τερ<ά>ατ' suppl. Mras. (ii) D.P. 604 / κεῖνα..τεράατα ~ vi. 275 τεράατα κεῖνα; v. 43 τ. πάντα; infr. 542. [(iii) Tz. *Anteh.* 293 τεράατα.. πάντα/]. **κατ' ἄστυ**: [Theoc.] 20.44; Homer κατὰ ἄστυ, but cf. A. *Pers.* 1071; S. *OC* 67, 78; E. *Alc.* 430, al.; Ar. *Av.* 1014.

523

νόον ἔκβαλον: a stronger version of i. 590-1 μακάρες φρένας ἐξείλοντο / καὶ νόον (~*Scut.* 149); for the expression I can quote nothing closer than S. *Ant.* 648-9. That the Trojans in general were made oblivious to all these

goings-on is a reasonable enough idea; indeed, it is expected. Cf. schol. θ 494: once the Horse was inside the city, the Trojans fell to wondering if it contained anything: ἡ Ἀθηνᾶ δὲ βλάψασα αὐτῶν τὰς φρένας καὶ ἡ εἱμαρμένη... ὄφρ' ἐπὶ δαιτί: it is a pity that the reading of *PSorb. Inv.* 2245A at ι 248 is not intact: ὄ]φ[ρ' ἐ]πὶδ. [(δόρπῳ Bérard, δείπνῳ Lloyd-Jones, see West *PP* 235).

524

πότμον ἀναπλήσωσιν: ii. 655 (-ωσι), cf. Λ 263 (-αντες). ὑπ' Ἀργείοισι δαμέντες = iii. 191; i. 805 δάμησαν.

525-585

Cassandra appears on the scene with some harsh words for the Trojans, but is promptly chased away

[Apollod.] 5.17 makes Cassandra a central figure in the debate in Troy over what to do with the Horse (Κασσάνδρας...λεγούσης ἔνοπλον ἐν αὐτῷ δύναμιν εἶναι, sim. Hyg. 108). His paraphrase of events at this stage is so close to that of *Il. Pers.* (241f.) that it is reasonable to suppose that Cassandra appeared in Arctinus too—a supposition which is strengthened by Dio Chrys. *Or.* 11.128 (cf. with Proclus ὑποπτεύσαντες, βουλευσάμενοι), where (*pace* Davreux 72) Cassandra appears to utter her warnings *after* the Horse has been admitted ('they ate and went to sleep, and did so in spite of...', cf. Q. 549f.). Aeneas in Virg. *A.* 2.246-7 dismisses Cassandra's pronouncements with the air of one who expects his audience to be familiar with the details: *tunc* (i.e. when the Horse had been taken to the citadel) *etiam fatis aperit Cassandra futuris/ora dei iussu non umquam credita Teucris.* Triph.'s version (358-443) is similar to ours in structure and in content[88]; but there are also sharp differences both in tone (Triph., if nothing else, does manage to whip Cassandra into a respectable state of frenzy[89]) and in detail: for example, in Triph. the Horse is on its way to the citadel and not housed in it, and it is Priam, not the Trojans, who replies to her (Q. excludes Priam from the Sinon-debate also: pathos means nothing to him). It may be significant that Q.'s portrayal of Cassandra the hatchet-bearer, which can be paralleled in art long before his time[90], is not present in

---

[88] Cf. Vian, *Rech.* 71.

[89] L. Ferrari, *Osservazioni su Quinto Smirneo,* Luxograph-Palermo 1963, 51 finds Q.'s account of Cassandra 'poeticamente felice', but (thankfully) refrains from telling us why.

[90] Davreux 132f.; in fig. 30 a Trojan is in the act of disarming her: cf. Q. 573f.

Triph.: Cassandra urges the Trojans to smash the Horse with hatchets or set fire to it (412f.)—a detail reminiscent rather of her function in the debate over the Horse in <Arctinus—> [Apollod.] ~ Dio Chrys. (in whom the two methods proposed are καταχαῦσαι...ἢ διατεμεῖν cf. Tz. *Posth.* 709 after Triph. [the hatchets disappear]: κατάξαι ἢ καταπρῆσαι).

So there may not be after all a direct connexion between the two poets, or even (Vian, *Rech.* 71) 'a common source'—a notion which seems to me to be unrealistic in both quantitative and qualitative terms: *we* suffer at times from a near desperate shortage of information on crucial saga details, but there is no justification for pushing *the same* shortage back into the world of the Roman empire; the range of 'classics' in general circulation was certainly restricted from *c.* 300 A.D.[91], but we need only reflect that a poem as late as Nonnos' *Dionysiaca,* for all its flashy showmanship, still has much to tell us about the Dionysus cycle of myth. The stylistic gulf speaks for itself.

Traditional features in Q.'s depiction of Cassandra (and some of the differences in Triph.) are discussed in the ensuing commentary. But Cassandra lurks under other stones. The episode of the burning of the ships by the Trojan women in Virg. *A.* 5.605f. presents some interesting correspondences with Q.:—

623 *o miserae* ~ 540 ἆ δειλοί.
(635 *exurite puppis*: cf. suggested firing of Trojan Horse).
636-7 ...*Cassandrae...ardentis...faces* ~ 568-9 πεύκης / αἰθομένης.
641 *infensum...ignem* ~ 574 πῦρ ὀλοόν...?
648 *ardentis...oculos* ~ 537.
660 *rapiuntque focis penetralibus ignem* ~ 569 δαλὸν ἀπ' ἐσχαρεῶνος ἑλοῦσα.
670 *quis furor...?* ~ 556.
677 *diffugiunt* ~ 584 ἀπέσσυτο.

Q. is not of course using *A.* 5: Virg. is thinking of Cassandra's conduct at a gripping moment in the saga and applying it to an episode of his own.

Excursus

Laocoon = Cassandra

Virgil's Laocoon also has much in common with Cassandra—to an extent that has not been fully appreciated.

In <Arctinus —> [Apollod.] 5.17 Laocoon is evidently a pure doublet of Cassandra (like her, he is a μάντις, and utters warnings). It could be that

---

[91] See e.g. Wilson, *Gnomon* 38, 1966, 340, on tragedy.

his original colours are in evidence in Petr.: he is *crinem solutus* not because he is unhappy (Stubbe) but because he is Cassandra's male counterpart (535-6n.), who shouts noisily (530n.). Is this rather unimposing figure in fact the Laocoon of the cycle, who either in conjunction with Cassandra or alone attempted to assault the Horse—with an axe if not with a lance?

Virg. portrays Laocoon as a splendid priest-chieftain. For all his splendour, the 'doublet-aspect' shines clearly through. I include in what follows some passages which resemble V.'s Laocoon-episode, *passages which are dealing with members of the female sex*:—

40f.: the contextual difficulties in these lines have been mentioned above on 389-417, §1. There is an identical pattern in *A.* 5.668f. (see above), where no difficulties arise: 668 *primus..Ascanius* ~ 670 *quis furor...?* ~ 671 *heu miserae cives.* Ovid applies the sequence to Niobe, *Met.* 6.165f.: she arrives *comitum.. celeberrima turba,* tossing head and hair *inmissos umerum per utrumque* (cf. Q. 535-6 with the note), *quis furor* etc. 170 (cf. id. 3.529f.).

41: *ardens*: cf. the traditional *ardentes oculos* of Cassandra, 537n. The word alludes briefly to Laocoon's agitation, cf. *Serv. auct.* quoted by Austin ad loc.

41: *ardens...ab arce*: Cassandra's usual place of outlook (cf. in general E. *Tr.* 522): Ω 700; Colluth. 392. So Virg. *A.* 4.407f., Dido watching the flurry of activity surrounding Aeneas' departure [model: Cassandra watching Paris' departure from Troy?]: 300f. she rages through the city like a Bacchant (~ Cassandra Triph. 367f., with which compare Ω 703), 410 she watches *arce ex summa* ~ *A.* 7.377f., Amata: rages through city like Bacchant, shouts; women *ventis dant colla comasque* (cf. Q. 537-8); she wields torch, has rolling eyes, cries aloud ~ *A.* 6.517f., Helen with torch, like Bacchant, summoned Greeks *summa..ex arce* (519).—Sil. 4.774f., Imilce fills city with cries like Bacchant, shouts; sim. Lucan 1.674f., matron like Bacchant rushes through city, has a vision, (681) *quis furor...* etc.

42: *o miseri, quae tanta insania* ~ Triph. 376-7 Cassandra: ὦ μέλεοι....μαίνεσθε, cf. Q. 540.

42 *cives*: Enn. *Alexandr.* 42 *cives ferte opem,* likely to be from Greek tragedy, cf. Jocelyn p. 207.8; Dracont. *Hel.* 159, 176[92].

---

[92] In the *Cypria* Helenos and Cassandra prophesy when Paris is about to set sail for Sparta (91f.), as in <Arctinus —> [Apollod.] Cassandra and Laocoon combine against the Horse. Dracontius paints Helenos in the colours of Virg.'s Laocoon (cf. 120 *procul exclamat,* and his speech). Cassandra follows hot on his heels with a speech which follows the same line of argument (134f.): but she adds details of her own rape, Hecuba, Astyanax, Priam, Andromache, which will go back to Ennius (cf. the references to Hector ~ Enn. *Alexandr.* 69f.) and ultimately to Euripides. Triph. makes his Cassandra predict her own fate and that of her father, mother and Polyxena (398f.); cf. Lyc. 314f.

525

οἴη: that Cassandra was the 'only' one to see the impending destruction must have been a commonplace: cf. Virg. *A.* 3.183; Prop. 3.13.63-4 *sola Parim Phrygiae fatum componere, sola / fallacem patriae serpere dixit equum,* where the warning is uttered once the Horse has entered the city (*serpere* ~ Virg. *A.* 2.240 *inlabitur*; other such versions in Vian on 573-4, p. 223). Cf. μόνος of the male counterpart Laocoon in Tz. *Posth.* 713. **ἔμπεδον ἦτορ** reverses K 93-4 (of terror) οὐδέ μοι ἦτορ / ἔμπεδον. **ἦτορ ἔχεν**: the pattern epithet: ἦτορ: ἔχ- is frequent in Homer, see 582n.; cf. here Π 209 ¹ υυ ἄλκιμον ἦτορ ἔχων. **πινυτόν τε νόημα**: here only, but πινυτός qualifies νόος at Man. 6.560 (-οῦ τε νόου), Luc. *AP* 11.410.6, *SEG* 15.528.5 (Samos, iv*p* ? Robert, *Hellen.* iv, p. 59), Nonn. 5.350; and cf. *GVI* 1256.4 (Rhodes, *c.* 200 *a*) πινυτᾶτι νόου /. For the shape cf. Gr. Naz. *AP* 8.152.1 πόλιόν τε νόημα /, and (υ-ᵘᵘ) -όν τε ν./ in Antip. Sid. *HE* 598; Opp. *Hal.* 2.643; i. 424, ii. 326.

526-8

Trag. Adesp. 414 Nauck ἄκραντα γάρ μ' ἔθηκε θεσπίζειν θεός κτλ. has often been assigned, with some plausibility, to E. *Alexandr.* (= Snell F 11). Both Q. and the author of the Orphic *Lithica* (765f. Apollo Κασσάνδρην ἐκέλευσεν ἀκουόντεσσιν ἄπαντα [ἄκραντα Toup]/θεσπίζειν Τρώεσσιν ἐτήτυμά περ φρονέουσαν cf. *verum* in Hyg. 93 etc.) are using traditional terminology; so too does Triph., but it is of a different kind: with 417-8 cf. A. *Ag.* 1212-3, [Apollod.] 3.12.5 etc.[93]—The Cassandra speech in Triph. (376f.) has the air of a tragic rhesis, and it is conceivable that Cassandra's observations on the Horse in E.'s *Alexandr.* (for the context see Coles 27) were a direct influence on Triph., who, recall, is no longer a descendant of Nonnos. They may have left their mark on Q., but if so, I am sure they came to him via an epic filter: ctr. Jouan, *REG* 83, 1970, 252.

526

ἔπος γένετ': A.R. 1.1103 = 3.145. **ἔπος..ἀκράαντον**: cf. τ 565 ἔπε' ἀκράαντα (opp. ἔτυμα 567), Pi. *O.* 1.86 ἀκράντοις..ἔπεσι, and the repeated /ὣς ἔφατ' ἀκράαντον ἱεὶς ἔπος at iii. 250, vii. 522.

527

ἄρ' ἐτήτυμον ἔσκεν: so ii. 20 οὐχ ἄρ' -ον ἦεν /(A.R. 4.74 -ον ἦεν/), v. 272 οὐχ ἄρ'-α βάζεις /, ix. 482 τὸ δ' ἄρ' ἦεν -ον; φ 62 μῦθος -ος. **ἀκούετο**:

---

[93] Noack, *Hermes* 27, 1892, 451f., expertly juxtaposes similar passages in Q. and Triph., but does not begin to face up to the differences even in fixed aspects of the Cassandra story.

passive e.g. D.P. 191, Colluth. 227. **ἔκ τινος αἴσης** = vii. 10, cf. *GVI* 1949.9-10 (Hermupolis, iii*p*) ἔκ τινος ἐσθλῆς / μοίρης, and for the form *hAp.* 433 ἐκ Διὸς αἴσης /. Q. is evidently for brevity's sake vaguely attributing Cassandra's plight to τύχη (from which αἶσα and μοῖρα in Q. are normally not essentially different: Rohde, *Gr. Roman*[3] 302.3), which, though absent in Homeric epic (see recently Braswell, *CQ* n.s. 21, 1971, 25) plays a part in A.R. (Vian on 3.328 τις αἶσα ~ v. 582, x. 377). The details of her *contretemps* with Apollo (Fraenkel on A. *Ag.* 1202) are suppressed. ἵν' ἄλγεα.. (cf. *malis* in Prop. 3.13.62) is presumably intended as a 'comment' more in keeping with the result (on ἵνα cf. Schneider, *Call.* 2.411), particularly at this moment, than with Apollo's express purpose: but cf. Dracont. *Hel.* 183f.

528

ἀνεμώλιον: popular with late poets; again infr. 554; iii. 82; iv. 89 (~ Δ 355). **ἵν'...γένηται**: cf. ι 53 (αἶσα... 52) ἵν' ἄλγεα πολλὰ πάθοιμεν /, Χ 287 Τρώεσσι γένοιτο /. Lasc.[2] has γένοιτο here.

529

ἦ ῥ': cf. e.g. σ 326. **σήματα λυγρά**: Ζ 168 (claus.) in a different sense. **κατὰ πτόλιν**: ii. 5 etc., cf. Β 130 al.; often elsewhere.

529-30

κατὰ πτόλιν εἰσενόησεν /...ἴαχεν: cf. Cassandra in Ω: 700 εἰσενόησεν /, 703 γέγωνέ τε..κατὰ ἄστυ [~ Triph. 367]/.

530

εἰς ἕν: 209-10n. **μέγ' ἴαχεν εὖτε**: 175n.

530-8

Triph. also likens the frenzied Cassandra to a wounded animal and describes her in terms appropriate to the behaviour of a Maenad (358-75), but the correspondences are not so sharp that borrowing either way is certain. A description of ecstatic behaviour prompts an elaborate animal-simile in E. *Ba.* 866f.; Triph.'s comparison of the Bacchic woman, lacking in Q., moves along wholly traditional lines: cf. μαινάς / *maenas* in E. *Tr.* 308 etc., Prop. 3.13.62, Ov. *Am.* 1.9.38 (see below on 535-9), and the passages involving Cassandra-types referred to on 525-585 supr. Further, whereas Triph.'s Cassandra is allowed the epic licence of ranging 'throughout the city' (367), Q. seems to be grappling with the picture of a

possessed stage Cassandra (cf. A. *Ag.* 1072f., E. *Tr.* 308f., *Alexandr.* Coles p. 26 etc.) who emerges from her chamber (535) to perform the appropriate contortions (535f.) and deliver a set-speech (539) at the palace-front in sight of the Horse (545n.)—a picture at variance with the activities of the lioness (cf. 533) who runs madly about (cf. Cassandra in Ov. *Ep.* 5.121) πάντῃ: ctr. πάντῃ in Triph. 367.

530-3

Cf. the description of Ajax in v. 371f.—The theme of the roaring *lion* wounded by a hunter and running amok is a hackneyed one: cf. Vian here and on iii. 142f. Short comparisons involving the lioness are not uncommon in Greek (e.g. E. *El.* 1162f., Call. *Cer.* 50f., Theoc. 26.21, Nonn. 48.788, 918); the only example of an extended epic simile outside Q. (also i. 315f., lioness jumps cattle, compared to Penthesileia; iii. 202f., lionesses angry with hunter over <slaughter of> cubs) appears to be Nonn. 3.388f. (In Homeric epic the 'lion' sometimes behaves oddly, cf. P 134f. with schol. [Wyss on Antim. F 147], Σ 318f.; H. Fränkel, *Die homerischen Gleichnisse,* Göttingen 1921, 92f.). Roman epic yields a weightier crop: Ov. *Met.* 13.547f. (lioness rages at loss of cub); V. Fl. 3.737f. (cubs); Stat. *Theb.* 5.203f. (attack cattle), 10.414f. (defends young), 12.356f. (roars, roams at large). For a wounded lioness cf. Claud. *Ruf.* 1.226.

531

ἐνὶ ξυλόχοισιν ἀνήρ = Opp. *Hal.* 1.237. ἐνὶ ξ. (not Homeric) 5x in Q., and Opp. *Hal.* supr., 2.360, [Opp.] *Cyn.* 2.474, Nonn. 41.195; also ἐν -οισι(ν) (^{2}...) i. 525 al. = Arch. *GPh* 3618, Opp. *Hal.* 2.614 + 2, ἐνὶ -οισι υ-x ii. 575, xiv. 259 = [Opp.] *Cyn.* 2.296, 331, Colluth. 42, ἐν.. -οισιν / x. 68 conj. **ἀνὴρ λελιημένος ἄγρης**: repeated from vii. 569, cf. viii. 364.

532

οὐτάσῃ ἠὲ βάλῃ: after Φ 576 μιν (sc. πάρδαλιν) ἢ οὐτάσῃ ἠὲ βάλῃσιν / (cf. 571 ἦτορ, 573 ἠύτε..., ibid. ξυλόχοιο, 574 ἀνδρός). For the distinction cf. also Ξ 424, Opp. *Hal.* 5.260, viii. 117-8, and Lehrs 51f., Trümpy 92. **τῆς...ἦτορ**: cf. P 111 (lion-simile) -ῃ, τοῦ δ' ἐν φρεσὶν [~ vi. 129] ἄλκιμον ἦτορ /... **μαίνεται ἦτορ**: see 65n., and for μάρναται (*codd.*) Wernicke 371.

533

ἀν' οὔρεα μακρά: ix. 162, cf. [Mosch.] 3.39 ἀν' ὤρεα μακρὰ υ-x. μαίνεσθαι ἀνά is acceptable in itself (cf. Theoc. 2.49 πῶλοι μαίνονται ἀν' ὤρεα, and,

e.g., [Mosch.] *Meg.* 16, Υ 490; Sen. *Oed.* 919 *per arva..insanit leo*), but (see Vian here) the subject ἦτορ is awkward, and one expects some reference to the roar of the lioness (~ ἴαχεν 530). A lacuna after 532 (Koechly) is necessary. πέλει...ἀλκή: ctr. i. 705 πέλει δέ οἱ ἄσπετος ἀλκή /(cf. Π 157 τοῖσίν τε...ἄσπετος ἀλκή /, and [Apolin.] 88.97), ii. 523 ἄσπετον ἀλκήν /(~ [Apolin.] 70.43); for ἄσπ. ~ ἄσχ. also ii. 250 πέλει δέ οἱ ἄσχετος (ἄσπ. H) ὁρμή /, x. 444 ἄσχετος ὁρμή /(~ Gr. Naz. 1566.201, Max. 303 ἄσχετον ὁρμήν /); ix. 242 ἄσπετος ὁρμή/.

534

μαιμώωσα...ἦτορ: cf. Ε 670 μαίμησε δέ οἱ...ἦτορ /. θεοπρόπον..ἦτορ: similarly *AP* 1.10.5 θυμὸν..θεοπρόπον. This may go back ultimately to a tragic model, cf. E. *Andr.* 1072 πρόμαντις θυμός etc. (see Sideras, op. cit. on 87 above, 168); at any rate it will be traditional language: cf. Cassandra's δαιμόνιον κέαρ in Pi. *Paean* 8.2. ἔνδοθεν ἦτορ = vii. 537 [f.l. xiv. 435], cf. v. 171. This Homeric clausula (δ 467) appears also in *Or. Sib.* 3.3 (corr.) + 2, Gr. Naz. 999.395 + 2. κέαρ ἔνδοθεν (iii. 504 = v. 568) goes back to A.R. 1.274 (~ Bacch. 17.86).

535

ἤλυθεν ἐκ μεγάροιο: cf. π 165, 343 / ἐκ δ' ἦλθεν (-ον) μεγάροιο (adapted by A.R. 2.202); γ 441 / ἤλυθεν ἐκ θαλάμοιο; Ω 647 etc., ii. 160 ἐκ μεγάροιο.

535-9

Triph.'s Cassandra (530-8n.) is compared to a Maenad who παρήορον ὄμμα τιταίνει / γυμνὸν ἐπισσείουσα κάρη (371-2), but set descriptions of her prophetic fits must have been ten a penny (cf. Sen. *Ag.* 710f.: she shakes, her hair stands on end, her eyes roll, she is a *maenas*), and neither component strictly matches our version: (i) 537, her eyes flash (cf. the lioness, and the *oculi ardentes* of Enn. *Alexandr.* 17.32 ~ Virg. *A.* 2.405; cf. Dares 12); but Triph. is clearly thinking of ὀμμάτων διαστροφή (see e.g. Lucan 5.211f., and Dodds on E. *Ba.* 1122-3). (ii) Triph.'s 'head-shaking' is represented in Q. as 'neck-shaking', 537: see Dodds on *Ba.* 862-5; Stat. *Ach.* 1.523, in giving Calchas a Cassandra-style fit, says *nec colla loco nec in ordine gressus.* Q. refers also to streaming locks of hair (cf. e.g. Virg. *A.* 2.403f.; Ov. *Am.* 1.9.38, *Ep.* 5.114, 16.121) with the implication that they are tossed, a detail familiar from the vivid description in E. *IA* 758f. (cf. Dodds, *Gks. & Irrat.*, 273f.): but χαίτην κοπτομένη Triph. 374f.

535-6

Similarly xiv. 277-8 κόμαι δέ οἱ ἄχρις.../ ἐκ κεφαλῆς ἐκέχυντο, ix. 364 αὐαλέαι δέ οἱ ἀμφὶ κόμαι περὶ κρατὶ κέχυντο. One cannot help but be reminded of Archil. *IEG* 31 ἡ δέ οἱ κόμη / ὤμους κατεσκίαζε καὶ μετάφρενα.

536

ὤμοις ἀργυφέοισι: cf. i. 142 κνήμησιν..ἀργυφέῃσιν (-υρ- *codd.*). For ἀργυφ. of bodily parts see Livrea on A.R. 4.1406, adding Gr. Naz. 1494.204 (corr. Wernicke 123); Nonn. 38.129; Peek s. ἄργυφος. **μετάφρενον**: see Vian here ~ Ebeling s.v. **μετάφρενον ἄχρις ἰοῦσαι**: sc. ἐς, see 178, 406 nn. Cf. vi. 409 / αἰχμὴ...μετάφρενον ἄχρις ἵκανεν /, and for the form ix. 69 –α μέχρις ἰοῦσα/.

537

ὄσσε δέ οἱ: elsewhere ²...: Α 104, δ 662; *Scut.* 390; A.R. 4.1437. **ὄσσε...ἀναιδέα**: a similar run in vii. 464 ὄσσε δέ οἱ μάρμαιρεν ἀναιδέος εὖτε λέοντος, where, as here, Q. recalls A.R. 2.407 (dragon) ἀναιδέα..ὄσσε /. For 'shameless eyes' see Bulloch, *CQ* n.s. 20, 1970, 271. **μάρμαιρεν**: once in Homer of the eyes, Γ 397 καὶ ὄμματα –οντα / = [Opp.] *Cyn.* 4.157, cf. vii. 362, and orac. *ap.* Phleg. cited on 105; so [Opp.] *Cyn.* 3.70 (κόραι); i. 59 (ὀφθαλμοί); xiv. 183 (καὶ φάεα –οντα /). **τῆς δ' ὑπὸ δειρή**: again xiv. 316. Cf. Γ 371 ὑπὸ δειρήν /, Alex. Aet. *CA* 3.33 ἡ δ' ὑπὸ δειρήν /. 'Her neck below <her head>' is no stranger than Homer's 'feet below', 'head above'.

538

ἐξ ἀνέμων = xiii. 490 and Sol. *IEG* 12.1; cf. xiv. 500 ~ D.P. 670, Opp. *Hal.* 3.450. **ἅτε**: cf. 580; 12x in Q. **ἄδην**: here probably 'constantly': see Pfeiffer on Call. F 269. **ἐλελίζετο πάντῃ**: xi. 418-9 ἀμφὶ δὲ πάντῃ / γυῖ' ἐλελίζετ' Ἄτλαντος (~ Χ 448).

539

καί...στονάχησε: cf. xiv. 28 / καί ῥα μέγα στενάχιζεν (? corr.: στοναχίζετ'), i. 573 / ἡ δὲ μέγα στονάχησεν ~ Agath. *AP* 5.287.5 [Viansino 74]...–ησε καὶ ἥλατο, v. 486. στον. is often written στεν. in manuscripts (Buttmann 1.202f., 2.241); cf. Vian on i. 573, v. 321. For the language cf. Pi. *Paean* 8.1f. (Cassandra) ἔκλαγξε...στοναχαῖς. **καὶ ἴαχε**: Υ 62; A.R. 1.1314 (-εν); Rhian. (?) *POxy.* 2883. i. 15; Nonn. *D.* 12x. Triph. prefaces his Cassandra-speech with ἀνίαχε (375), but shrieking is regular in prophetic delivery (Fraenkel on A. *Ag.* 156; Lloyd-Jones, *JHS* 83, 1963, 89) and

Cassandra is no exception to the general rule: cf. Pi. loc. cit. above; E. *Andr.* 297 βόασε; Ov. *Ep.* 16.123 *exclamat;* Hyg. 108 *vociferaretur*; Tz. *Posth.* 709 βοάασχε. παρθένος: cf. E. *Tr.* 41, 252 etc.

540-51

Cassandra's general message is, naturally, the same in Triph. 376-416. The sole linguistic correspondence is Triph. 376 ὦ μέλεοι ~ Q. 540 ἆ δειλοί. There are very different approaches to the traditional vision-routine ('I see blood and fire' Triph. 391f. cf. 442f. ~ Q. 540f.: cf. Cassandra in Enn. *Alexandr.* 17.41 *adest adest fax obvoluta sanguine atque incendio*): Triph.'s highly-charged extravagances resemble those of Lyc. 251f.; Q.'s picture, which possesses the dubious advantage of making Cassandra see the future through a cloudless crystal ball, is flat and jejune (like Sil. 1.125f., 8.656f., both pathetically inadequate representations of paranormal behaviour) and barely rises above the level of the prosaic (cf. the description of a prophetess in Plut. *Pyrrh.* 31: ἐν τῇ πόλει τῶν Ἀργείων ἡ τοῦ Λυκείου προφῆτις Ἀπόλλωνος ἐξέδραμε βοῶσα νεκρῶν ὁρᾶν καὶ φόνου κατάπλεω τὴν πόλιν), failing to retain anything of the uncanny atmosphere of Theoclymenos' prophecy of doom for the suitors in υ 345f., which form the basis for verses 540-51 *et circa:*—verbal echoes: Q. 540 / ἆ δειλοί ~ 351; 540 ὑπὸ ζόφον ~ 356; 551 εἰδώλοισιν ~ 355 εἰδώλων; other close correspondences: 550 [cf. 508] / δαίνυσθ'..δόρπα..πεφορυγμένα λύθρῳ / ~ 348 / αἱμοφόρυκτα...κρέα ἤσθιον; loss of senses through supernatural agency 523 ~ 346; ensuing banquet δόρπα 550 ~ δόρπου 392; cf. τάχ' corr. [574-] 575 ~ τάχ' 393. One may note also the strong insistence on laughter and mockery (552, 563, 566 ~ 346, 347, 358, 374, 390); tears (507 ~ 349); οἰμώζειν ~ οἰμωγή (468 cf. 508 ~ 353); blood (505, 507, 541 ~ 354); ἀχλύς (515 cf. xiii. 11-12 ~ 357; cf. A. *Eu.* 379); 561 ἀφραδέοντα ~ 360 ἀφραίνει; 565 οὐ νοέοντες ὄλεθρον / ~ 367-8 νοέω κακὸν../ ἐρχόμενον; also πρόθυρ(ον) xiii. 20 ~ 355.

540

ἆ δειλοί at the beginning of a speech Λ 816 etc., iii. 167, xi. 217. βῆμεν ὑπὸ ζόφον: an identical sequence in [Hes.] F 280.23 (but βῆμεν infin.).

541

ἔμπλειον...αἵματος: cf. xiii. 81f., and σ 119, υ 26 / ἐμπλείην...καὶ αἵματος. For 'fire and blood' see above on 540-51; orac. *ap.* Hdt. 7.140.3: 1 ὦ μέλεοι ~ 6 πῦρ ~ 11 αἷμα; Dodds 87.38.

542-3

τεράατα....φαίνουσι: cf. μ 394 θεοὶ τέραα προὔφαινον /, υ 114 τέρας...φαίνεις / etc. For τεράατα see on 522. The beginning of 543 resembles α 201 ο 173 / ἀθάνατοι βάλλουσι καὶ...

543

ἐν ποσὶ...: so, with a different metaphorical association, vi. 432-3 παρὰ ποσσὶν ὄλεθρος /...πέλει, sim. vii. 549-50. ii. 486 provides a sure case of personified Ὄλεθρος, but I feel inclined to print here ὀλέθρου, as 'lie at the feet of' hardly conjures up a vivid pictorial image of the kind found in, say, Hor. *Carm.* 1.4.13, Tib. 1.10.34, Lucan 2.100—unless Ὀλέθρου = Destroyer = Horse, cf. E. *Tr.* 12. [Gow argues for Ὀλέθρου at Opp. *Hal.* 1.560 (*CQ* n.s. 18, 1968, 62), wrongly in my opinion; Ὄλεθρος already in A. *Eu.* 935f., surely].

544-5

Triph. employs similar language when he muses *in propria persona* on men's heedlessness and ignorance of the future (310f., note σχέτλιον, ἀφραδέων, χάρματι); but we are dealing here with a topos cast in a style basically alien to Q. (for the technique involved see the passages collected by Pfeiffer on Call. F 318; Richardson, *hDem.* pp. 243-4).

544

σχέτλιοι, οὐδέ: σχέτλ. is followed by οὐδ(έ) at vi. 388 ~ Hes. *Th.* 488, xiii. 16; I 630, δ 729, φ 28, ψ 150 (ἔτλη) ~ *GVI* 119.3 [Icaria, ii-iii] (ἔφθη). Cf. iii. 114. **κακὸν μόρον**: i. 586, iv. 101, xiv. 580 (ἐξήλυξε κ.μ. ~ Germ. *AP* 9.17.3 ἤλυξε κ. μ., cf. *hHom.* 7.51 κ. μ. ἐξαλύοντες /; S. *Ant.* 488-9 ἀλύξετον / μόρου κακίστου; A.R. 2.339 κ. μ. ἐξαλέαισθε /; Gr. Naz. 772.89 κ. μ....ὑπάλυξαν /). Homeric, Φ 133 (κ. μ., εἰσόκε πάντες /), al., also Nic. *Ther.* 15, Diod. *GPh.* 2134 (= *GVI* 1472), Gr. Naz. 612.433.

545

χαίρετ'...γάρ: cf. Ω 706. **ἀφραδέοντες**: a charge tossed back at Cassandra infr. 561. **ὁ**: the Horse, of course: cf. my note *ap.* Vian, *REA* 75, 1973, 100.3. **μέγα πῆμα υ-x**: cf. P 99 ~ viii. 454; 49n. **κέκευθεν**: see 443.

546

ἀλλά...πείσεσθ': ω 456 / οὐ γὰρ ἐμοὶ πείθεσθ', χ 316 / ἀλλά μοι οὐ πείθοντο, vi. 44 / ἀλλά σοι οὐ πείσονται (cf. Θ 154). Ω's πείθεσθ' and ἀγορεύσω could

be preserved if we could really believe that Cassandra is in a highly emotional state ('you are not in the habit of doing as I say <nor will you on this occasion>...'); but this speech is as dry as dust. **οὐδ'...ἀγορεύσω**: cf. ω 174 μηδ' εἰ μάλα πόλλ' ἀγορεύοι / ~ Θ 22 (~x. 18, see 1n.) οὐδ' εἰ μάλα πολλὰ κάμοιτε/.

547

'Εριν(ν)ύες: cf. xiii. 382 *et circa*. For the association of Erinyes and Keres (548) see West on Hes. *Th.* 217, Kakridis 172; 'although manuscripts often give 'Εριννύς, Q. is not likely to have written the word so', West, art. Q., p. 258. **γάμου..αἰνοῦ**: elsewhere only A.R. *CA* F 12.19 αἰνότατον γάμον, [Opp.] *Cyn.* 1.257 γάμος αἰνός; but cf. αἰνογάμου...'Ελένης in Anon. Trag. *ap.* Page, *Lit. Pap.* 30.17, and Kannicht on E. *Hel.* 1120 for αἰνο- applied to the Paris-Helen relationship. **κεχολωμέναι αἰνοῦ**: ctr. τ 324 κεχολωμένος αἰνῶς /. For κεχ. cf. i. 29-30.

548

ἀμφ' 'Ελένης: xiii. 356, 379, 519, cf. id. 470; ἀμφ' -ῃ Hom., Γ 70 etc. **Κῆρες ἀμείλιχοι**: 5x in Q.; cf. also ii. 172, v. 34; viii. 139.

549

πάντῃ ἀνὰ πτολίεθρον = xiii. 563. For / πάντῃ ἀνά cf. Α 384, Zen. at Π 156; for ἀνὰ πτ., A.R. 1.825; i. 8al. **ἐπ' εἰλαπίνῃ**: ii. 113, cf. ii. 134, ix. 488; E. *Med.* 193; [Orph.] F 297 (a) 8.

550

ὕστατα: cf. (suitors) δ 685 / ὕστατα...δειπνήσειαν /, υ 119. **κακῷ..λύθρῳ**: similar in form is ν 435 -α, κακῷ μεμορυγμένα καπνῷ /. κακῷ π. λ./(Opp. *Hal.* 5.269 λύθροιο φορύσσεται ἐκχυμένοιο / cf. ii. 485-6) also xi. 319, cf. xi. 473 -α λυγρῷ πεπαλαγμένα λ./ (conj. πεφορυγμένα: see 472), x. 60 παπαλαγμένα λ./, a reversal of the normal λ. πεπαλαγμέν- (viii. 287, xi. 14, sim. iv. 26, cf. Ζ 268 al., Call. *Lav. Pall.* 7, [Orph.] *A.* 1235; Nonn. 20.63-4).

551

ἐπιψαύοντες here, *pace* Vian, governs ὁδόν, cf. Opp. *Hal.* 1.436 (hawks fly close to the water) / ἄκρον ἐπιψαύοντες ἁλὸς πόρον. [So now Vian*]. For **ὁμὴν ὁδόν** cf. *GVI* 1547.9 (Rome, ii*p*) ἀλλ' ἤδη μακάρεσσιν ὁμὴν ὁδὸν εἰσανιόντες; x 41 ὁμὴν ὁδὸν ἐκτελέσαντες /(~ vii. 69 ἐκτελέσαντες ὁμὴν..κέλευθον /).

551a?

Hermann suggested a lacuna after the speech: one might expect in view of Q.'s practice elsewhere a concluding formula of the type 'so she spoke'. There are exceptions in epic and other genres, some of which are dealt with by R. Führer, *Formproblem—Untersuchungen zu den Reden in der frühgriechischen Lyrik,* Munich 1967, 45f. Many cases fall into sharply definable categories, as (i) Δ 250 /ὣς ὅγε ~ A.R. 3.740 / ὣς ἥγ', 4.421 / ὣς τώγε ξύμβαντε [Pi. *P.* 4.168 σύνθεσιν ταύταν ἐπαινήσαντες οἱ μὲν...; Musae. 221 / ὣς οἱ μὲν...συνέθεντο]; χ 200 / ὣς ὁ μὲν... ~ Isyll. *CA* 77, [Orph.] *A.* 1155; *hDem.* 434 / ὣς τότε μὲν... ~ A.R. 2.811. (ii) α 360 = φ 354 / ἡ μὲν... cf. Call. *Lav. Pall.* 5.93, A.R. 2.262; id. 3.471 / ἡ μὲν ἄρ' ὥς; Nonn. 20.142 / καὶ τὰ μὲν ὥς. But there is a fairly sizeable residue that (*pace* Führer at times) cannot be so readily classified: e.g. τ 413 ~ A.R. 4.1746; μ 374; Call. *Dian.* 105, *Del.* 215, *Cer.* 42 al., F 24.13 [*Aet.*] al.; *Batrych.* 82; [Orph.] *A.* 110, 266; Nonn. 15. 392 and passim. Formally our sequence has *something* in common with (P 414 / ὧδέ δέ τις εἴπεσκεν 'Αχαιῶν...) P 420 / ὣς δέ τις ..Τρώων..αὐδήσασκεν /; and many a speech in Nonnos is capped simply with καί + change of subject.

552

καί τις: see A. *Ag.* 590. For this unit heralding a speech cf. xiii. 468...ἔκφατο μῦθον / ~ Musae. 73...φάτο μῦθον /; i. 211, iv. 19, x. 470; supr. 254n. **...κερτομέων...**: cf. i. 574. There is an imposing (if not always lucid) description of the mockery to which Cassandra was subjected in Troy in A. *Ag.* 1269f. In Triph. (~ Tz. *Posth.* 711f.) it is Priam who scornfully replies, and he does more than chase Cassandra away (419f.). **ὀλοφώιον ἔκφατο μῦθον**: see on 24; A.R. 4.410 ἡ δ' οὐλοὸν ἔκ. μ. /, 'which spelled ruin', as ὀλοφώιον here: West's ἀποφώλιον is bad.

553

ὦ κούρη Πριάμοιο: cf. E 464 / ὦ υἱεῖς Πριάμοιο, and N 173 / κούρην δὲ Πριάμοιο. Cassandra is 'Priam's (young) daughter' at Triph. 358 / κούρη δὲ Π., cf. Ibyc. *PMG* 303 (a), Pi. *P.* 11.19. **τί ἤ νύ σε**: vi. 41, cf. i. 723; v. 509 ('What is wrong with τίη νύ τοι?' Lloyd-Jones 274).

553-7

μάργος ~ γλῶσσα ~ λύσσ' ~ μῦθον: μάργος γλῶσσα I can parallel only with Gr. Naz. 1548.81, but we are dealing here with a reflection of tragic language (note the sequence in A. *Pr.* 883f. [Io] λύσσης (πνεύματι) μάργῳ, γλώσσης....λόγοι...) and, no doubt, with specific 'Cassandra-terminology'

(cf. Triph. 434 μαργαίνουσα; and id. 422 etc. λυσσώδεϊ νούσῳ [see 556n.], 436 ἔρρ' ~ Q. 558).

554

γλῶσσα: cf. *lingua* in Prop. 3.13.66 (from tragedy?). **κακοφραδίη**: again xiii. 259 -ίῃσι υ-x ~ *hDem.* 227, v.l. β 236. The singular occurs in Nic. *Ther.* 348 (emended to a plural by Beazley in *CR* n.s. 4, 1954, 98). **ἀνεμώλια πάντ' ἀγορεύειν**: see on 420, 528.

555

παρθενικὴ...αἰδώς: so in Triph. 368 λίπεν..ἑ παρθένος αἰδώς /, a traditional feature: Enn. *Alexandr.* 17.33 *virginalis modestia.* For the expression cf. A.R. 3.681-2 μιν αἰδώς / παρθενίη κατέρυκεν, Gr. Naz. 571.642 / αἰδῶ παρθενίης (in a passage full of Apollonian echoes: read -ίην), id. 1548.77 παρθένος αἰδώς /; *IG* 4 (2) 228.8 (date disputed) παρθενίην..αἰδῶ. **παρθενική**: this koine adjective is inaccurately labelled 'late and rare' by Page-Gow on *GPh* 2310-11. At λ 245 παρθενίην ζώνην there existed an ancient variant παρθενικήν, and -ικός appears in A.R. 1.791 (cf. Campbell, *CQ* n.s. 21, 1971, 408), Mosch. *Eur.* 73 (μίτρην). To the examples quoted by Bühler on *Eur.* loc. cit. may be added:—epigrammatists: Leon. *HE* 2244; Euen. *GPh* 2310; Agath. *AP* 1.37.2; *GVI* (i-iii:) 235.2, 282.2, 437.5, 536.3; others: [Bion] 2.17; *Or. Sib.* 2.280, 8.472; [Orph.] *L.* 737; Gr. Naz. 554.423, 904.272, 1394.2; Jo.Gaz. 1.325. **ἀκήρατος..αἰδώς**: so xiv. 55 καὶ ἀκήρατον αἰδῶ /, where see Vian. This could well be a remote echo of a tragic expression: cf. A. F 355.23 Mette αἰδὼς..καθαρά, and E. *Hipp.* 73f. **ἀμπέχει αἰδώς**: here only, but cf. xiii. 425-6 οἱ αἰδώς /...ἀμφεχύθη; xiv. 19 ἔχεν δέ ἑ...αἰδώς /, Musae. 97 (see Kost) αἰδὼς δέ μιν εἶχεν, and the tragic αἰδώς μ' ἔχει (A. F 73 Mette, E. *Hec.* 970 al.).

556

ἀλλά...ὀλοή resembles Π 849 / ἀλλά με μοῖρ' ὀλοή... **λύσσ' ὀλοή**: cf. I 305 / λύσσαν...ὀλοήν, Opp. *Hal.* 1.362; but the λύσσα of Cassandra (Triph. 422 λυσσώδεϊ νούσῳ / ~ S. *Aj.* 452 λυσσώδη νόσον of the hero; Christod. 190) will of course have figured in tragedy, which offers a galaxy of similar sufferers. Cf. v. 405 (Ajax) ὀλοόφρονα Λύσσαν / ~ S. supr., and Alc. *SLG* 262.16 Αἴας δὲ λ]ύσσαν ἦλθ' ὀλόαν ἔχων... **περιδέδρομε**: λύσσα courses (cf. Schneider 82f.) round the body like a disease: A.R. 3.676 ἦ νύ σε θευμορίη περιδέδρομεν ἄφεα νοῦσος; **τῶ νύ σε** = x.375; cf. iv. 318, xiv. 440 ~ A.R. 3.74; xiii. 281.

557

Strongly Odyssean in flavour: θ 308-9 ἐμὲ χωλὸν ἐόντα.../ αἰὲν ἀτιμάζει, ν 141 σ' ἀτιμάζουσι θεοί, ξ 506 μ' ἀτιμάζουσι...ἔχοντα /; β 200 πολύμυθον ἐόντα/.

558-9

Comparable rough words in Virg. *A.* 11.399f. (Turnus to Drances) *capiti cane talia demens, / Dardanio rebusque tuis*; Stat. *Theb.* 3.648f. (Capaneus to Amphiaraus) *tuus o furor auguret uni / ista tibi.*

558

ἔρρε...: i. 765 / ἔρρε καὶ ἐν φθιμένοισιν..ἀγόρευε /. **-οισι...φήμην**: cf. A.R. 2.889 -οισι κακὴν προτιόσσομαι ἄτην /. **κακὴν..φήμην**: so vii. 288 κακὴν δ' ἀποπέμπεο φήμην /, [Hes.] F 176.2 κακῇ δέ σφ' ἔμβαλε φήμῃ / (-ὴν...-ην *codd.*), cf. Babr. 49.5. The substantive precedes in Hes. *Op.* 761, E. *Hel.* 614-5, Man. 2.298, 3.87, 338.

559

τάχα γάρ σε: cf. Z 409 τάχα γάρ σε κατακτανέουσιν..., [Theoc.] 27.8, Opp. *Hal.* 4.345. **καὶ...ἄλγος**: cf. δ 698 τε καὶ ἀργαλεώτερον ἄλλο / ~ X 54-5 μινυνθαδιώτερον ἄλγος / ἔσσεται.

560

The shamelessness of Cassandra prompts a comparison with the 'shameless Laocoon', an appraisal which does not quite tally with that of 415f. and which is close to the Trojan reaction in Virg. *A.* 2.229f. But the dramatic circumstances have changed, and the speaker venomously recalls Laocoon as an opponent of the Horse which for him spells the end of the war. **οὐ γὰρ ἔοικεν**: 206n.

560-1

Similar in form: Nonn. 27.26-7 οὐ θέμις ἐστὶ δαΐξαι / Πανὸς..δέμας..σιδήρῳ /. Cassandra has said nothing about destroying the Horse (ctr. Triph. 412f.), and we have not been told that she is brandishing an implement for that purpose. It would appear (cf. Vian, *Notice* 77) that we are to imagine her as armed all along (note φέρεσκεν 570); ἔσσυτο μαιμώωσα (570) simply picks up μαιμώωσα...ἤλυθεν (534-5), ἔσσυτο being pluperf. in sense (Chantraine 2.200; it is better to print a stop after μαιμώωσ', and a comma after βουπλῆγα 571). It may be that at the back of all this implied gesture lies a stage treatment. At the same time I find it hard to resist a suspicion that

behind the sequence '...the shameless Laocòon, because...' lies an original applicable to Laocoon himself *qua* δαϊκτήρ, particularly as the masc. *sing.* participle ἀφραδέοντα appears to be correct, whereas in a general statement addressed to a female one might have expected the masc. *plur.* (so H[c]; cf. Fraenkel on A. *Ag.* 562, Barrett on E. *Hipp.* 287 and pp. 366f.).

561

ἀθανάτων..δῶρα: Thgn. *IEG* 446 ~ 1162f. δῶρ' ἀθανάτων; much more often θεῶν δῶρα; combined in Sol. *IEG* 13.64 /δῶρα... θεῶν..ἀθανάτων/. **φίλα δῶρα** = θ 545, ν 41.—The genitive is of course objective, like *donum..Minervae* in Virg. *A.* 2.31; cf. supr. 237. For the plur. cf. θεῶν in θ 509? **δαϊζέμεν**: sc. βουπλῆγι (cf. x. 217-8, xi. 189-90; Nonn. 44.158). Maybe Virg.'s *foedare* (*A.* 2.55) is translating this very verb. See on 560-1.

562

ὥς...τις: i. 373 = iv. 32; xiii. 19; cf. i. 755, xiv. 605 (Δαναῶν), xiii. 478 (μερόπων); x. 477 /ὥς ἄρ' ἔφη Νύμφη τις ἀνὰ φρένας; supr. 259. **ἀνὰ πτόλιν**: 464n. The phrase is presumably inspired by the kind of sequence one finds in A.R. 1.240 ἕκαστος ~ 247... κατὰ πτόλιν: there the preposition denotes various points in the city, here only 'in', as τις proves to be not πᾶς τις but a single individual (cf. ἄλλοι, and iv. 32f. etc.)—as if our Trojan could be anywhere else. **ὣς δὲ καὶ ἄλλοι**: 173n.

563

μωμήσαντο = ἔσκωψαν, cf. Gow on Theoc. 10.19. **ἄρτια βάζειν**: Ξ 92, θ 240. For ἄρτια cf. E. *Tr.* 417, Talthybius scornfully to Cassandra: οὐ γὰρ ἀρτίας ἔχεις φρένας.

564-5

Π 852-3 Ω 131-2 ἀλλά τοι ἤδη / ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή, vi. 427 ἀλλὰ σοὶ ἄγχι παρίσταται οὐλομένη Κήρ /, cf. i. 103-4 (αἶσα ~ ι 52-3). See Headlam-Knox on Herod. 1.16.

564

οὕνεκ' ἀρά σφισι: vii. 130, cf. iii. 13, xiv. 522. **σφισι πῆμα**: 433n. **καὶ ἀργαλέον** ᵕᵕ/-x: cf. Σ 119, Τ 214, χ 137. **Αἴσης**: see schol. θ 494 cited on 523 above.

566

εὐρέος ἵππου: 44n.

567-71

Tradition offered various methods for destroying the Horse; fire commonly (cf. 393 supr.); weapons:- χαλκός θ 507 (Trojans); Laocoon's spear, Virg. etc.; his axe, Petr. 23f.; Trojan axes, Triph. 254. In Triph. 412f. Cassandra suggests that the Trojans use either axes or fire (cf. Dio Chrys. *Or.* 11.128). [Vian, *Rech.* 71, argues that Triph. must be using Q. for the axes in the debate at 254, as he does not follow the literary original of the frescoes in Davreux 132f. But, new chronological data apart, it is possible to use a *variety* of sources without draining an individual item of every detail].

567-8

Q. is thinking of A.R. 4.391-3 (Medea) ἵετο δ' ἦγε / νῆα καταφλέξαι διά τ' †ἔμπεδα πάντα κεάσσαι,/ ἐν δὲ πεσεῖν αὐτὴ μαλερῷ πυρί. κεάσσαι (a reverse correction is obligatory in iii. 154) was conjectured here by Rhodomann; Browning, *CR* n.s. 17, 1967, 254f.; van Krevelen, *Mnemosyne* 25, 1972, 446. Browning terms the conjecture 'virtually certain'; I should prefer 'possible'. Q. certainly imitates A.R., but rarely slavishly, and in favour of the transmitted reading one may invoke i. 490 (κεάσσεν con. C. L. Struve), esp. v. 207-8 σε../ ἀμφιτόμοις ξιφέεσσι διὰ μελεϊστὶ κέδασσαν; note further A.R. 2.1126, 1189; vi. 380 (~ Ep. adesp. *CA* 4.19); xiv. 596 (~ η 275); xiv. 656. If κεδάσσαι is right Q. will be varying ο 322 διά τε ξύλα δανὰ κεάσσαι /(~ Call. F 243, where see Pfeiffer).

567

ἦ γάρ οἱ: ξ 96. Still, one might have expected rather δὴ γάρ οἱ, cf. viii. 354, ix. 25, xi. 471, xiv. 568; xi. 94, N 517; ν 30 δὴ γὰρ μενέαινε; A.R. 3.95 / καὶ δή οἱ μενέηνα.

568

καταπρῆσαι: ctr. Ο 507 ἐνιπρῆσαι μενεαίνει /. This compound also Lucill. *AP* 11.131.2, ix. 539; ii. 8 (tmes.), cf. κατεπρήθοντ' in xiii. 436; it is common in late prose. One might perhaps have expected it to appear in Χ 512: but see Hainsworth, *JHS* 78, 1958, 53f.; Graz 250f. **μαλερῷ πυρί**: 445n. Ctr. Ι 242 (threat) /αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός (sc. νῆας) — i. 368.

568-9

πεύκης /...δαλόν: cf. xiv. 621-2 πεύκην / αἰθομένην ἀνάειρε; xiv. 393-4 πάτρην / αἰθομένην ἔτι (corr.: ἐπὶ, ἐπεὶ); N 319-20 ἐνιπρῆσαι.../ ἐμβάλοι αἰθόμενον δαλόν, A.R. 4.1720-1 δαλοῖς /..αἰθομένοισιν, xiii. 147-8 ἔτι καιομένοισιν ὑπ' ἐσχαρεῶσι../ δαλοῖς. Further: Gow on Theoc. 24.88.

569

δαλὸν...ἑλοῦσα: for the form cf. A 501 ὑπ' ἀνθερεῶνος ἑλοῦσα /. Q. may be recalling Theoc. 24.48 πῦρ...ἀπ' ἐσχαρεῶνος ἑλόντες / and even (if he could make better sense of it than do modern editors) Leon. Tar. *HE* 2009 ἐσχαρεών ~ 2011 δαλὸν ἐπεσχάριον. **ἀπ' ἐσχαρεῶνος**: also xiv. 26; ἐσχαρεών: add to the above v. 504 (παρ' -ῶνι), xiii. 147; Nonn. *Met.* 18.116 and *D.* 10x (38.204 παρ' -ῶνι); Christod. 316 (id.). On the word see Chantraine, *Form.* 164; *LSJ* ἐσχαρών.

570

ἔσσυτο μαιμώωσ': after E 661, O 542 διέσσυτο μαιμώωσα /. **ἑτέρῃ...φέρεσκεν**: cf. iv. 559 ἑτέρῃ δ' ἐνὶ (corr.: ἐν) χειρὶ τινάσσων /, χ 183 / τῇ ἑτέρῃ ..χειρὶ φέρων; Arat. 97 ἐν χειρὶ φέρει.

571

ἀμφίτυπον βουπλῆγα = i. 159: normally ἀμφίτομος (Opp. *Hal.* 5.257-8; xi. 190 = Nonn. *D.* 5.14 + 2). There is clearly a point of contact here with Triph. 254, 'some Trojans wanted to smash the Horse ἀμφιτόμοισι..πελέκεσσιν' [cf. Vian on vi. 362; and 567-71n.]. Cassandra here is on the stage, and grabs the sacrificial axe from the hearth outside the palace-front, or from indoors: cf. 525-585n. **λυγροῦ...ἵππου**: 441n. **ἐπεμαίετο**: 'made for'; Gow on Theoc. 23.57. Ctr. E 748, Θ 392 ἐπεμαίετ' ἄρ' ἵππους /: for the hiatus cf. i. 624, and Vian, *Rech.* 218.

572

καὶ ἀμφαδόν: so καὶ ἀμφαδίην N 356 (v.l. -ίῃ), A.R. 1.475; καὶ -ίῃ ii. 86. **ἀμφαδὸν ἀθρήσωσι**: cf. iii. 599, x. 465.

573

ἀπὸ νόσφι βαλόντες: see 215n., and for the active verb xiv. 284-5.

574

πῦρ ὀλοόν...: πῦρ ὀλοόν heads the verse at vii. 43, viii. 244, ix. 99, and so N 629, A.R. 3.1301, Paul. Sil. *AP* 5.288.3 [Viansino 46].

574-5

ἐντύνοντο / δαῖτα: cf. ρ 175, and, in reverse, γ 33, ρ 182; A.R. 1.354.

575

μάλα γάρ† ῥα: iii. 514 σφιν..τάχ' ἤλυθε κυανέη νύξ /[cf. δ 429, 574] suggests either σφιν (Rhodomann, cf. ii. 344, vii. 492, viii. 428; μάλα would refer to night pressing, being imminent) or τάχ' (Vian). **ὑστατίη νύξ**: the same phrase in Triph. 377 ὑστατίην..νύκτα /(speech of Cassandra).

576

Ἀργεῖοι...ἐγήθεον: 157n. **εἰσαΐοντες**: 121n.

577

ὅμαδον: Q. is probably thinking in terms of ὁμοῦ αὐδᾶν (cf. Ebeling s.v.); cf. xiii. 3. **κατὰ Ἴλιον** = Θ 131; cf. vi. 193. **οὐδ' ἀλεγόντων**: as Π 388, Hes. *Op.* 251 οὐκ -οντες /, τ 154 -ούσας /.

578

αὐτοί (v.l.): cf. iv. 273. **ἐθάμβεον**: it is the turn of the Trojan women to do so in xiv. 396. **ὡς ἐτέτυκτο**: δ 772 al.; again in [Orph.] *A.* 934.

579

ἀτρεκέως εἰδυῖα; cf. Crates *HE* 1374, Opp. *Hal.* 3.91, *SEG* 18.137 (b) 9 (Corinth, iii*p*). The verb precedes in v. 136 ~ [Theoc.] 25.170, Opp. *Hal.* 5.103-4, Nonn. *Met.* 9.131-2. **νόον καὶ μῆτιν** = Η 447.

580-4

There does not seem to be an exact parallel in archaic epic (see Fehling 145f.) for the structure of ἅτε...ἔσσυτ'...σεύοντ'....ὥς...ἀπέσσυτο.

580

ἡ δ' ἅτε πόρδαλις: Colluth. 41-2 / ἡ δ' ἅτε.../ πόρτις. Cf. 538n. **πόρδαλις**: cf. Φ 573 / ἠΰτε πάρδαλις...(Ar. vulg.: v.l. πόρδ-, cf. M. van der Valk, *Researches on the Text and Scholia of the Iliad,* Leiden 1964, 2.177f.) ~ i. 540f., iii. 201f. πάρδ- is offered by *codd.* i. 480, v. 248, x. 183, πόρδ- here, πόρδ- πάρδ- variants i. 541, iii. 202, v. 19. πόρδ- should probably be written throughout: cf. *GVI* 913*a*5 (iv*p*), Nonn. *D.* πόρδ- (πάρδ- appears seldom in the paradosis: 44.32, 48.1). **ἐν οὔρεσιν**: Δ 455 etc. **ἀσχαλόωσα**: 493n. καγχαλόωσα *codd.* may be just a slip, but a scribe *may* have remembered xiv. 397.

581

ἀπὸ μεσσαύλοιο: a clausula in Λ 548, in a simile which furnishes much of the basic material here; cf. also P 108f., 657 ~ vii. 486f. ἀπὸ σταθμοῖο κύνες μογεροί τε νομῆες [P 65 κύνες τ' ἄνδρες τε νομῆες /] /κάρτεϊ καὶ φωνῇ..σεύουσι λέοντας / πάντοθεν ἐσσύμενοι...; Claud. *Ruf.* 2.252f. μογεροί: 419n.; cf. xiii. 74 -οῦ σημάντορος. In Nic. *Ther.* 823, Arch. *GPh* 3761, Agath. *AP* 6.167.6 of fishermen; in Arat. 419 of sailors.

582

σεύοντ' ἐσσυμένως: not an Homeric jingle, though he has a number like it (Rank 29f.; Fehling 160). It is more masked in A.R. 2.538, 540 ἐσσυμένως.../ σεύατ'; Opp. *Hal.* 4.617 / ἐσσυμένως..ἐπέσσυτο. ἡ δ'...ἔχουσα is a common pattern in archaic epic (cf. here *hHom.* 27.9 ἡ δ' ἄλκιμον ἦτορ ἔχουσα /) and is widespread in the post-Hellenistic hexameter: cf. i. 541; i. 726 (γυναιμανὲς ~ Man. 5.166 ἀειθανὲς); iii. 74; iv. 500 (μεμελημένον cf. *GVI* 2022.12 [Bithynia, i-ii]; Man. 2.241, 4.315; [Orph.] *H. pr.* 43). ἄγριον ἦτορ ἔχουσα: Agath. *AP* 5. 289.3 [Viansino 89]/ ἄγριον ἦτορ ἔχει; ἄγριον ἦτορ /(lion) v. 407 ~ Opp. *Hal.* 2.339, 5.228, [Opp.] *Cyn.* 2.370 + 2.

583

ἐντροπαλιζομένη ἀναχάζεται: cf. P 108-9; Nonn. 32. 265-6, 42.57. ἀχνυμένη κῆρ = Ω 773; xiv. 260, 289. For an amusing (and devastating) assault on the many attempts to tamper with the text here and at 584-5 see Platt 129.

584

εὐρέος ἵππου: 44n. τειρομένη περ: 372n.

585

ἀμφὶ φόνῳ: cf. xiii. 358 / γήθεεν ἀμφὶ φόνῳ; Π 647 ἀμφὶ φόνῳ Πατρόκλου μερμηρίζων /. μάλα...πῆμα: 49, 232 nn.; cf. viii. 454. δέχνυτο: also iii. 755, x. 152, xiii. 285 corr. This verb is neither (Page-Gow on *GPh* 3517) 'late' (Call. F 746, then Parth. F 4) nor 'rare' (I count in post-Hellenistic verse outside Q., compounds excluded, a round 100 examples, 52 of them in the two poems of Nonnos).

INDEXES

A

1. *Quintus*

(i) Composition

Compressed, summarizing style: 144; 353-9; resulting in lack of realism 368; cf. 21-65; 372. Inconsistencies or patchiness in narration: 1-2; 46; 337; 338-344; cf. 87; 500-524. *Gnomica*: 388.

(ii) Q. and Homer

Q. is a *poeta doctus* to the extent that he treats Homer very much in the spirit of Apollonius, though obviously on a less rigorous intellectual level. In both many individual components are taken over *verbatim*; but much more is toyed with. A sample:—

(a) Units shift metrical location: 2, 52, 67f., 229, 320, 493, 529. (b) Two or more units are fused into a new whole, sometimes with a slight modification of individual parts: 2 (vii. 112), 48, 75-6, 138, 145, 158, 231, 244, 259, 260, 275, 280, 304, 314 (!), 327, 378, 427, 528, 559; cf. 2 (Hom. + Hes.), 178 (*H. Hom.* + A.R.?), 247 (*Il.* + A.R.?).—The reader is assailed by a battery of *Homerica*: 107f., 146-7, 154, 156, 204, 235-6, 271, 290, 421, 557. (c) *ab* — *ba*: 25, 32-3, 49, 58, 61, 67f., 144, 155-6, 170-1, 181, 181-2, 221, 242, 263, 361, 366-7, 390-1, 444, 496-7 (*hAp.*), 525. (d) Above all, juggling and jingling with Homeric prototypes. (i) Termination of verb / noun altered, at times with further substitutions or metrical shifts: 1 (x. 18), 24 (iv. 592), 27, 56-7, 79, 125, 136 (*hAphr.*), 141, 153, 203, 285, 391, 414, 487-8, 503 (*hHerm.*), 547, 571. (ii) Other jingles: 6, 16, 53, 95, 127, 176, 207, 251, 369, 396, 412, 438, 481, 482, 542-3, 556.

(iii) Language

(a) Vocabulary

Essential to view Q. in relation to imperial poetry, cf. Greek Index s. (e.g.) ἀέναος αἰγλήεις ἀλευόμενος ἄμμορος δέχνυμαι δολόφρων δυσαλθής ἱερὸν / κλυτὸν / ὄλβιον ἄστυ κινύρεσθαι κύδιμος μογερός ὀβριμόθυμος παρθενικός Τρώιος ὑπέρθυμος [400] χρεμέθειν; and to exhibit caution in labelling items 'recherché' rather than products of the pool of imperial output: e.g.s. Ἀιδονεύς ἐννεσίαι θεή μαρμαίρειν παρειά πτῆσις τεράατα χθιζόν *pro* χθές.

The 'plain style' may be discerned in the mass of colourless noun-epithet combinations (see e.g.s. αἰνός ἀκάματος ἀπειρέσιος ἐσθλός ἠύς μέγας στονόεις) and general avoidance of Homeric 'glosses' (a long recognised phenomenon; see e.g. 154 on γλαυκῶπις; 267 on ἀμφιελίσσης; 429 on ἀτρύγετος); exceptions may turn out in many cases to be only apparent (e.g. κητώεις μεγακήτης: force of tradition?).

Q., now known to have composed a Christian poem himself, has many points of contact with Christian versifiers (see Index of Authors s. Gr. Naz., Nonn. *Met.*, [Apolinarius]). It is relevant to wonder whether the *Posthomerica* for its part substantially reflects elements derived from contemporary or earlier Christian verse.

(b) Formulaic style

Cf. esp. on 66, 131, 183, 318, 322. Builds up systems much in the Homeric manner: e.g. 18, noun-epithet + variation of terminal verb. Replaces Homeric with comparable units:

e.g. 129, 165, 214, 247, 288; cf. 45 (Τρώων υἷες: but Τρώιοι υἷες with formulaic repetition), 74, 174-5. Ignores in general the law of economy: see esp. 26.

(iv) Sources

Prosaic / digest material: cf. esp. 306-335 (A), 500-524; fn. 16. Hellenistic influences: esp. 389-417, cf. 399-415, 449-50; cf. s. Apollonius Rhodius, Nicander.

(v) *Res Romanae*

See esp. s. Virgil; bibliogr.: fn. 51. It is possible to compile a list of individual phenomena exhibiting similarities with Roman poets: see esp. 1, 5, 66, 90, 104-121, 129, 160, 193, 254, 500-524, 530-3; but of course one could equally well compile such a list from, say, A.R. or Call.

2. *Epica*

Allegorical War-Spirits: 437-8. Anachronisms: 90. Astrology in epic: 5. αὐτὰρ ἔπειτα, a tag: 139.

Catalogues: 306-335 (B), 315-6; aspects of language and technique: 306, 307, 314, 316, 317, 322, 323; cut short: 327.

'Foreshadowing': fn. 4.

Gnomae in epic: 388. Gods and men: 373.

μῆτις, appeals for in A.R.: 9. Muse-invocations: 306-335 (A). Myth-manipulation: 260-305.

Omen-lists: 500-524.

Repetition in *epici*: 521-2.

Ships, Achaean ships in Homer and Q.: 10. Similes: major: 409-10, 489f., 489-90, 530-3, 580, 581; short comparisons: 'like a νόημα': 202; 'like a πέτρη': 365-6. Speech: direct speech circumvented: 120; narrative material incorporated in speech: 55-8; introductory and concluding formulae: 254, 551*a*; short speeches in *Il.* / *Od.*: 152-157.

Theomachies etc.: 157-218 (A). Typical scenes and situations:—(i) Arming: 303-4; Assembly: 3-7 cf. 4-7; Chariots for journey: 191-5; Dreams and visions: 104-21 cf. 107f.; ἐκφράσεις, aspects of: 146, 150, 449-50; Exhortation to troops: 218-259; Gods warn of Zeus' anger: 157-218 (B); Journies by ship: 345 f.; λαός-reaction: 415; Noise: reaches heaven 178 and hell 157-218 (A), 180, localities respond to noise of god 180-3 cf. 176-7; Portents: 12-18, 447-8, 449f.; Reversals (καί νύ κεν sim.): 93-4, 395; Speeches in games: 152-157; Thunder of Zeus: 93-100; τις (i.q. πᾶς τις) routines: 254; Treachery, heroic distaste for: 66-103; Woodcutting: 122-156 (A). (ii) Recurrent scenes in Q.:—281f., 347-8, 360-88 §3 (a), 397-8, 405-6, 457-8, 514-6.

Zeitangaben: 104-121, 117.

3. *Mythologica*

Achilles: would have opposed Horse: 66-103; unable to take Troy: 77-8; blond hair: 274; 'heroism': 287f.; ἀκάματος ~ *impiger*: 77; 'divine', 'godlike': 288. Apollo: and Troy: 1-20, 389-417 §4 (i); his temple there: 481. Ares: and Athene combatants 157-218 (A); dancer?: 172. Athene: and:—Horse: 104-121; Troy: 360-388 §4 (a) (iii), 438-9; blinding: 389-417 §2; δράκοντες: 389-417 §4 (i); 'martial' punisher: 377; and Ares combatants: 157-218 (A).

Calchas: and Horse: 1-20, 1-2; and Odysseus: 360-388 §4 (a) (ii); astrologer: 5. Calydna: 452. Cassandra: 525-585 cf. 500-524, 527; traditional elements in Q.:-525, 526-8, 529-30, 530-8, 534, 535-9, 539, 540-51, 544-5, 552, 553-7, 554, 555, 556, 563, 575.

Doublets in Trojan saga: 1-2 with fn. 9.
Enyo and sim.: 437-8. Epeius: 21-65, 83, 104-121, 329; 'unwarlike': 108.
Helenos: 1-20, 1-2. Hera: 373, 438-9. Horse: esp. 1-20, 21-65, 104-121, 122-156 A-B; also 124 (material for), 145 (mobility of parts), 147 (duration of building), 237 and 386 (inscription on), 332-3 (κλίμακες), 334-5 ('silent' occupants), 443 cf. 353-359 (dimensions of), 389-417 §1 (debate over), and 567-71, 571 (suggested methods of destruction), 423f. and 428 (~ ship), 424-7 (wheels for), 434-5 (crowned), 441-3 (Trojan reaction to entry), 543 (= Ὄλεθρος??), fn. 14 (in Homer); epithets: δουράτεος / δούριος: 110 and 139; ἐύξοος: 224; εὐρύς 44; κητώεις: 314; μεγακήτης: 151; πολυχανδής: 264; ὑψηλός: 142. Huts, burning of: 337.
Ialmenos: 322. Ida: 122-56 (A), 122-3, 128. Idomeneus: 320. Iris: 191-5, 193.
Laocoon: esp. 389-417; also 21-65, 476-7, 560; ~ Cassandra: 525-585 *Excursus* cf. 560-1 (?).
Neoptolemos: 'sacker' of Troy: 12-18; opposes Horse: 66-103; in Soph. ~ Q.: ibid.; name: 279; father's double: 287f.; in catalogue: 315. Nestor: 260-305, 338-344.
Oceanus host of gods: 160-1. Odysseus: and Horse: 1-20, 21-65, 23, 218-259; versus Neoptolemos: 66-103, 68-9; attitude to δόλος: 229f.; + Calchas: 360-388 §4 (a) (ii); sacrificer: 360-388 §4 (a) (iv).
Palladium: 360-388 §4 (a) (iii).
Simois: 459-60. Sinon: esp. 360-388; also 41 ('beggar'), 53 cf. 238 (~ Odysseus), 218-59 (volunteers), 238 (implausible story-line), 251-2 (in Q., Virg. & Triph.), 345 (signal), 360 (mutilation), 361-2 (treatment by Trojans). Sthenelus: opposes Horse: 66-103.
Tab. Il., Sinon in: fn. 52. Tenedos: 345, 452. Tethys' cave: 160. Themis as peacemaker: 157-218 (B). Troy: 'holy': 351; walls breached for Horse: 440-1. Typhon: 451-2.
Winds: ~ horses: 191-5; cardinal winds in poetry: 192.
Xanthos, R.: 459-60.

4. *Miscellaneous*

Asyndeton in portent stories: 12.
Corruptions and variants: contamination from neighbouring line: passim, esp. 220. ἀγειρ. ἀγρ.: 7; ἄλλοις λαοῖς?: 342; ἀμείνονα ἀμύμονα: 231; ἀταλάφρων ἀταλό.: 107; δ' ~ τ' / ῥ'?: 33; δολ. χολ.: 15; .ει .ετ': 104; ἐυχτίμενον ἐύχτιτον: 91; θαρσαλέος .έως: 264; κεκλήγοντες .ότες .ῶτες: 58; μαίνεται μάρναται: 532; .οισι .ῃσι: 195, 200; πένηται πέληται: 42; πιφαύσκ. πιφάσκ.: 39; πόρδ. παρδ.: 580; ῥ' δ': 37; στεφ. στρεφ.: 104; στον. στεν. 539 cf. 495.
Epanalepsis: 393-4.
Middle for active: 435.
Preverb anticipating compound: 198-9. Prosody: a 'rogue' verse: 314; abridgement before οἱ, + ἄπρηκτον: 53.

B

ANCIENT AUTHORS

This index is selective; but entries under Triphiodorus and Virgil are substantially complete.

§ Accius, *Deiphobus* F 2-5: 360-88 §3 (b) (i)-(ii).
§ Aeschylus, *Eu.* 935f.: 543. *Pr.*: 157 *codd.*: 148; 183: 262; 488: 5; 883f.: 553-7. *Th.* 400-1: 105.
§ *Aetna*, 61-2: 157-218 (A).
§ Agathias, *AP* 5.287.5: 539; 289.3: 582.
§ Alcaeus, *HE* 20-1: 266.

§ Alcman, *PMG* 3.66-7: 104.
§ Alexander Aetolus, *CA* 3.33: 537.
§ *Anonyma*
(a) ep. *CA* 1.10*a*: 403; 2.67: 10; *PSI* 722.2: 74; *POxy*. 2883i.8 (Rhian.?): 75; *PSchubart* 6.29: 443; *hDion. GDK* 56.21, 24: 365-6.
(b) *Trag. Adesp.* 414 N. (E.?): 526-8.
(c) (i) *AP* 3.16.3: 67f.; 9.788.1-2: 194; *AppAnth.* 312.3p. 343: 361-2; 'Simon.' *EpGr* 153 Page: 72. (ii) *EpGr.* Kaibel: 782.2: 190-1; 1050.1: 284. *GES* 78.10: 183. *GVI*: 439.4: 183; 740.3: 15; 756.5: 489f.; 1157.2: 247; 1502.5-6: 485-6; 1582.2: 400; 1593.2: 463; 1843.7: 183; 1954.9: 419; 1991.5-6: 485-6; 2026.14: 107; 2088.5: 489f. *IG*: 4 (2) 228.8: 555. *IME*: 22ii4: 490; 168.26: 309. *MAMA*: 1.319.3: 486. *SEG*: 18.137 (b) 2: 182.
(d) Comment. *POxy.* 2812: 389-417.
§ Antimachus, F 28.2: 19-20.
§ Antipater of Sidon, *HE* 352: 432; 509: 382.
§ Antipater of Thessalonica, *GPh* 469: 296.
§ Antiphilus, *GPh* 1002: 48.
§ Anyte, *HE* 724-5: 175-6.
§ [Apolinarius], *pr.* 53: 46; 4.7: 311; 11.4: 51; 37.15: 313; 47.2: 65; 47.14: 289; 48.12: 305; 58.6: 62; 58.23: 99; 70.43: 533; 77.137: 99; 79.32, 36: 359; 108.39: 115; 113.8, 12: 132; 117.19: 362; 135.23: 76; 151.16: 142.
§ [Apollodorus], 5.16: 353-359.
§ Apollonius Rhodius, Gnomae in: 388. *CA* F 12.19: 547. *Argon.*:
I: 27: 181-2; 39: 209-10; 45: 472; 238: 88; 274: 534; 323: 260-305; 324 pap.: 357; 331: 267; 350: 374; 367f.: 423f.; 388 *codd.*: 430; 473: 501; 519: 104; 534: 501; 550-1: 442-3; 633f.: 353-359; 640-1: 123-4; 816: 371; 858: 46; 910: 173; 920': 168; 996: 449; 1052: 63; 1064-5: 447-8; 1103: 526; 1162: 434.
II: 38: 451-2; 86: 293; 137-8: 443; 156-7: 500; 246: 417; 271: 375; 316: 277; 407: 537; 538: 163; 538, 540: 582; 642: 179; 679-80: 456; 853: 480-1; 874: 173; 879: 374; 889: 558; 894: 383; 917: 216; 1033-4: 354; 1052-3: 77-8; 1074: 49; 1103f.: 514-6; 1105: 213; 1106-7: 474; 1175: 503; 1206: 178; 1285: 349.
III: 45: 366; 145: 526; 176: 348; 196: 122; 274: 134; 522: 120; 555f.: 66-103; 565: 24; 581: 209-10; 615: 242; 676: 556; 681-2: 555; 720: 9-10; 761f.: 389-417 §2; 763f.: 406; 766-7: 350; 891f.: 55-8; 891: 417; 1113: 375; 1256-7: 465; 1324: 240; 1379: 354.
IV: 41: 511; 129: 180; 155: 475; 273-4: 88-9, 261; 391-3: 567-8; 410: 552; 461: 133; 501-2: 294-5; 523: 347-8; 559-60: 415; 642: 164-5; 661-2: 347-8; 757: 479; 903-4: 347-8; 1058-9: 104-121; 1066-7: 403; 1208: 228; 1218: 481; 1280f.: fn. 87; 1298: 489; 1307: 305; 1333: 379; 1335: 209-10; 1364: 447-8; 1383: 247; 1397: 11; 1485: 473-4; 1565: 306-7; 1641f.: 451; 1666-7: 96; 1713: 346; 1720-1: 568-9.
§ Aratus, 18: 308; 64: 33; 87: 313; 243: 209-10; 411-12: 55; 443 corr.: 487; 473: 116; 1003 corr.: 513; 1036-7: 5-6; 1101-2: 419.
§ Archilochus, *IEG* / *SLG* 31: 535-6 / 478.13: 112.
§ Aristophanes, *Ec.* 674: 209-10.
§ Aristotle, *Po.* 1459b4f.: fn. 52.
§ Bacchylides, F 20 (B) 11: 440-1.
§ Bion, 1.10: 402; F 8.5: 171; F 14.4: 256.
§ Callimachus, *Ap.* 6: 511; *Lav. Pall.* 75f.: 389-417 §2. F:-2: 306-335 (A); 194.42: 436; 260.14 suppl.: 362; 260.20: 296; 331: 378; (?) 727: 346.—*Fr. Anon.* Schneider 112: 458.
§ *Carmen Aureum*, 71: 114.
§ Cedrenus, *Hist. Comp.*: 131: 500-524; 132: 360-388 §4 (a) (iii).
§ *Certamen*, 140-1 corr.?: 306-7.
§ Christodorus, 20 and 348: 411; 173f.: 360-388 §2 (b); 173-4: 113; 412: 116.
§ Claudian, *Gig. Gr.* (2): passim: 157-218 (A); 32: 432. *Gig. Lat.*: 51 al.: 157-218 (A). *IVCons.* 557: 274, *Rapt.* 3.55f.: 157-218 (B). *Ruf.* 1.226: 530-3.

§ Cleanthes, *CA* 1.20: 209-10.
§ Colluthus, 1: 459-60; 7v.l.: 410; 41-2: 580; 70: 165; 177: 72; 205f.: fn. 87; 228-9: 347-8; 316: 104-121; 363 corr.: 495.
§ *Cypria*, F 11.4 Allen: 183.
§ Demosthenes Bithynus, *CA* 4.3: 89.
§ Dictys, 5:-7-8: 500-524; 7: 1-20; 9, 11: 1-20; 11: 424-7, 441-3; 12: 345.
§ Dio Chrysostomus, *Or.* 11:-21: 360-388 §4 (a) (iii); 123: 353-359; 128: 525-585.
§ Dionysius Bassaricus, F 6 (b) 4: 429; F 16: 345.
§ Dionysius Periegeta, 454: 386; 604: 522; 1076 corr.: 409.
§ Dioscorides, *HE* 1465: 402.
§ Dracontius, *Hel.*: 120f.: fn. 92; 183f.: 527.
§ Empedocles, F 7.6: 115; 112.12 suppl.: 403.
§ Ennius, *Alexand.* 33: 555; 41: 540-551.
§ Eratosthenes, *CA* 16.14 corr.: 450.
§ Eudocia, *Arg. Hom.* 5: 420. *Cypr.* 2.266: 104.
§ Euphorion, *CA* 9.9: 257; 69: 360-388 §2 (b); 98.4 corr.: 179.
§ Euripides, *HF* 1065-6: 495. *Or.* 322: 58. *Tr.* 417: 563; 521f.: fn. 52; 525f.: 237; 537f.: 423f. F 1082 N. (*Alexandr.?*): 256.
§ Germanicus, *AP* 9.17.3: 544.
§ Gregory of Nazianzus, *Carm.*:- 501.41: 54; 516.15: 418; 516.20: 153; 526.55: 419; 551.388: 420; 571.642 corr.?: 555; 591.163: 479; 672.70-1: 335; 768.37: 361-2; 984.188: ibid.; 987.228: 155-6; 1003.446: 54; 1242.185: 246; 1286.7: 359; 1320.180: 70; 1368.211: 155-6; 1372.267: 202; 1492. 173: 155-6; 1499.268: 413; 1504.331: 70; 1505.348: 258; 1513.99: 54; 1538.227: 289; 1545.44: 388; 1548.77: 555; 1548.81: 553-7; 1566.201: 533; 1576.325: 43; 1576.326: 322.
§ Hermesianax, *CA* 7.65: 463.
§ Hesiod, *Op.* 14: 90; 16: 384; 20 c.v.l.: 61; 147: 338-9; 289f.: 292-6; 433-4: 299; 444-5: 115; 570: 225-6; 650: 168; 752: 300. *Th.* 22f.: 306-335 (A); 22: 308; 69f.: 176-7; 114: 308; 167f.: 243-253; 175: 47-8; 211: 469; 301-2: 449-50; 617f.: 157-218 (A); 690-1: 57; 820f.: 157-218 (A); 993: 92.
§ [Hesiod], *Scutum* 36: 54; 96· 232; 107 - 339: 263; 245: 276; F 22.4: 319; 35.10: 339; 198.3: 171; 211.5: 91; 280.23: 540.
§ Homer
Il.
A 2: 493; 29: 271; 152: 38; 157: 429; 169 c.v.l.: 299; 178: 254; 217: 225-6; 318: 389; 385: 4; 436f.: 345f.; 444: 361; 501: 569; 573-4: 207.
B 6f.: 104-121; 20: 281; 138: 227-8; 171: 405; 210: 175-6; 308: 519-20; 311f.: 489f.; 320: 359; 333-4: 174-5; 400: 138; 437f.: 234; 465: 32; 484f.: 306-335 (A); 512: 322; 649: 327; 833-4: 445-6.
Γ 35v.l.: 309; 84: 216; 113: 346; 148: 320; 202: 226; 242: 302; 416 v.l.: 291.
Δ 81f.: 254; 299: 293; 300: 385; 313f.: 260-305; 321-2: 271; 470: 359.
E 94: 344; 125-6: 465; 230: 153; 445-6: 482; 649: 487-8; 661: 570; 670: 534; 699: 301; 720f.: 191-5; 748: 571; 778: 187; 867: 481.
Z 4vulg.: 459-60; 161-2: 85-6; 168: 529; 235-6: 174-5; 261: 232; 286: 439-40; 343: 362-3; 389: 411.
H 7: 349; 214-5 Ar.: 157; 220: 194; 289: 247; 427: 334-5; 436-7 c.v.l.: 509-10; 447: 579.
Θ 10 Aristoph.: 161; 22: 1 and 546; 114: 316; 141-2: 255; 229: 369; 251: 102; 344: 427; 397f.: 157-218 (B); 413: 65.
I 58: 391; 89 Ar.: 71; 242: 568; 305: 556; 348: 79; 428: 426; 446: 272; 592: 184; 594 Zen.: 237.
K 93-4: 525; 194f.: 360-88 §3 (a); 290: 414; 299f.: 360-88 §3 (a); 355: 420; 390: 176 and 201.

Λ 49: 304; 88: 125; 190, 205: 67f.; 227: 290; 263: 524; 548: 581; 614: 402; 633: 366-7; 733 v.l.: 78.
M 154: 68; 313: 459; 340 vulg.: 343; 378: 231; 419: 2.
N 13: 181; 18-19, 18*a*: 176-7; 29-30: 457-8; 319-20: 568-9; 551-2: 361-2; 568-9: 42; 691: 138; 692 (Zen.): 326; 813 c.v.l.: 91.
Ξ 92: 563; 140-1: 158; 191: 396; 511 v.l.: 306-335 (A).
O 123f.: 157-218 (B); 123-4: 202-3; 168f.: 157-218 (B); 223: 378; 280: 384; 411-12: 81-3; 461: 189-90.
Π 100: 440-1; 157: 241 and 533; 209: 525; 302: 2; 436: 250; 600: 253; 624: 76; 689: 67f.; 713: 88; 849: 556; 852-3: 564-5.
P 111: 532; 131: 290; 232: 290; 287: 440; 377: 327; 409: 189-90; 625: 200.
Σ 49: 327; 51: 172; 158: 365; 240: 160; 246-7: 465-6; 318: 412; 507: 374; 510: 390-1; 523-4: 349; 534: 187.
T 36: 304; 122: 48; 195: 11; 404: 193.
Υ 1f.: 157-218 (A); 52: 412; 57-8: 397-8; 211: 255; 232: 316; 371-2: 465.
Φ 24: 244; 59: 270; 266: 394; 309-10: 227; 493-4: 13; 572: 88; 576: 532; 583: 298; 586 c.v.l.: 67f.
X 5: 473-4; 54-5: 559; 65: 427; 70: 396; 110 c.v.l.: 301; 247 c.v.l.: 387; 287: 528; 422: 493; 491 v.l.: 309.
Ψ 65f.: 107f.; 109f.: 122-56 (A); 120 v.l.: 130; 626f.: 260-305; 694 v.l.: 138; 769f.: 152-7; 803: 357.
Ω 100: 334; 162: 246; 331: 189-90 and 382; 340-1: 174-5; 481: 231; 544 v.l.: 106; 700f.: 529-30; 773: 583.
——schol.:
B 291: 376; I 347: 66-103.

Od.

α 1-2: 171; 42-3: 85-6; 58: 354; 66: 275; 143: 343; 201: 542-3; 234 c.v.l.: 300; 420: 114.
β 66: 488; 110: 385; 200: 557; 312: 128.
γ 19: 368; 24: 284; 44: 227-8; 56: 299; 130*a*: 390; 134: 335; 261: 244; 297: 395; 343: 106; 414: 316; 441: 535; 445: 383; 450: 441.
δ 122: 107f.; 150: 141; 162: 285; 243f.: 360-88 §2 (b); 261: 487-8; 344: 253; 565: 184; 583: 378; 629: 327; 698: 559; 730: 330; 772: 578; 784: 355; 795f.: 104-121.
ε 232 v.l.: 282; 324: 372.
ζ 15f.: 104-121.
η 20-1: 107f.; 153f.: 334-5; 315: 270.
θ 74: 178; 308-9: 557; 318 *codd.*: 236; 493: 104-121; 494-5: 21-65; 500-2: fn. 65; 545: 561.
ι 53: 528; 137: 346; 194: 334; 281-2: 382; 284: 189-90; 362: 116; 381: 60-1.
κ 26-7: 244-5; 41: 551; 99: 354; 219: 464; 259-60: 480; 436: 315.
λ 274: 292; 341: 6; 506f.: 287f.; 525: 331; 526 Ar.: 110; 528f.: 66-103.
μ 15 Zen.: 42; 40: 203; 394f.: 500-24; 438: 221.
ν 141: 557; 169: 127; 230 (v.l.?): 153; 297: 275; 388: 440-1; 435: 550.
ξ 60: 244 and 343; 96: 567; 268f.: 463; 433: 241; 506: 557.
ο 168: 257; 322: 567-8.
π 15-16: 282; 28: 250; 188-9: 227-8; 218: 491; 279-80: 445-6.
ρ 175: 574-5; 233: 16; 320-1: 343; 355: 240; 463-4: 365-6.
σ 41: 459; 119: 541.
τ 178: 440; 324: 547; 390-1: 242; 395: 48; 479: 172; 518f.: 489-90; 565: 526.
υ 345f.: 540-551; 365: 144.
χ 197-8: 352; 316: 546; 347-8: 308; 408: 441; 499-500: 282.
φ 118: 230; 286: 54; 366f.: 303-4.
ω 57: 216; 81: 246; 124: 438; 174: 546; 197-8: 155; 390: 276; 400: 263; 456: 546; 540f.: 157-218 (B).

———schol.:
δ 246: 440-1; θ 77: 66-103; θ 494: 523.
§ Honestus, *GPh* 2412-3: 209-10.
§ Horace, *Carm.* 4.6.13f.: 66-103.
§ *Hymni Homerici*, *Ap.*: 5:204; 50: 361; 134-5: 442-3; 304: 496-7; 430 *cod.* M: 463; 518-9: 308. *Aphr.*: 244: 271. *Dem.*: 51: 352; 151: 440-1; 171-2: 120; 183 *codd.*: 112; 279 *codd.*: ibid.; 310, 313: 93-4; 429: 397-8. *Herm.*: 137: 503. 27.9: 582. 28.1-2: 154; 5-6, 15: 174-5.
§ Ibycus, *SLG* 151.1-2: 78.
§ *Il. Lat.*, 208, 241: 320.
§ *Il. Parv.*, 233f.: fn. 52; F 12 Allen: ibid.
§ *Il. Pers.*, 253: 360-388 §2 (b).
§ Leo Philosophus, *AP* 9.201.2: 183.
§ Leonidas (of Tarentum), *HE* 2009, 2011: 569; 2040: 429; 2415 *codd.*: 179.
§ Livius Andronicus, *Eq. Tr.*: 360-388 §3 (b) (iii).
§ Lucan 1.674f.: 525-585; 2.494f.: 66-103; 5.504, 505: 104-121.
§ Lucian, *AP* 9.367.7: 116.
§ Lucillius, *AP* 11.106.1: 56.
§ Lycophron, 194: 487-8; 249-50: 172; 251f.: 540-551; 314f.: fn. 92; 346f.: 345; 676: 487-8.
§ *Manethoniana*, 2.3-4: 105; 3.70: 135-6.
§ Marcellus Sidetes, *GDK* 63.40: 458.
§ Maximus, 152: 403; 258: 399; 303: 533; 347 *codd.*: 147.
§ Metrodorus, *AP* 14.130.2: 147.
§ Mimnermus, *IEG* 12.3-4: 190-1.
§ [Moschus], *Meg.* 21f.: 489f.
§ Musaeus, 84: 197; 95: 521; 203-4: 249.
§ Naumachius, *GDK* 29:-18: 388; 67: 414.
§ Nicander, – Q. ix: 389-417. *Alex.* 24 – 28: 411; 124-5: 402; 333: 188; 421: 492; 541: 399. *Ther.* 6: 462; 254-5: 409-10; 256-7: 407-8; 348 *codd.*: 554; 399f.: 463; 428: 402; 437: 399; 451: 489; 458: 452; 483: 61; 557: 406; 728: 399; 804: 452.
§ Nicias, *HE* 2761: 312.
§ Nonnos
Nonn. – Q. in general: 122-156 (B); and Latin poetry: fn. 51, fn. 87; gnomae in: 388.
D.
2: 267: 209-10; 421f.: 157-218 (A); 474: 189. 3: 388f.: 530-3. 4: 200-1: 282; 454: 505. 5: 487: 190-1. 6: 46: 43; 58f.: 5; 117-8: 470. 7: 106: 362. 9: 194: 232. 11: 119-20: 193; 319: 311; 351: 495. 15: 20: 411. 16: 259: 411. 17: 139-141: 185-6; 166: 364. 18: 33: 364; 37: 456. 20: 94f.: 292-6; 178: 506; 399: 128. 21: 91: 487. 24: 74: 164; 177: 158; 199: 495. 25: 182: 155. 26: 109: 499. 27: 26-7: 560-1. 28: 73: 456. 32: 166: 87. 34: 99-100: 113; 129: 32; 238-9: 335. 36: 3f.&89: 157-218 (A). 37: 7f.: 122-156 (A); 39: 459; 525: 209-10. 38: 16f.: fn. 87; 31f.: 5. 39: 118-9: 34. 40: 32: 254. 41: 173 – 179: 191-5; 256-7: 514-6. 42: 535f.: 12; 541-2: 438-9. 43: 123: 168. 44: 6f.: fn. 87. 45: 92: 92; 155: 312; 325f.: fn. 87; 328: 510. 46: 125: 411.
Met.
7.46 corr.: 358; 10.20: 362; 21.9: 7.
§ Oppian, *Hal.* 1: 237: 531; 246: 356; 436: 551; 560: 543; 733: 173. 2: 15-16: 146-7; 240: 395; 300: 53; 480: 487; 625: 518. 3: 479: 15; 534, 536: 424. 4: 139: 99; 408-9: 55. 5: 64: 477; 113: 522; 123: 21; 269: 550; 322: 492; 331: 264; 512: 357; 579f.: 489f.
§ [Oppian], *Cyn.* 1: 257: 547; 383: 175-6; 513: 262; 523: 113. 2: 286: 492; 436-7: 175-6; 475: 67f. 3: 102-3: 494; 348: 414. 4: 155: 424; 213: 518; 302-3: 397-8; 374: 305; 440: 262.

§ *Oracula Sibyllina,* 1.2: 179. 3.693: 114. 5.481: 515. 11.132: 1; 145: 67f. 14.114: 90; 218 *codd.*: 196.
§ *Orphica, A.* 37: 5; 207f.: 5; 234: 305; 237: 442-3; 249: 261; 268: 4; 287: 249; 406 *codd.*: 305; 529: 332-3; 533-4: 267-8; 536f.: 104-121; 636: 346; 685: 163; 687: 178; 699: 174; 732 *codd.*: 147; 777-8: 116; 787: 116; 839: 225-6; 891: 241; 911: 329; 934: 578; 995: 164-5; 1005: 492; 1122: 499; 1147: 363; 1158: 116; 1185: 352; 1218-9: 442-3; 1329: 116. *H. pr.* 2 corr.?: 275-6; 14.12: 287f.; 37.1-2: 180; 45.5, 54.2: 25. *L.* 11:58; 234: 312; 309 corr.: 107; 343: 10; 421-2: 371; 442: 132; 496: 403; 527 corr.: 135-6; 550: 338-9; 646: 81. F 270.3: 318; 292.2: 364.
§ Ovid, *Ep.* 16.110: 180-1. *Fast.* 4.495-6: 449-50. *Met.* 6.165f.: 525-585; 8.357f.: 90; 8.819f. & 10.368: 104-121; 10.374: 129.
§ Pantelius, *GDK* 23.7-8: 129.
§ Panyassis, F 15.1 Kinkel: 296.
§ Parmenion, *GPh* 2602: 98.
§ Paulus Silentiarius, *Ecphr. Soph.* 960-1: 386.
§ Petronius, *Sat.* 89. Laocoon in: 525-585. 1f.: 1-20, 1-2; 4: 126; 11: 353-9; 13f.: fn. 80; 15f., 17-18: 353-9; 19f., 23: 476-7; 29f.: 449-53; 31: 457-8; 41: 478; 44f.: 476; 47: 448.
§ Philostratus, *Her.* 4.3: 66-103.
§ [Phocylides], *Sent.* 7: 420; 172: 13.
§ Pindar, *O.* 14.24: 183; *N.* 1.48f.: 467; 3.43: 274. *Paean* 8.1f.: 534, 539. F 172.4 corr.: 19; 185: 505.
§ Pisander, *GDK* Suppl. 6.18.1: 309.
§ Proclus, *H.* 4.7: 114.
§ Propertius, 3.13.63-4: 525.
§ Quintus Smyrnaeus
i. 5: 492; 76f.: 399-415; 76: 485; 128: 377; 159: 571; 196: 351; 295: 409-10; 315f.: 530-3; 360: 386; 368: 568; 404: 167; 413: 62-3; 428: 495; 434: 230; 472-3: 70; 527: 264; 536: 490; 562: 275-6; 568: 371; 573: 539; 610 corr.: 300; 640: 158; 681: 58; 686f.: 180-3; 692: 56; 705: 533; 711: 90; 765: 558; 794: 361-2; 826-7: 104.
ii. 11: 49; 20: 527; 42: 287f.; 68: 275; 76: 258; 122: 246; 131: 107; 200-1: 469-70; 250: 533; 311: 240-1; 312: 305; 315: 385; 333-4: 277; 344: 244; 351: 504; 415: 275-6; 485-6: 550; 502: 359; 523: 533; 575-6: 492; 626-7: 514-6; 630: 157; 655: 524.
iii. 6: 466; 15: 179; 33: 408; 45: 371; 51: 106; 74-5: 465; 83 v.l.: 462; 191: 524; 202f.: 530-3; 314: 99; 344: 502; 437: 509; 479: 352; 504: 534; 588f.: 457-8; 614: 276; 639: 181-2; 674: 186; 748f.: 160; 786 *codd.*: 463.
iv. 24: 415; 28: 247; 32-3: 260; 42: 299; 64: 104-121; 95: 11; [99*a*]: 284; 122: 305; 258: 67f.; 269: 215; 303f., 307f.: 260-305; 307: 270; 317: 99; 320: 271; 325: 330; 337: 246; 358 corr.: 245; 401: 408.
v. 17-18: 518; 20-1: 462; 28: 411; 40: 458; 106-7: 198-9; 136: 579; 154: 292-3; 199: 287f.; 207-8: 567-8; 234: 184; 238: 171; 309-10: 275-6; 311: 238; 325f.: 405-6; 337: 432; 344 *codd.*: fn. 30; 390 corr.: 403; 405: 556; 462: 275-6; 498: 490; 568: 534; 623: 104; 643: 456.
vi. 1-2: 190-1; 5: 343; 14: 502; 41: 553; 44: 546; 45: 440-1; 69: 501; 72: 104-121; 81-3: 486; 83: 420; 116f.: 360-88 §3 (a); 187: 337; 200: 462; 245-7: 441; 275: 522; 315: 253; 370-1: 273; 409: 536; 410: 492; 422 *codd.*: fn. 42; 427: 564-5; 490 *codd.*: 179; 582: 505; 607-8: 223.
vii. 10: 527; 46: 251; 65: 413; 69: 551; 72: 209-10; 142: 108; 143: 396; 146-7: 508-9; 215: 226; 258 v.l.: 180; 292f.: 281f.; 293: 286; 310: 419; 330f.: 489f.; 331: 431; 372-3: 347-8; 426: 509-10; 455: 489; 464: 537; 486f.: 581; 495: 350; 543: 335; 569: 531; 580-1: 509-10; 602f.: 87; 630f.: 281f.; 664: 87; 666: 419; 689f.: 281f.
viii. 23: 303; 90: 503; 114-5: 476-7; 131: 132; 242: 192; 259: 263; 343: 490; 344-5: 181; 351: 98; 353f.: 217-8; 362: 432; 451f.: 157-218 (B); 452: 220; 468: 182; 474: 289; 490: 104-121.

ix. 15: 2; 39-40: 157; 69: 536; 94-5: 487; 195f.: 327; 224: 67f.; 244: 462 & 492; 267: 353; 274: 444; 279: 62-3; 303: 384; 313f.: 157-218 (B); 347 conj.: 65; 352: 62-3; 364: 535-6; 384 corr.: 409; 403: 305; 405: 216; 408: 403; 415: 382; 435-6: 347-8; 445: 253; 462: 202; 536: 260.

x. 18: 1; 43: 301; 47 *codd.*: 187; 142: 419; 305: 417; 380: 486; 402: 361-2; 427: 300; 437: 104-121; 444: 533; 452: 132.

xi. 74: 492; 84: 399; 151-2: 437-8; 155: 506; 190: 571; 205: 412; 210: 493; 245-6: 459-60; 319: 550; 336-7: 68; 418-9: 538; 466: 409; 471: 143; 500-1: 1-2.

xiii. 23f.: 360-88 §1 (a); 26: 242; 107: 431; 122 corr.: 107; 147-8: 568-9; 259: 554; 417-8: 438-9; 433 *codd.*: 200; 434: 481; 453f.: 467-9; 478-9: 477; 506: 183; 533-4: 282; 548: 397-8; 555: 419; 563: 549.

xiv. 28 corr.: 539; 45 corr.: 282; 55: 555; 62: 349; 67: 157; 71: 351; 72f.: 459-60; 76: 189; 97-8: 476-7; 103: 501; 110f.: 360-88 §2 (b); 117: 438; 148: 270; 149f.: 337; 181: 109; 228: 190-1; 277-8: 535-6; 284: 491; 316: 537; 334: 501; 364: 445-6; 371-2: 347-8; 379: 501; 393-4: 568-9; 447: 338-9; 453: 155; 475 corr.: 449; 534-5: 189; 546-7: 438-9; 550: 35; 551: 432; 552: 400; 552-3: 442-3; 580-1: 397-8; 580: 544; 602: 254; 621-2: 568-9; 625-6: 447-8; 633: 509-10; 646: 397-8.

§ Seneca, *Ag.* 636f.: 66-103; 710f.: 535-9. *Phaed.* 534f.: 90.

§ Silius Italicus, 2.515f.: 104-121; 4.603-4: 292-6; 727f.: 104-121; 774f.: 525-585; 5.77f.: 66-103; 9.287f.: 157-218 (A); 13.36f.: 1-2.

§ Solon, *IEG* 13.64: 561.

§ Sophocles, Use of: fn. 16. *Aj.* 814: 150; 988: 110-11. *Ant.* 1005f.: fn. 87. *Laocoon*: 389-417 §2. *OT* 301: fn. 13. *Sinon*: 360-388, esp. §3 (b) (v); fn. 72.

§ Statius, *Ach.* 1.52f.: 160-1; 422: 90; 540-1: 160; 2.61: 129. *Silv.* 1.1.46-7: 149; 3.1.89f.: 104-121. *Theb.* 5.599f.: 489f.; 8.545f.: 129; 10.118-9: 193; 198f.: 11; 632f.: 104-121.

§ Stesichorus, *SLG*: 88: fn. 43; ii 18f.: 434-5; 19f.: 353-359. 89: 7-8: 83; 9-10: 108. ?Stesich. *PLille*, 241: 310.

§ Sulpicius Maximus, *GVI* 1924.17: 181.

§ Synesius, *H.* 4.3, 5.28: 183.

§ Theocritus, 1: 9: 237; 71: 518; 126: 155. 4: 8: 99; 41: 225-6. 7: 104: 263; 115-6: 106. 13: 21: 269. 17: 21: 195; 97: 105. 22: 174 v.l.: 215; 192: 2; 208: 209-10. 24: 48: 569.

§ [Theocritus], 9: 6: 197. 25: 32: 343; 88-9: 519; 227: 16; 257: 143.

§ Theognis, *IEG* 446 ~ 1162f.: 561; 461: 115; 787: 521.

§ Triphiodorus

In general: 1-20, 104-121; and Q.: esp. 122-156 (B), 218-259, 525-585; ~ E. *Alexandr.*?: 526-8; catalogue: 306-335 (B); Cassandra in: 525-585; Sinon in: 360-388 passim. 2: 104-121; 6: 1-2; 35: 377; 44: 152; 45f.: 1-2; 51f.: 1-20; 52: 315; 54: 279 & 287f.; 59f.: 122-56 (A); 59: 135-6; 62-102: 122-56 (B); 62f.: 428; 73: 492; 74: 122-56 (B); 79: ibid.; 80: 140; 84f.: 150; 85f.: 122-56 (B); 90f.: 332-3; 90: 122-56 (B); 99: 37; 100f.: 424-7; 100: 122-56 (B); 104: 44 & 142; 110: 218-259; 120f.: 218-259; 121: 104-121; 126f.: 251-2; 132f.: 1-20; 133f.: ibid.; 139: 336; 140: 337; 153: 315; 172f.: 1-20; 172-3: 3-4; 174: 19; 176: 323; 177: 306-335 (B) & 325-6; 180: 326; 181-2: 306-335 (B); 182-3: 329; 184f.: 151-3; 185: 428; 200f.: 329; 212: 360-88 §4 (a) (i); 215: 337; 217: 345; 219f.: 218-259; 230f.: 337; 235f.: 353-9; 238: ibid.; 239f.: 389-417 §1; 239: 32; 243f.: 353-9; 248f.: ibid.; 252: 242; 254: 567-71 & 571; 258f.: 360-88 §1 (b); 264: 374; 265: 422; 285: 35-6; 286f.: 360-88 §3 (b) (ii); 290: 355; 297: 360-88 §4 (b); 300f.: 423f.; 300-1: 423; 302: 360-88 §4 (a) (iii); 306: 424; 308f.: 436-7; 310f.: 544-5; 316f.: 434-5; 324: 490; 325f.: 459-60; 340f.: 441-3; 346: 434-5; 347: 440-1; 350f.: 436-7; 357: 264; 358f.: 530-8; 368: 555; 371-2: 535-9; 374f.: ibid.; 375: 539; 376f.: 526-8 & 540-551; 377: 575; 384: 443; 398f.: fn. 92; 412f.: 560-1 & 567-71; 412: 264; 417-8: 526-8; 419f.: 552; 422: 556; 434f.: 553-7; 435: 235; 437: 1; 446-7: 500-525; 458: 139; 501: 436-7; 512f.: fn. 52; 531-2: 19; 539: 334; 543: 471; 559f.: 157-218 (A) & 437-8; 566f.: 438-9; 683f.: 459-60.

§ Tyrtaeus, *IEG* 12.18: 62-3.
§ Tzetzes, on Lyc. 340: 389-417 §1; 344: fn. 52.
§ Valerius Flaccus, 5.624-5: 207.
§ Virgil, and Q.: esp. 353-359 (*A.* 2.25f.), 360-88 (Sinon; V. and tragedy), 389-417 and 525-585 *Excursus* (Laocoon); catalogue: 306-335 (B).
A.
2.13-14: 1-2; 15: 104-121; 16: 124; 18: 305; 21f.: 345; 25f.: 353-359; 27f.: 337; 32-3: 443; 37-8: 393-4; 44 *et circ.*: 21-65; 45: 394; 54-6: 395; 55: 561; 57f.: 361-2; 61f.: 251-2; 63-4: 361-2; 70: 360; 77f.: 420; 107: 374; 109: 1-2; 112f.: 1-20; 112-3: 157-218 (A); 112: 124; 114, 121: 1-20; 145: 422; 152f.: 374; 185f.: 1-20; 196f.: 77-8; 199-200: 447-8; 203: 457-8; 209: 456; 215: 448; 229f.: 560; 233: 436-7; 235f.: 424-7; 236: 428; 238f.: 441-3; 240: 525; 246-7: 525-585; 248f.: 434-5; 261: 315-6; 263: 321; 264: 329; 403f.: 535-9; 405: ibid.; 612f.: 438-9. 3.183: 525. 4.407f., 5.605f., 668f., 6.517f., 7.377f.: 525-585. 6.261: 261. 9.598f.: 66-103.

C

GREEK INDEX

Ἀγελείη: 416. ἄγυρις: 3. ἀδάμας: 195. ἄδην (ἅδην): 435; *constantly* 538. ἀέναος ποταμός: 182. ἀέξειν: θυμὸν ἀ. 232. ἀηδών ~ ἀείδειν: 491. ἀήρ ~ αἰθήρ: 197. αἰγλήεις: 104. Ἀϊδονεύς .ωνεύς: 179. αἰζήος: 133. αἰνὸς γάμος: 547. αἰόλος Ἶρις: 193. αἶσα (τις αἶσα): 527. ἄιστος: 208. Αἰών: 191-5, 194. ἀκάματος: 77, 152; (χεί(ρ) 195. ἀκηδεῖν: 376. ἀκήρατος αἰδώς: 555. ἀκόρητος πολέμοιο sim.: 87. ἀλευόμενος: 68. ἀλιτεῖν: 417. ἄλκιμος ἀνήρ: 67f. ἄλλοθε: 197. ἄλυξις: 212. ἀμείλιχος: 276; adv. .α 483. ἄμμορος sim. ἠελίοιο: 499. ἄμπεχε ἄμφεχε: 357. ἀμύμων: 75, 262. ἀμφί: ἀμφ' ὀδύν. 403. ἀμφιμάρπτειν: 276. ἀμφιμάχεσθαι: 64-5. ἀμφιπερι. verbs: 472. ἀναιδέα δᾶσε: 537. ἀναλθής: 408. ἀναρρηγνύναι: 209-10. ἀνέμβατος: 450. ἀνηλής: 159. ἀνηρείψαντο: 475. ἀνίη: 376. ἀντίθεος: 288, 316. ἀνωΐξαι: 331. ἀπειρέσιος: 212; adv. .ον: 121. ἀπεχθής: 479. ἀπονέεσθαι: 278. ἀποτηλόθι *vel* ἀπὸ τ.: 228. ἄπωθε(ν): 293. ἀργαλέως: 13-14. ἀργύφεος: 536. ἄρεα: 42. ἀριστεὺς ἀνήρ: 28. ἄσπετος ~ ἄσχετος: 533. ἀταλάφρων: 107. ἀταρβής: 32, 74. ἀταρτηρός .ῶς: 40. ἀτρεκέως εἰδέναι: 579. ἄτρομος of persons: 465. αὐτάρ: + name: 138; ἔπειτα 139.

βαρὺ σθένος: 502. βλοσυρός: 462, 492.

γάρ, runs of: 53/54/56. γεραίτερος: 284. γίγν. γίν.: 2.

δαΐζειν ~ δῃοῦν: 351. δαΐφρων: 377. Δαναοί *et al.*: 157. δάπεδον & πέδον: 310. δάσκιος: 490. δέδαεν: 83. δέχνυμαι: 585. δῆρις: 90, 230. δηρόν: ἐπὶ δ., 39. διειδής: 144. δῖος: δῖα θεά etc.: 414; ~ ἐσθλός 424. .δμητος .κμητος: 514. δολοφροσύνη: 27. δολόφρων: 364. δορί: 72. δούριος ἵππος: 110. δυσαλθής .άλθητος: 408. δυσηχής: 225.

ἕδος of gods: 106. εἰ *etiamsi*: 249. εἷς: εἰς ἕν: 209-10. εἰσαΐειν: 121. ἔκηλος: 348. ἔκποθεν: 509. ἔκφατο μῦθον: 24. ἐννεσίαι: ὑπ' .ίῃς 4. ἐξυπαλύσκειν: 502. ἐπί: pro ἐνί?: 147; of 'attendant circumstances': 485. ἐπιγηθεῖν: 148. ἐπειμένος sim.: 366. ἐπικλείειν 'call by name': 453. ἐπιμαίεσθαι c. gen.: 571. ἐπιψαύειν c. accus.: 551. ἐποίχεσθαι c. dat.: 343. ἐρημαῖος: 489. ἐρίθυμος: 318. Ἐριν(ν)ύς: 547. ἐρυσίπτολις: fn. 71. ἐσθλός: 48, 49, 85-6, 413, 424. ἔσπετε (ἔσπ.): 307. ἐσχαρεών: 569. εὔδηλος?: 258. ἐυμμελίης: 321. ἐυπτόλεμος: 26. -εύς: -έες etc.: 71. ἐυφρονέων ἐύφρων *sagacious*: 53, 245, 287.

ἠερόεν ἄντρον: 450. ἤικτο: 411. ἦν κε: 226. ἠύς: 98, 117, 229, (246). ἠχήεσσα ἅλς sim.: 429. ᾐών (ἠιών): 131.

θάρσος ~ κάρτος: 60-1, 99, 273. θεή: 112. θεῖος ὄνειρος: 119. θεόδμητος .κμητος: 514. θεσπέσιος *vast*: 398. θυμός *mettle*: 149; περὶ .ῷ: 396.

ἰδέ: 318. ἱερὸς στρατός 246; .ὸν ἄστυ 235; cf. s. ἠύς. ἰότητι: 6, 377. ἴουλοι: 309. (ϝ)ἰσόθεος: 319. ἰωχμός: 206.

κακός: ἀνάγκη 388; μόρος 544; φήμη 558. κακοφραδίη: 554. καλιή: 489. κάρτος ~ θάρσος: v. θάρσος. καταβαίνειν *embark*: 269. καταντίον: 67f. καταπρῆσαι: 568. κατατίθεσθαι *don*: 303. κατεναντίον .α: 173. κεάσσαι ~ κεδάσσαι: 567-8. κεκλήγοντες (.ότες .ῶτες): 58. κελαδεινός sim.: 491. κενε(ὸς) τάφος τύμβος σῆμα: 484. κερδοσύνη plur.: 387. κηκίειν etc. of smoke: 505. κητώεις: 314. κινύρεσθαι: 486. κλυτὸν ἄστυ: 289. κόσμος: 435. κρατερόφρων: 338-9, 386. κρήδεμνον: 440-1. κρύπτειν: ἔκρυφε 443. κύδιμος: 183. κῦδος: 273; κ. ὀπάζειν 273.

λαρὸν μέθυ: 501. λάσιος: ὄρος 132; ὀφρύσιν 402. λείπειν: ἔλειπτο 472. λοιγός: 462.

μαίνεσθαι ἀνά sim.: 533. μακρός: Ἴδη 180-1; τείχεα 509-10. μάργος γλῶσσα: 553-7. μαρμαίρειν: of stars: 105; eyes: 537. μεγακήτης: 151. μέγας: 49, 65, 227, 232, 386, 440, 459, 510. μέλλειν: 48. μέροπες subst.: 265. μέσφ' ὅτε/ὄταν: 296. μέχρις ἐπί c. gen.: 179. μήδεσθαι: 448. μῆνις: 488. μογερός: 419, 581. μόθος: 22. μυρία ~ *mille* in exaggerations: 519. μωμᾶσθαι: 563.

νίσεσθαι: 217; νίσατο .ετο?: 463. νυ: in καί νύ κεν etc.: 93-4, 395; in commands: 220. νύξ of blindness: 400-1. νῶιν i.q. ἡμῖν: 257.

ξανθὸς Ἀχιλεύς: 274. ξυλόχοισι: ἐνὶ ξ. sim.: 531.

ὀβριμόθυμος: 322. ὄβριμον ἔργον: 443. οἱ = gen.: 121. οἶδμα: 432. ὄλβιον ἄστυ: 78. Ὄλεθρος?: 543. ὀλολύζειν: 441. ὀλοφώιος: 552. ὅμαδος: 577. ὁμηθής: 216. ὁμῶς c. dat.: 57; πάντες ὁμῶς etc.: 211. ὁρμαίνειν c. infin.: 88. οὐλόμενος i.q. ὀλοός: 451-2; Κήρ ~ ὀλοὴ Κήρ 473-4. οὐτάζειν ~ βάλλειν: 532. οὕτω / οὕτως: 299. ὀφέλλειν: 90. ὄφελον: ὡς ὄφ. sim.: 266.

πανσυδίῃ: 434. πάντοθε: 105. παρ(')αυτόθι: 348. παρειά: 309. παρθέμενος i.q. ἐνθ.: 62-3. παρθενικός: 555. πάροιθεν: ὡς τὸ π.: 128. περί: θυμῷ 396; φρένας 116; φρεσίν 241. περισταδόν: 361-2. πινυτὸς νόος (νόημα): 525. πιφαύσκ. ἀσκ.: 39. πολύμητις Ἀθήνη: 154. πολύτροπος: 171. πολυχανδής: 264. πόρδαλις ~ πάρδ.: 580. που impressionistic: 350, 449. προφερέστατος .έστερος: 275-6. πτῆσις: 5. πτύχες = μυχοί: 452.

ῥιζόθεν: 404.

σάου ~ σάω: 153. σαοφροσύνη plur.: 23. .σατο .σετο: 13. στονόεις: 63. στυφελός .λώδης: 409, 449. ταναός i.q. τεταμένος: 58. τείχεα Τροίης sim.: 1. τέκμωρ ~ τέλος: 2. τεκτοσύνη: 83. τέλος πολέμοιο: 438. τεράατα: 522. τεύχη: 174-5. τηλεθάοντα etc.: 122. τις i.q. πᾶς τις: 254. τοῖα / τοῖον *the following*: 7, 374. τρεῖν 180. τρίζειν τρύζειν: 431. Τρώιος ~ Τρωικός: 19.

.ύα: 140. ὑπέρθυμος: 161, 400. ὑποδρήσσειν: 134. ὑποτλῆναι: 388. ὑψίχομος: 123.

φάμεν(ος): ὥς φ. 66. φέρειν *spell*: 520. φθεῖσθαι φθῖσθαι: 351. φρένες: περὶ φρένας 116; φρεσίν 241; ἐπὶ / ὑπὸ φρένας 521; ἐν φρεσὶ θέσθαι etc. 229.

χαροπός:: 118. χθιζόν i.q. χθές: 11. χρειώ: 261. χρεμέθειν: 150.

ὠρύεσθαι: 518. ὡς...ὥς: 120.

Professor Lloyd-Jones suggested a number of improvements which I have incorporated in the text. I gratefully add the following points: **49**: 'Vian's defence is good'. — **104-121**: 'Athene could still be in the Horse'. — **110**: Cf. the title in *POxy* 2803 fr. 1, 'The Wooden Horse'? — **120**: Timpanaro, *Contrib. di filologia e di storia della lingua Latina,* 1978, 219f. — **127**: 'Tychsen was surely right'. — **145**: Timpanaro: see now op. cit. 429f. — **194**: Nock, *Essays on Religion and the Ancient World,* i. 382f., esp. 385f. — **223**: cf. ἀναγκαίη γὰρ ἱκάνει. — **260-305**: Nestor in Euph.: *POxy* 2525. — **270**: Pelias: cf. the remains of S. *Tyro.* — **323**: Θαλπιος, accent: Fraenkel on A. *Ag.* 881. — **361-2**: Cf. A.R. 1.293 (ἐπισταδόν). — **373**: 'But Hera loathed the Trojans most'. — **404**: 'Cf. E. *HF* 932f., effectively cited by Fraenkel, *Ag.* p. 672'. — **488**: μῆνις: Watkins, *BSL* 72, 1977, 187 — **527**: 'Rather it is vaguely attributed to *a certain tyche,* which probably means *a certain event,* which Q does not want to stop and tell'. — **551a**: As Lloyd-Jones points out, I have come to no firm conclusion. This is quite deliberate. I can see no way of determining whether Q. was in a *real* hurry hereabouts, or not. — **fn.51**: Melinno: West, *Festschr. Keydell* 1978, 102f.

POSTSCRIPT

A commentator may reasonably be expected not merely to finish his task with the incorporation of *Addenda* but to comment himself on the way ahead.

It has been shown that the tales of Sinon and Laocoon in Quintus tread rather a different path to that trodden by Virgil. It may be that all is not lost for those who thirst after Roman sources. The net could be cast wider. I frankly doubt whether any definite results would emerge from such an exercise; but it would do no harm to look, and anyone dealing with the topic in the future will have to leave assertion and generalisation aside and look hard.

Quintus composed a Christian poem. Any examination of his language must take account of Christian verse, from whatever period. Further: there is no doubt that a systematic perusal of imperial prose would throw much light on Quintus' poem. I have not undertaken this daunting task myself in the composition of this commentary; indeed I have said little about prose usage, because I believe that the partial presentation of data is normally less desirable than silence.